4. 2. Gal. 10 Nr. 9.

CERTAINE

SERMONS OR HOMILIES APpoynted to be read *in Churches.*

In the time of the late Queene *Elizabeth of famous memory.*

And now thought fit to be reprinted *by authority from the Kings moſt Excellent Maieſty.*

LONDON,
Printed by *Iohn Norton*, for *Ioyce Norton*, and *Richard Whitaker*: and are to be ſold at their ſhop at the Kings Armes in St. *Pauls* Church yard.

1633.

12

BRITANNICVM
MVSEVM

THE PREFACE,

as it was publiſhed in the yeere, 1562.

CONcerning how neceſſary it is, that the Word of God, which is the onely Foode of the ſoule, and that moſt excellent Light that we muſt walke by, in this our moſt dangerous pilgrimage, ſhould at all convenient times be preached unto the people, that thereby they may both learne their duety toward God, their Prince, and their neyghbours, according to the minde of the holy Ghoſt, expreſſed in the Scriptures; And alſo to avoyd the manifold enormities which heretofore by falſe doctrine have crept into the Church of God: and how that all they which are appoynted Miniſters, have not the gift of preaching ſufficiently to inſtruct the people, which is committed unto them, whereof great inconveniences might riſe, and ignorance ſtill be maintayned, if ſome honeſt remedy be not ſpeedily found, and provided. The Queenes moſt excellent Majeſty tendring the

ſoules health of her loving Subjects, and the quieting of their conſciences, in the chiefe, and principall points of Chriſtian Religion, and willing alſo by the true ſetting forth, and pure declaring of Gods Word, which is the principall Guide, and Leader unto all godlineſſe, and vertue, to expell, and drive away aſwell all corrupt, vicious, and ungodly living, as alſo erroneous, and poyſoned doctrines, tending to ſuperſtition, and Idolatry: hath by the advice of her moſt Honourable Counſellours, for her diſcharge in this behalfe, cauſed a Booke of *Homilies*, which heretofore was ſet forth by her loving Brother, a Prince of moſt worthy memory *Edward* the ſixt, to be printed a new, wherein are contained certaine wholſome, and godly exhortations, to move the people to honour, and worſhip Almighty God, and diligently to ſerve him, every one according to their degree ſtate, and vocation. All which *Homilies*, her Majeſty commandeth, and ſtraighly chargeth all Parſons, Vicars, Curats, and all other having ſpirituall cure, every Sunday, and Holiday in the yeere, at the miniſtring of the holy *Communion*, or if there be no *Communion* miniſtred that day, yet after the Goſpell, and Creed, in ſuch order, and place as is appointed in the Booke of *Common Prayer*, to read, and declare to their Pariſhoners plainely, and diſtinctly one of the ſayd *Homilies*, in ſuch order as they ſtand in the booke, except there be a Sermon according as it is enjoyned in the booke of her Highneſſe Injunctions, & then for that cauſe one-

ly,

ly, & for none other, the reading of the ſaid *Homily* to be deferred unto the next Sunday, or Holiday following. And when the foreſaid booke of *Homilies* is read over, her Majeſties pleaſure is, that it be repeated, & read againe, in ſuch like ſort as was before preſcribed. Furthermore, her Highneſſe commandeth, that notwithſtanding this order, the ſayd Eccleſiaſticall perſons ſhall reade her Majeſties Injunctions, at ſuch times, & in ſuch order, as is in the booke thereof appoynted. And that the *Lords Prayer*, the *Articles of the fayth*, and the ten *Commandements*, be openly read unto the people, as in the ſayd Injunctions is ſpecified, that all her people, of what degree or condition ſoever they be, may learne how to invocate, and call upon the Name of God, and know what duety they owe both to God, and man: ſo that they may pray, believe, and worke according to knowledge, while they ſhall live here; and after this life be with Him that with his blood hath bought us all. *To whom with the Father, and the Holy Ghoſt, be all honour, and glory for ever. Amen.*

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tayned in this Volume.

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FINIS TABULÆ.

A FRVITFVLL EXHORTATION TO the reading, and knowledge of *holy Scripture*..

VNto a Christian man there can be nothing eyther moze necessary, oz profitable, then the knowledge of holy Scripture: foz as much as in it is contayned GODS true Wozd setting forth his glozy, and also mans duety. And there is no truth noz doctrine necessary foz our iustifycation, and everlasting saluation, but that is (oz may be) drawne out of that Fountaine, and Well of truth. Therefoze as many as be desirous to enter into the right, and perfect way unto GOD, must apply their minds to know holy Scripture, without the which they can neyther sufficiently know GOD, and his will, neyther their office, and duety. And as drinke is pleasant to them that be dry, and meate, to them that be hungry: so is the reading, hearing, searching, and studying of holy Scripture to them that be desirous to know GOD oz themselues, and to doe his will. And their stomackes only doe loath, and abhorre the Heavenly knowledge, and food of GODS Wozd, that be so drowned in wozldly vanities, that they neyther savour God, noz any godlinesse: foz that is the cause why they desire such vanities, rather then the true knowledge of God. As they that are sicke of an ague, whatsoever they eate, and drinke (though it be never so pleasant) yet it is as bitter to them as Wozmewood, not foz the bitternesse of the meate, but foz the cozrupt, and bitter humour that is in their owne tongue, and mouth: even so is the sweetnesse of GODS Wozd bitter, not of it selfe, but only unto them that have their minds cozrupted

The prayse of holy Scripture.

The perfection of holy Scripture.

The knowledge of holy Scripture is necessary.

To whom the knowledge of holy Scripture is sweet, and pleasant.

Who be enemies to holy Scripture.

An apt similitude, declaring of whom the Scripture is abhorred.

with long custome of sinne, and love of this world. Therefore forsaking the corrupt iudgment of fleshly men, which care not but for their carkeise: let us reverently heare, and read holy Scripture, which is the food of the soule. Let us diligently search for the Well of Life, in the bookes of the Old, and new Testament, and not to runne to the stinking puddles of mens traditions (devised by mens imagination) for our iustification, and saluation. For in holy Scripture is fully contayned what we ought to doe, and what to eschew: what to believe, what to love, and what to looke for at GODS hand at length. In these Bookes we shall finde, the Father from whom, the Sonne by whom, and the Holy Ghost, in whom all things have their being, and keeping up, and these three Persons to be but one GOD, and one substance. In these bookes we may learne to know our selues, how vile, and miserable we be, and also to know GOD, how good he is of himselfe, and how he maketh us, and all creatures partakers of his goodnesse. We may learne also in these Bookes to know GODS will, and pleasure, as much as (for this present time) is convenient for us to know. And (as the great Clerke, and godly Preacher Saint Iohn Chrysostme sayth) whatsoever is required to the salvation of man, is fully contained in the Scripture of GOD. He that is ignorant, may there learne, and have knowledge. He that is hard-hearted, and an obstinate sinner, shall there finde everlasting torments (prepared of GODS iustice) to make him afraid, and to mollify or soften him. He that is oppressed with misery in this world, shall their finde reliefe in the promise of everlasting life, to his great consolation, and comfort. He that is wounded by the Devill unto death, shall finde there medicine whereby he may be restored againe unto health. If it shall be requisite to teach any truth, or reprove false doctrine, to rebuke any vice, to commend any vertue, to give good councell, to comfort or exhort, or to doe any other thing requisite for our saluation, all those things (sayth Saint Chrysostome) we may learne plentifully of the Scripture. There is (sayth Fulgentius) abundantly enough, both for men to eate, and children to sucke. There is, whatsoever is meete for all ages, and for all degrees, and sorts of men. These Bookes therefore ought to be much in our hands, in our eyes, in our eares, in our mouthes, but most of all in our hearts. For the Scripture of GOD is the heavenly meate of our soules, the hearing, and keeping of it making us blessed, sanctifyeth as, and maketh us holy, it turneth our soules, it is a light lanthorne to our feete, it is a sure, stedfast, and everlasting instrument of salvation, it giveth wisedome to the humble, and lowly hearts, it comforteth, maketh glad, cheereth, and cherisheth our conscience: it is a more excellent iewell or treasure, then any gold or precious stone: it is more sweet then honey, or honey combe: it is called the best part, which Mary did choose, for it hath in it everlasting life: for they be GODS instruments, ordayned for the same purpose. They have power to turne through GODS promise, and they be effectuall through GODS assistance, and (being received in a faythfull heart) they have ever an heavenly spirituall working in them: they are lively, quicke, and

mighty

An exhortation unto the diligent reading and searching of the holy Scripture. *Math.* 4,

The holy Scripture is a sufficient doctrine of our salvation. What things we may learne in the holy Scripture.

Holy Scripture ministreth sufficient doctrine of all degrees, and ages. *Math* 4 *Luke* 3, *Iohn* 17. *Psalme* 19, What commodities, and profits the knowledge of holy Scripture bringeth.

Luke 10,

Iohn 6,

mighty in opperation, and sharper then any two edged swoꝛd, and enter thoꝛow, even to the dividing aſunder of the ſoule, and the ſpirit, of the ioynts, and the marrow. Chriſt calleth him a wiſe builder, that buildeth upon his Woꝛd, upon his ſure, and ſubſtantiall foundation. By this Woꝛd of God, we ſhall be iudged: foꝛ the Woꝛd that I ſpeake (ſayth Chriſt) is it that ſhall iudge in the laſt day. He that keepeth the Woꝛd of Chriſt, is pꝛomiſed the loue, and fauour of God, and that he ſhall be the dwelling place oꝛ Temple of the bleſſed Trinity. This Woꝛd, whoſoeuer is diligent to read, and in his heart to pꝛint that he readeth, the great affection to the tranſitoꝛy things of this woꝛld ſhall be miniſhed in him, and the great deſire of heauenly things (that be therein pꝛomiſed of God) ſhall encreaſe in him. And there is nothing that ſo much ſtrengthened our fayth, and truſt in God, that ſo much | keepeth up innocency, and pureneſſe of the heart, and alſo of outward godly life, and converſation, as continuall reading, & recoꝛding of GODS Woꝛd. Foꝛ that thing, which (by continuall uſe of reading of holy Scripture, and diligent ſerching of the ſame) is deepely pꝛinted, and graben in the heart, at length turneth almoſt into nature. And moꝛeouer, the effect, and vertue of GODS Woꝛd is, to illuminate the ignoꝛant, and to giue moꝛe light unto them that faythfully, and diligently read it, to comfoꝛt their hearts, and to encourage them to perfoꝛme that which of GOD is commanded. It teacheth patience in all aduerſity; in pꝛoſperity, humbleneſſe: what honour is due unto GOD, what mercy, and charity to our neyghbour. It giueth good counſell in all doubtfull things. It ſheweth of whom we ſhall looke foꝛ ayd, and helpe in all perils, and that GOD is the only giuer of victoꝛy, in all battels, and temptations of our enemies, bodily, and ghoſtly. And in reading of GODS Woꝛd, he moſt pꝛofiteth not alwayes, that is moſt ready in turning of the booke, oꝛ in ſaying of it without booke, but he that is moſt turned into it, that is moſt inſpired with the Holy Ghoſt, moſt in his heart, and life altered, and changed into that thing which he readeth: he that is dayly leſſe, and leſſe pꝛoud, leſſe wꝛathfull, leſſe couetous, and leſſe deſirous of woꝛldly, and vaine pleaſures: he that daily (foꝛſaking his old vicious life) increaſed in vertue moꝛe, and moꝛe. And to be ſhoꝛt, there is nothing that moꝛe maintaineth godlineſſe of the mind, and dꝛiueth away ungodlineſſe, then doth the continuall reading oꝛ hearing of GODS Woꝛd, if it be ioyned with a godly mind, and a good affection, to know, and follow Gods will. Foꝛ without a ſingle eye, pure intent, and good minde, nothing is allowed foꝛ good beforе GOD. And on the other ſide, nothing moꝛe darkneth Chriſt, and the gloꝛy of GOD, noꝛ bꝛingeth in moꝛe blindneſſe, and all kinds of vices, then doth the ignoꝛance of GODS Woꝛd,

Heb. 4.

Math. 7.

Iohn 12.

Iohn 14.

1 Reg. 14.
2 Par, 20.
1 Cor. 15.
1 Iohn 5.

Who profit moſt in reading Gods Word.

Eſay 5.
Math. 21.
1 Cor. 14.

What diſcommodities the ignorance of Gods Word bringeth.

The ſecond part of the Sermon of the *knowledge of holy Scripture.*

IN the firſt part of this Sermon, which exhorteth to the knowledge of holy Scripture, was declared wherefore the knowledge of the ſame is neceſſary, and profitable to all men, and that by the true knowledge, and underſtanding of Scripture, the moſt neceſſary poynts of our duety towards God, and our neighbours are alſo knowne. Now as concerning the ſame matter, you ſhall heare what followeth. If we profeſſe Chriſt, why be we not aſhamed to be ignorant in his doctrine? Seeing that every man is aſhamed to be ignorant in that learning which he profeſſeth. That man is aſhamed to be called a Philoſopher, which readeth not the bookes of Philoſophy, and to be called a Lawyer, and Aſtronomer, or Phyſicion, that is ignorant in the bookes of Law, Aſtronomy, and Phyſicke. How can any man then ſay that he profeſſeth Chriſt, and his Religion, if he will not apply himſelfe (as farre forth as he can or may conveniently) to read, and heare, and ſo to know the bookes of Chriſts Goſpell, and doctrine? Although other ſciences be good, and to be learned, yet no man can deny, but this is the chiefe, and paſſeth all other incomparably. What excuſe ſhall we therefore make (at the laſt day before Chriſt) that delight to heare or read mens fantaſies, and invention, more then his moſt holy Goſpell? And will finde no time to doe that which chiefely (above all things) we ſhould doe, and will rather read other things then that, for the which we ought rather to leave reading of all other things. Let us therefore apply our ſelues, as farre forth as we can have time, and leaſure to know GODS Word, by diligent hearing, and reading thereof, as many as profeſſe GOD, and have fayth, and truſt in him. But they that have no good affection to GODS Word (to colour this their fault) alledge commonly two vaine, and fayned excuſes, Some goe about to excuſe them by their owne fraileneſſe, and fearefulneſſe, fayning that they dare not read holy Scripture, leſt through their ignorance, they ſhould fall into any errour. Other pretend that the difficulty to underſtand it, and the hardneſſe thereof is ſo great, that it is meete to be read only of Clearkes, and learned men. As touching the firſt: Ignorance of GODS Word, is the cauſe of all errour, as Chriſt himſelfe affirmed to the Sadduces, ſaying, that they erred, becauſe they knew not the Scripture. How ſhould they then eſchew errour, that will be ſtill ignorant? And how ſhould they come out of ignorance, that will not read nor heare that thing which ſhould give them knowledge? He that now hath moſt knowledge, was at the firſt ignorant, yet he forbare not to read, for feare he ſhould fall into errour: but he diligently read, leſt he ſhould remaine in ignorance, and through

Gods Word excelleth all ſciences.

Vaine excuſes diſſwading from the knowledge of Gods Word. The firſt, The ſecond,

Math. 22,

through ignorance in errour, And if you will not know the truth of God (a thing most necessary for you) lest you fall into errour, by the same reason you may then lie still, and never goe, lest (if you goe) you fall in the mire: nor eate any good meate, lest you take a surfeit, nor sow your corne, nor labour in your occupation, nor use your merchandise, for feare you lose your seed, your labour, your stocke, and so by that reason, it should be best for you to live idly, and never to take in hand to doe any manner of good thing, lest peradventure some evill thing may chance thereof. And if you be afraid to fall into errour, by reading of holy Scripture: I shall shew you how you may read it without danger of errour. Read it humbly with a meeke, and lowly heart, to the intent you may glorifie GOD, and not your selfe, with the knowledge of it: and read it not without dayly praying to GOD, that he would direct your reading to good effect: and take upon you to expound it no further, then you can plainely understand it, For (as Saint Augustine sayth) the knowledge of holy Scripture, is a great large, and a high place, but the doore is very low, so that the high and arrogant man cannot run in: but he must stoope low, and humble himselfe, that shall enter into it. Presumption, and arrogancy are the mother of all errour: and humility tendeth to feare no errour. For humility will only search to know the truth, it will search, and will bring together one place with another, and where it cannot finde out the meaning, it will pray, it will aske of other that know, and will not presumptuously, and rashly define any thing, which it knowneth not. Therefore the humble man may search any truth boldly in the Scripture, without any danger of errour. And if he be ignorant, he ought the more to read, and to search holy Scripture, to bring him out of ignorance. I say not nay, but a man may profit with only hearing, but he may much more profit, with both hearing, and reading. This have I sayd, as touching the feare to read, through ignorance of the person. And concerning the hardnesse of Scripture, he that is so weake that he is not able to brooke strong meate, yet he may sucke the sweet, and tender Milke, and deferre the rest, untill he ware stronger, and come to more knowledge. For GOD receiveth the learned, an unlearned, and casteth away none, but is indifferent unto all. And the Scripture is full, as well of low valleys, plaine waies, and easie for every man to use, and to walke in: as also of high Hils, and Mountaines, which few men can climbe unto. And whosoever giveth his minde to holy Scriptures, with diligent study, and burning desire, it cannot be (saith Saint Chrysostome) that he should be left without helpe. For eyther GOD Almighty will send him some godly Doctour, to teach him: as he did to instruct the Eunuch, a nobleman of Ethiope, and Treasurer unto Queene Candace, who having affection to reade the Scripture (although he understood it not) yet for the desire that he had unto GODS Word, GOD sent his Apostle Philip to declare unto him the true sense of the Scripture that he read: or else, if we lacke a learned man to instruct, and teach us, yet GOD himselfe from above will give light unto our minds, and teach us those things which are necessary for us, and wherein we be ignorant. And in another place Chrysostome

How most commodiously, and without all perill the holy Scripture is to be read.

Scripture in some places is easie, and in some places hard to be understood,

God leaveth no man untaught that hath good will to know his Word.

faith, that mans humaue, and worldly wisedome or science is not needfull to the understanding of Scripture, but the revelation of the Holy Ghost, who inspireth the true meaning unto them, that with humility, and diligence doe search therefore. He that asketh, shall have, and he that seeketh, shall finde, and he that knocketh, shall have the doore open. If we read once, twice, or thrice, and understand not, let us not cease so, but still continue reading, praying, asking of other, and so by still knocking (at the last) the doore shall be opened (as Saint Augustine saith,) although many things in the Scripture be spoken in obscure mysteries, yet there is nothing spoken under darke mysteries in one place, but the selfe same thing in other places, is spoken more familiarly, and plainely, to the capacity both of learned, and unlearned. And those things in the Scripture that be plaine to understand, and necessary for saluation, every mans duety is to learne them, to print them in memory, and affectually to exercise them. And as for the darke mysteries, to be contented to be ignorant in them, untill such time as it shall please GOD to open those things unto him. In the meane season, if he lacke eyther aptnesse or opportunity, GOD will not impute it to his folly: but yet it behooveth not, that such as be apt, should set aside reading, because some other be unapt to read: nevertheless, for the hardnesse of such places, the reading of the whole ought not to be set apart. And briefly to conclude, (as S. Augustine sayth) by the Scripture, all men be amended, weake men be strengthened, and strong men be comforted. So that surely, none be enemies to the reading of GODS Word, but such as eyther be so ignorant, that they know not how wholsome a thing it is: or else be so sicke, that they hate the most comfortable medicine that should heale them: or so ungodly, that they would wish the people still to continue in blindnesse, and ignorance of GOD.

How the knowledge of the Scripture may be attayned unto. *Math.7.*

A good rule for the understanding of Scriptures.

No man is excepted from the knowledge of Gods Word

What persons would have ignorance to continue.

Thus we have briefely touched some part of the commodities of GODS holy Word, which is one of GODS chiefe, and principall benefits, given, and declared to mankind here in Earth. Let us thanke GOD heartily, for this his great, and speciall gift, beneficiall favour, and Fatherly providence. Let us be glad to revive this precious gift of our Heavenly Father. Let us heare, read, and know these holy rules, iunctions, and statutes of our Christian Religion, and upon that we have made profession to GOD at our baptisme. Let us with feare, and reverence lay up (in the chest of our hearts) these necessary, and fruitfull lessons. Let us night, and day muse, and have meditation, and contemplation in them. Let us ruminate, and (as it were) chew the cudde, that we may have the sweet iuice, spirituall effect, marrow, hony, kernell, taste, comfort, and consolation of them. Let us stay, quiet, and certifie our consciences, with the most infallible certainty, truth, and perpetuall assurance of them. Let us pray to GOD (the only authour of these heavenly studies) that we may speake, thinke, believe, live, and depart hence, according to the wholesome doctrine, and verities of them. And by that meanes, in this world we shall have GODS defence, favour, and grace, with the unspeakeable solace of peace, and quietnesse of conscience

The holy Scripture is one of Gods chiefe benefits.

The right reading, use, and fruitfull studying in holy Scripture. *Psalme 50.*

science, and after this miserable life, we shall enioy the endlesse blisse, and glory of Heaven: which he grant us all that died for us all, Iesus Christ: to whom with the Father, and the Holy Ghost, be all honour, and glory, both now, and everlastingly.

A SREMON OF THE MIsery of mankind, and of his condemnation to *death everlasting, by his owne sinne.*

THE Holy Ghost, in writing the holy Scripture, is in nothing more diligent then to pull downe mans vaine-glory, and pride, which of all vices is most universally grafted in all mankinde, even from the first infection of our first father Adam. And therefore we read in many places of Scripture, many notable lessons against this old rooted vice, to teach us the most commendable vertue of humility, how to know our selues, and to remember what we be of our selues. In the booke of Genesis, almighty God giveth us all a title, and name in our great grandfather Adam, which ought to warne us all to consider what we be, whereof we be, from whence we came, and whither we shall, saying thus, In the sweat of thy face shalt thou eate thy bread, till thou be turned againe into the ground: for out of it wast thou taken, in as much as thou art dust, into dust shalt thou be turned againe. Here (as it were in a glasse) we may learne to know our selues to be but ground, earth, and ashes, and that to earth, and ashes we shall returne, *Genesis 3.*

Also, the holy Patriarch Abraham did well remember this name, and title, dust, earth, and ashes, appointed, and assigned by GOD to all mankind: and therefore he calleth himselfe by that name, when he maketh his earnest prayer for Sodom, and Gomorrhe. And we read that Iudith, Esther, Iob, Ieremy, with other hole men, and women in the old Testament, did use sackecloth, and to cast dust, and ashes upon their heads, when they bewayled their sinfull living. They called, and cryed to GOD, for helpe, and mercy, with such a ceremony of sackecloth, dust, and ashes, that thereby they might declare to the whole world, what an humble, and lowly estimation they had of themselues, and how well they remembred their *Iudith 4, & 9, Iob 13, Iere. 6, & 25.*

name

name, and title aforesayd, their vile corrupt, fraile nature, dust, earth, and ashes. The booke of Wisedome also willing to pull downe our proud stomacks, moveth us diligently to remember our mortall, and earthly generation, which we have all of him that was first made: and that all men, aswell Kings as subiects, come into this world, and goe out of the same in like sort: that is, as of our selues full miserable, as we may daily see. And Almighty GOD commanded his Prophet Esay to make a Proclamation, and cry to the whole world: and Esay asking, What shall I cry? The Lord answered, Cry, that all flesh is grasse, and that all the glory thereof, is but as the flower of the field, when the grasse is withered, the flower falleth away, when the winde of the Lord bloweth upon it. The people surely is grasse, the which drieth up, and the flower fadeth away. And the holy man Iob, having in himselfe great experience of the miserable, and sinfull estate of man, doth open the same to the world in these words, Man (sayth he) that is borne of a woman living but a short time, is full of manifold miseries, he springeth up like a flower, and fadeth againe, vanisheth away as it were a shadow, and never continueth in one state, And dost thou iudge it meete (O Lord) to open thine eyes upon such a one, and to bring him to iudgment with thee? Who can make him cleane, that is conceived of an uncleane seed? And all men of their evilnesse, and naturall proneneſſe, be so universally given to sinne, that (as the Scripture sayth) GOD repented that ever he made man: and by sinne his indignation was so much provoked against the world, that he drowned all the world with Noahs flood, except Noah himselfe, and his little household. It is not without great cause, that the Scripture of GOD doth so many times call all men here in this world by this word earth, O thou earth, earth, earth, sayth Ieremy, heare the Word of the Lord; This our right name, calling, and title, earth, earth, earth, pronounced by the Prophet, sheweth what we be indeed, by whatsoever other stile, title, or dignity men doe call us. Thus he plainely named us, who knoweth best, both what we be, and what we ought of right to be called. And thus he setteth us forth, speaking by his faythfull Apostle Saint Paul, all men, Iewes, and Gentiles, are under sinne, there is none righteous, no not one: there is none that understandeth, there is none that seeketh after GOD, they are all gone out of the way, they are all unprofitable, there is none that doth good, no not one: their throat is an open sepulchre, with their tongues they have used craft, and deceit, the poyson of serpents is under their lips, their mouth is full of cursing, and bitternesse, their feete are swift to shed blood, destruction, and wretchednesse are in their waies, and the way of peace have they not knowne; there is no feare of GOD before their eyes: and in another place Saint Paul writeth thus, GOD hath wrapped all Nations in unbeliefe, that he might have mercy on all. The Scripture shutteth up all under sinne, that the promise by the fayth of Jesus Christ, should be given unto them that believe. Saint Paul in many places paynteth us out in our colours, calling us the children of the wrath of GOD, when we be borne: saying also that we cannot thinke a good

Wis. 7.

Esay 40.

Iob 14.

Genesis 7.

Ieremy 22.

Rom. 11.

Galat. 3.

Ephe. 2.

thought

thought of our selues, much lesse can we say well, or doe well of our selues. And the Wise man sayth in the booke of Proverbs, The iust man falleth seven times a day. The most tryed, and approved man Iob, feared all his workes. Saint Iohn the Baptist being sanctified in his mothers wombe, and praised before he was borne, being called an Angell, and great before the Lord, filled even from his birth with the Holy Ghost, the preparer of the way of our Saviour Christ, and commended of our Saviour Christ to be more then a Prophet, and the greatest that ever was borne of a woman: yet he plainely granteth that he had need to be washed of Christ, he worthily extolleth, and glorifyeth his Lord, and Master Christ, and humbleth himselfe as unworthy to unbuckle his shooes, and giveth all honour, and glory to GOD. So doth Saint Paul both oft, and evidently confesse himselfe, that he was of himselfe ever giving (as a most faithfull Servant) all prayse to his Master, and Saviour. So doth blessed S. Iohn the Evangelist, in the name of himselfe, and of all other holy men (be they never so iust) make this open confession: If we say we have no sinne, we deceive our selues, and the truth is not in us: If we acknowledge our sinnes, God is faythfull and iust to forgive our sinnes, and to cleanse us from all unrighteousnesse: If we say we have not sinned, we make him a lyer, and his word is not in us. Wherefore, the Wise man in the booke called Ecclesiastes, maketh this true, and generall confession, There is not one iust man upon the earth that doth good, and sinneth not. And David is ashamed of his sinne, but not to confesse his sinne. How oft, how earnestly, and lamentably doth he desire GOD'S great mercy for his great offences, and that GOD should not enter into iudgment with him? And againe, how well weigheth this holy man his sinnes, when he confesseth that they be so many in number, and so hid, and hard to understand, that it is in a manner unpossible to know, utter, or number them? Wherefore, he having a true, earnest, and deepe contemplation, and consideration of his sinnes, and yet not comming to the bottome of them, he maketh supplication to GOD, to forgive him his priby, secret, hid sinnes: to the knowledge of which we cannot attaine unto. He weigheth rightly his sinnes from the originall roote, and springhead, perceiving inclinations, provocations, stirrings, stingings, buds, branches, dregges, infections, tastes, feelings, and sents of them to continue in him still. Wherefore he sayth, Marke, and behold: I was conceived in sinnes: He sayth not sinne, but in the plurall number, sinnes, forasmuch as out of one (as a Fountaine) spring all the rest. Our Saviour Christ sayth, There is none good, but GOD: and that we can doe nothing that is good without him, nor no man can come to the Father but by him. He commandeth us also to say, that we be unprofitable servants, when we have done all that we can doe. He preferreth the penitent Publicane, before the proud, holy, and glorious Pharise. He calleth himselfe a Physicion, but not to them that be whole, but to them that be sicke, and have need of his salue for their sore. He teacheth us in our prayers, to reknowledge our selues sinners, and to aske righteousnesse, and deliverance from all evils, at our hea-

Pro. 24.
Luke 1.
Math. 3.
1 Iohn 1, & 2.
Eccles. 7.
Psalme 51, 1
Psalme 1134
Psalme 19, 12
Psalme 51.
Marke 10.
Luke 18.
Iohn 15.
Luke 17.
Luke 18.
Math. 9.

Heavenly Fathers hand. He declareth that the sinnes of our owne hearts doe defile our owne selues. He teacheth that an evill word or thought deserveth condemnation, affirming that we shall give account for every idle word. He saith, He came not to save, but the sheepe that were utterly lost, and cast away. Therefore few of the proud, iust, learned, wise, perfect, and holy Pharises were saved by him, because they iustifyed themselues by their counterfeit holinesse before men. Wherefore (good people) let us beware of such hypocrisie, vaine-glory, and iustifying of our selves,

Math. 12,

Math. 15,

The second part of the Sermon of the *misery of man.*

FOrasmuch as the true knowledge of our selues is very necessary to come to the right knowledge of GOD, yee have heard in the last reading, how humbly all good men alwaies have thought of themselues, and so thinke, and iudge of themselues, are taught of God their Creatour, by his holy Word: for of our selues we be crabtrees, that can bring forth no Apples. We be of our selues of such earth, as can but bring forth weeds, nettles, brambles, briers, cockle, and darnell. Our fruits be declared in the fifth chapter to the Galatians. We have neyther fayth, charity, hope, patience, chastity, nor any thing else that good is, but of GOD, and therefore these vertues be called there, the fruits of the Holy Ghost, and not the fruits of man. Let us therefore acknowledge our selues before GOD (as we be indeed) miserable, and wretched sinners. And let us earnestly repent, and humble our selues heartily, and cry to GOD for mercy. Let us all confesse with mouth, and heart, that we be full of imperfections: Let us know our owne workes, of what imperefection they be. and then we shall not stand foolishly, and arrogantly in our owne conceits, nor challenge any part of iustifycation by our merits or workes. For truely there be imperfections in our best workes, we doe not love GOD so much as we are bound to doe, with all our heart, mind, and power: we doe not feare God so much as we ought to doe: we doe not pray to GOD, but with great, and many imperfections: we give, forgive, believe, live and hope unperfectly: we speake, thinke, and doe imperfectly: we fight against the Devill, the world, and the flesh imperfectly: Let us therefore not be ashamed to confesse plainely our state of imperfection: yea, let us not be ashamed to confesse imperfection, even in all our best workes. Let none of us be ashamed to say with hold Saint Peter, I am a sinfull man. Let us say with the holy Prophet David, We have sinned with our fathers, we have done amisse, and dealt wickedly: Let us all make open confession with the prodigall sonne to our father, and say with him, We have sinned against Heaven, and before thee (O Father) we are not worthy to be called thy sonnes

Luke 5,
Psalme 106

Luke 15

sonnes. Let us also say with holy Baruch, O Lord our God, to us is worthily ascribed shame, and confusion, and to thee righteousnesse: We have sinned, we have done wickedly, we have behaved our selues ungodly in all thy righteousnesse. Let us all say with the holy Prophet Daniel, O Lord, righteousnesse belongeth to thee, unto us belongeth confusion. We have sinned, we have beene naughty, we have offended, we have fled from thee, we have gone backe from all thy precepts, and iudgments. So we learne of all good men in holy Scriptures, to humble our selues, and to exalt, extoll, praise, magnifie, and glorifie God. *Baruch. 2.* *Daniel 9.*

Thus we have heard how evill we be of our selues, how of our selues, and by our selues, we have no goodnesse, helpe, or salvation, but contrariwise, sinne, damnation, and death everlasting: which if we deepely weigh, and consider, we shall the better understand the great mercy of GOD, and how our salvation commeth only by Christ. For in our selues (as of our selues) we finde nothing, whereby we may be delivered from this miserable captivity, into the which we were cast, through the envy of the divell by breaking of GODS Commandement, in our first parent Adam, We are all become uncleane, but we all are not able to cleanse our selues, nor to make one another of us cleane. We are by nature the children of GODS wrath, but we are not able to make our selues the children, and inheritours of GODS glory. We are sheepe that runne astray, but we cannot of our owne power come againe to the sheepefold, so great is our imperfection, and weakenesse. In our selues therefore may we not glory, which (of our selues) are nothing but sinfull: neyther may we reioyce in any works, that we doe, which all be so unperfect, and unpure, that they are not able to stand before the righteous iudgment seat of GOD, as the holy Prophet David sayth, Enter not into iudgment with thy servant (O Lord:) for no man that liveth shall be found righteous in thy sight. To God therefore must we flie, or else shall we never finde peace, rest, and quietnesse of conscience in our hearts. For he is the Father of mercies, and GOD of all consolation. He is the Lord, with whom is plenteous redemption: He is the GOD, which of his owne mercy saveth us, and setteth out his charity, and exceeding love towards us, in that of his owne voluntary goodnesse, when we were perished, he saved us, and provided an everlasting kingdome for us. And all these Heavenly treasures are given us, not for our owne deserts, merits, or good deeds (which of our selues we have none) but of his meere mercy freely. And for whose sake? Truely for Jesus Christs sake, that pure, and undefiled Lambe of GOD. He is that dearely beloved Sonne, for whose sake GOD is fully pacifyed, satisfied, and set at one with man. He is the Lambe of GOD which taketh away the sinnes of the world, of whom only it may be truely spoken, that he did all things well, and in his mouth was found no craft, or subtilty. None but he alone may say, The prince of the world came, and in me he hath nothing. And he alone may also say, Which of you shall reprove me of any fault? He is the high, and everlasting Priest, which hath offered himselfe once for all upon the altar of the Crosse, and with that one oblation hath made perfect for evermore them that are sancti- *2 Cor. 3.* *Psalme 50.* *Eph. 2.* *1 Pet. 2.* *Psalme 143.* *2 Cor. 1.* *Psalme 130.* *Iohn 1.* *1 Pet. 2.* *Iohn 8.* *Heb. 7.*

sanctified. He is the alone mediatour betweene GOD, and man, which
1 Iohn 2. payd our ransome to GOD, with his owne blood, and with that hath he
cleansed us from all sinne. He is the Physicion which healeth all our dis-
eases. He is that Saviour which saveth his people from all their sinnes:
To be short, he is that flowing, and most plenteous Fountaine, of whose
Math. x fulnesse all we have received. For in him alone are all the treasures of the
wisedome, and knowledge of God hidden. And in him, and by him, have
we from God the Father of all good things, pertaining, eyther to the body
or to the soule. O how much are we bound to this our heavenly Father
for his great mercies, which he hath so plenteously declared unto us in
Christ Jesu our Lord, and Saviour! What thankes worthy, and sufficient
can we give to him? Let us all with one accord burst out with joyfull
voyce, ever praysing, and magnifying this Lord of mercy, for his tender
kindnesse shewed unto us in his dearely beloved Sonne Jesus Christ our
Lord.

Hitherto have we heard what we are of our selves: very sinfull, wret-
ched, and damnable. Againe, we have heard how that of our selves,
and by our selves, we are not able eyther to thinke a good thought, or
worke a good deed, so that we can finde in our selves no hope of saluation,
but rather whatsoever maketh unto our destruction. Againe, we have
heard the tender kindnesse, and great mercy of GOD the Father to-
wards us, and how beneficiall he is to us for Christ sake, without our me-
rits or deserts, even of his owne meere mercy, and tender goodnesse. Now
how these exceeding great mercies of GOD set abroad in Christ Jesu
for us, be obtained, and how we be delivered from the captiuity of sinne,
death, and hell, it shall more at large (with GODS helpe) be decla-
red in the next Sermon. In the meane season, yea, and at all times let
us learne to know our selves, our frailty, and weakenesse, without any
craking or boasting of our owne good deeds, and merits. Let us also ac-
knowledge the exceeding mercy of GOD towards us, and confesse, that
as of our selves commeth all evill, and damnation: so likewise of him
commeth all goodnesse, and saluation, as God himselfe sayth by the Pro-
phet Ose, O Israel, thy destruction commeth of thy selfe, but in me only
Osc 13. is thy helpe, and comfort. If we thus humbly submit our selves in the
sight of GOD, we may be sure that in the time of his visitation, he will
lift us up unto the kingdome of his dearely beloved Sonne Christ Jesu
our Lord: To whom with the Father, and the Holy Ghost be all honour,
and glory for ever. Amen.

A

A SERMON OF THE SALvation of mankind, by only Christ our Saviour, from sinne, and death *everlasting*.

BEcause all men be sinners, and offenders against GOD, and breakers of his Law, and Commandements, therefore can no man by his owne acts, workes, and deeds (seeme they never so good) be iustified, and made righteous before GOD: but every man of necessity is constrayned to seeke for another righteousnesse or iustification, to bee received at Gods owne hands, that is to say, the forgivenesse of his sinnes, and trespasses, in such things as he hath offended. And this iustification or righteousnesse, which we so receive of GODS mercy, and Christs merits, embraced by faith, is taken, accepted, and allowed of GOD, for our perfect, and full iustification. For the more full understanding hereof, it is our parts, and duties ever to remember the great mercy of GOD, how that (all the world being wrapped in sinne by breaking of the Law) GOD sent his only Sonne our Saviour Christ into this world, to fulfill the Law for us, and by shedding of his most precious blood, to make a sacrifice, and satisfaction, (or as it may be called) amends to his Father for our sinnes, to asswage his wrath and indignation conceived against us for the same.

Insomuch that infants, being baptized, and dying in their infancy, are by his sacrifice washed from their sinnes, brought to GODS favour, and made his children, and inheritors of his kingdome of Heaven. And they which in act or deed doe sinne after their baptisme, when they turne againe to GOD unfainedly, they are likewise washed by his sacrifice from their sinnes, in such sort, that there remaineth not any spot of sinne, that shall be imputed to their damnation. This is that iustification or righteousnesse which S. Paul speaketh of, when he sayth, No man is iustified by the workes of the Law, but freely by fayth in Jesus Christ. And againe he sayth, We believe in Jesu Christ, that we be iustified freely by the faith of Christ, and not by the workes of the Law, because that no man shall be iustified by the workes of the Law. And although this iustification be free unto us, yet it commeth not so freely unto us, that there is

The efficacy of Christs passion, and oblation.

Galat. 2.

no ransome payd therefore at all. But here may mans reason be astonied, reasoning after this fashion: If a ransome bee payd for our redemption, then is it not given us freely. For a prisoner that payed his ransome, is not let goe freely, for if he goe freely, then he goeth without ransome: for what is it else to goe freely, then to bee set at liberty without paying of ransome? This reason is satisfied by the great wisedome of God in this mistery of our redemption, who hath so tempered his iustice, and mercy together, that he would neither by his iustice condemne us unto the everlasting captivity of the devill, and his prison of Hell, remediesse for ever without mercy, nor by his mercy deliver us clearely, without iustice or payment of a iust ransome: but with his endlesse mercy he ioyned his most upright, and equall iustice. His great mercy he shewed unto us in delivering us from our former captivity, without requiring of any ransome to be payd, or amends to be made upon our parts, which thing by us had beene impossible to be done. And whereas it lay not in us, that to doe, he provided a ransome for us, that was the most precious body, and blood of his owne most deare, and best beloved Sonne Jesu Christ, who besides his ransome, fulfilled the Law for us perfectly. And so the iustice of God, and his mercy did embrace together, & fulfilled the mistery of our Redemption. And of this iustice, and mercy of God knit together, speaketh S. Paul in the third chap. of the Romans, All have offended, and have need of the glory of GOD, but are iustified freely by grace, by redemption which is in Jesu Christ, whom GOD hath sent forth to us for a reconciler, and peace-maker, through fayth in his blood, to shew his righteousnesse. And in the tenth chap. Christ is the end of the Law unto righteousnesse, to every man that believeth. And in the 8. chap. That which was impossible by the Law, in as much as it was weake by the flesh, GOD sending his owne Sonne, in the similitude of sinfull flesh, by sinne condemned sinne in the flesh, that the righteousnes of the Law might be fulfilled in us, which walke not after the flesh, but after the spirit. In these foresaid places, the Apostle toucheth specially three things, which must goe together in our iustification. Upon Gods part, his great mercy, and grace: upon Christs part, iustice, that is, the satisfaction of Gods iustice, or the price of our redemption, by the offring of his body, and shedding of his blood, with fulfilling of the Law perfectly, and throughly, and upon our part; true & lively fayth, in the merits of Jesus Christ, which yet is not ours, but by Gods working in us: so that in our iustification, is not only Gods mercy, and grace, but also his iustice, which the Apostle calleth the iustice of God, & it consisteth in paying our ransome, and fulfilling of the Law: and so the grace of God doth not shut out the iustice of God in our iustification, but only shutteth out the iustice of man, that is to say, the iustice of our works, as to be merits of deserving our iustification. And therefore S. Paul declareth here nothing upon the behalfe of man, concerning his iustification, but only a true, and lively fayth, which nevertheless is the gift of GOD, and not mans only worke, without GOD: And yet that fayth doth not shut out repentance, hope, love, dread, and the feare of God, to be ioyned with fayth in every man that is iustified, but it shutteth them out from the office

Objection.

Answer.

Rom. 3.

Rom. 10.
Rom. 8.

Three things must goe together in our justification.

office of iuſtifying. So that although they be all preſent together in him that is iuſtified, yet they iuſtifie not altogether: Neyther doth faith ſhut out the iuſtice of our good workes, neceſſarily to be done afterwards of duty towards GOD (for we are moſt bounden to ſerue GOD, in doing good deeds, commanded by him in his holy Scripture, all the dayes of our life:) But it excludeth them, ſo that wee may not doe them to this intent, to bee made iuſt by doing of them. For all the good workes that we can doe, bee unperfect, and therefore not able to deſerue our iuſtifycation; but our iuſtifycation doth come freely by the meere mercy of GOD, and of ſo great, and free mercy, that whereas all the world was not able of their ſelues to pay any part towards their ranſome, it pleaſed our heavenly Father of his infinite mercy, without any our deſert or deſerving, to prepare for us the moſt precious iewels of Chriſts body, and blood, whereby our ranſome might be fully payd, the Law fulfilled, and his iuſtice fully ſatiſfyed. So that Chriſt is now the righteouſneſſe of all them that truely doe believe in him. Hee for them payd their ranſome by his death. Hee for them fulfilled the Law in his life. So that now in him, and by him, every true Chriſtian man may be called a fulfiller of the Law, foraſmuch as that which their infirmity lacked, Chriſts iuſtice hath ſupplied.

How it is to be underſtood, that fayth iuſtifieth, without workes.

The ſecond part of the Sermon *of Salvation.*

WEE have heard of whom all men ought to ſeeke their iuſtifycation, and righteouſneſſe, and how alſo this righteouſneſſe commeth unto men by Chriſts death, and merits: yee heard alſo how that three things are required to the obtayning of our righteouſneſſe, that is, GODS mercy, Chriſts iuſtice, and a true, and a lively fayth, out of the which fayth ſpringeth good workes. Alſo before was declared at large, that no man can be iuſtifyed by his owne good workes, that no man fulfilleth the Law, according to the ſtrict rigour of the Law.

And S. Paul in his Epiſtle to the Galatians proveth the ſame, ſaying thus, If there had beene any law given, which could have iuſtifyed, very righteouſneſſe ſhould have beene by the law. And againe he ſayth: If righteouſneſſe be by the Law, then Chriſt died in vaine: and againe he ſayth, You that are iuſtifyed by the law, are fallen away from grace. And furthermore hee writeth to the Epheſians on this wiſe: By grace are yee ſaved through fayth, and that not of your ſelues, for it is the gift of God and not of workes, leſt any man ſhould glory, and to be ſhort, the ſumme of all Pauls diſputation is this: that if iuſtice come of workes, then it commeth not of grace, and if it come of grace, then it commeth not of workes: and to this end tend all the Prophets, as Saint Peter ſayth

Galat. 1.

Eph. 2.

Acts 10. in the tenth of the Acts. Of Christ all the Prophets (sayth S. Peter) doe witnesse, that through his Name, all they that believe in him, shall receive the remission of sinnes. And after this wise to bee iustified only by this true, and lively sayth in Christ, speake all the old, and ancient Authors, both Greekes, and Latines. Of whom I will specially rehearse three, Hilary, Basil, and Ambrosse. Saint Hilary sayth these words plainely in the ix. Canon upon Matthew, Fayth only iustifieth. And S. Basil a Greeke Author writeth thus, This is a perfect, and whole reioycing in GOD, when a man advanceth not himselfe for his owne righteousnes, but knowledgeth himselfe to lacke true iustice, and righteousnesse, and to be iustified by the only sayth in Christ. And Paul (sayth he) doth glory in the contempt of his owne righteousnesse, and that he looketh for the righteousnesse of GOD, by sayth.

Fayth only iustifieth, is the doctrine of the old Doctors.

Philip. 3.

These bee the very words of Saint Basil. And Saint Ambrosse, a Latin Author, sayth these words, This is the ordinance of GOD, that they which believe in Christ, should be saved without workes, by sayth only, freely receiving remission of their sinnes. Consider diligently these words, Without workes by sayth only, freely wee receive remission of our sinnes. What can be spoken more plainely, then to say, That freely without workes, by sayth only we obtaine remission of our sinnes: These, and other like sentences, that we be iustified by faith onely, freely, and without workes, we doe read oft times in the best, and ancient writers. As beside Hilary, Basil, and Saint Ambrosse, before rehearsed, we read the same in Origen, Saint Chrysostome, Saint Cyprian, Saint Augustine, Prosper, Oecumenius, Proclus, Bernardus, Anselme, and many other Authors, Greeke, and Latine. Nevertheless, this sentence, That we be iustifyed by faith onely, is not so meant of them, that the sayd iustifying sayth is alone in man, without true repentance, hope, charity, dread, and the feare of GOD, at any time, and season. Nor when they say, That we be iustifyed freely, they meane not that wee should or might afterward be idle, and that nothing should be required on our parts afterward. Neyther meane they that we are so to be iustifyed without good workes, that we should doe no good workes at all, like as shall bee more expressed at large hereafter. But this saying, that wee bee iustifyed by sayth only, freely, and without workes, is spoken for to take away clearely all merit of our workes, as being unable to deserue our iustification at GODS hand, and thereby most plainely to expresse the weakenesse of man, and the goodnesse of GOD, the great infirmity of our selues, and the might, and power of GOD, the imperfectnesse of our owne workes, and the most abundant grace of our Saviour Christ, and therefore wholy to ascribe the merit, and deserving of our iustification unto Christ only, and his most precious blood shedding. This sayth the holy Scripture teacheth us, this is the strong rocke, and foundation of Christian Religion; this doctrine all old, and ancient Authors of Christs Church doe approue; this doctrine advanceth, and setteth forth the true glory of Christ, and beateth downe the vaine-glory of man: this whosoever denieth, is not to be accounted for a Christian man, nor

Fayth alone, how it is to be understood.

The profit of the doctrine of fayth only iustifieth,

for

for a letter forth of Christs glory, but for an aduersary to Christ, and his Gospell, and for a setter forth of mens vaine-glory. And although this doctrine be neuer so true (as it is most true indeed) that we be iustifyed freely without all merit of our owne good workes (as Saint Paul doth expresse it) and freely by this liuely, and perfect fayth in Christ only (as the ancient Authors use to speake it) yet this true doctrine must be also truly vnderstood, and most plainely declared, lest carnall men should take vniustly occasion thereby to liue carnally, after the appetite, and will of the world, the flesh, and the diuell. And because no man should erre by mistaking of this doctrine, I will plainely, and shortly so declare the right vnderstanding of the same, that no man shall iustly thinke that he may thereby take any occasion of carnall liberty to follow the desires of the flesh, or that thereby any kind of sinne shall be committed, or any vngodly liuing the more vsed.

What they be that repugne the doctrine fayth only iustifieth.

First, you shall vnderstand, that in our iustifycation by Christ, it is not all one thing, the office of GOD vnto man, and the office of man vnto GOD. Iustifycation is not the office of man, but of GOD, or man cannot make himselfe righteous by his owne workes, neither in part nor in the whole, for that were the greatest arrogancy, and presumption of man, that antichrist could set up against GOD, to affirme that a man might by his owne workes, take away, and purge his owne sinnes, and to iustifie himselfe. But iustifycation is the office of GOD only, and is not a thing which we render vnto him, but which we receiue of him: not which we giue to him, but which we take of him, by his free mercy, and by the only merits of his most dearely beloued Sonne, our only Redeemer, Sauiour, and Iustifier Iesus Christ: so that the true vnderstanding of this doctrine, We be iustified freely by fayth without workes, or that we be iustified by fayth in Christ only, is not, that this our owne act, to beleue in Christ, or this is fayth in Christ, which is within us, doth iustifie us, and deserue our iustifycation vnto us (for that were to count our selues to be iustified by some act or vertue that is within our selues) but the true vnderstanding, and meaning thereof is, that although we heare GODS Word, and beleue it: although we have faith, hope, charity, repentance, dread, and feare of GOD within us, and doe neuer so many workes thereunto: yet we must renounce the merit of all our said vertues of fayth, hope, charity, and all other vertues, and good deeds, which we either have done, shall doe, or can doe, as things that be farre too weake, and insufficient, and vnperfect, to deserue remission of our sinnes, and our iustifycation, and therefore we must trust only in GODS mercy, and that sacrifice which our high Priest, and Sauiour Christ Iesus the Son of God once offred for us vpon the Crosse, to obtaine thereby GODS grace, and remission aswell of our originall sinne in Baptisme, as of all actuall sinne committed by us after our Baptisme, if we truely repent, and turne vnfaigned to him againe. So that S. Iohn Baptist, although he were neuer so vertuous, and godly a man, yet in this matter of forgiving of sinne, he did put the people from him, and appointed them vnto Christ, saying thus vnto them, Behold, yonder is the Lambe of GOD, which

A declaration of this doctrine, fayth without workes iustifieth.

Iustification is the office of God only.

taketh away the ſinnes of the woꝛld: even ſo,as gꝛeat,and as godly a ver-
Iohn 1. tue as the liuely fayth is, yet it putteth vs from it ſelfe, and remitteth oꝛ appoynteth us unto Chꝛiſt,foꝛ to haue only by him remiſſion of our ſinnes, oꝛ iuſtification, So that our fayth in Chꝛiſt (as it were) ſayth unto us thus, It is not I that take away your ſinnes, but it is Chꝛiſt only, and to him only I ſend you foꝛ that puꝛpoſe, foꝛſaking therein all your good vertues, woꝛds, thoughts, and woꝛkes, and only putting your truſt in Chꝛiſt.

The third part of the Sermon *of Salvation.*

IT hath beene manifeſtly declared unto you, that no man can fulfill the Law of GOD, and theꝛefoꝛe by the Law all men are condemned: whereupon it followeth neceſſarily, that ſome other things ſhould bee required foꝛ our ſalvation then the law: and that is, a true, and a liuely fayth in Chꝛiſt, bꝛinging foꝛth good woꝛkes, and a life accoꝛding to GODS Commandements. And alſo you heard the ancient Authoꝛs minds of this, ſaying, Fayth in Chꝛiſt only iuſtifyeth man, ſo plainely declared, that you ſee, that the very true meaning of this pꝛopoſition oꝛ ſaying, We be iuſtifyed by fayth in Chꝛiſt only, (accoꝛding to the meaning of the old ancient Authors) is this: We put our fayth in Chꝛiſt, that we be iuſtifyed by him only, that we be iuſtifyed by GODS free mercy, and the merits, of our Saviour Chꝛiſt only, and by no vertue oꝛ good woꝛkes of our owne that is in us, oꝛ that we can be able to doe oꝛ to doe,foꝛ to deſeꝛue the ſame: Chꝛiſt himſelfe only being the cauſe meritorious thereof.

Here you peꝛceiue many woꝛds to bee uſed to avoyd contention in woꝛds with them that delight to bꝛawle about woꝛds, and alſo to ſhew the true meaning to avoyd evill taking, and miſ-underſtanding, and yet peradventure all will not ſeꝛue with them that bee contentious: but contenders will ever foꝛge matters of contention,even when they have none occaſion thereto. Notwithſtanding, ſuch be the leſſe to be paſſed upon, ſo that the reſt may pꝛofit, which will be the moſt deſirous to know the truth then (when it is plaine ynough) to contend about it, and with contentious, and captious cavillation, to obſcure, and darken it. Truth it is, that our owne woꝛkes doe not iuſtifie us to ſpeake pꝛoperly of our iuſtifycation, (that is to ſay) our woꝛkes doe not merit, oꝛ deſeꝛue remiſſion of our ſinnes,and make us of uniuſt, iuſt befoꝛe GOD: but GOD of his owne mercy, thꝛough the only merits, and deſeꝛvings of his Sonne Jeſus Chꝛiſt, doth iuſtifie us. Nevertheleſſe, becauſe fayth doth diꝛectly ſend us to Chꝛiſt foꝛ remiſſion of our ſinnes, and that by fayth given us of GOD, we embꝛace the pꝛomiſe of GODS mercy, and of the remiſſion of our ſinnes,(which thing none other of our vertues oꝛ woꝛkes

pꝛoperly

properly doth) therefore the Scripture useth to say, that fayth without workes doth iustifie. And forasmuch as it is all one sentence in effect, to say, fayth without workes, and only fayth doth iustifie us, therefore the old ancient Fathers of the Church from time to time, have uttered our iustification with this speech, Only fayth iustifieth us: meaning none other thing then Saint Paul meant, when he sayd, Fayth without workes iustifieth us. And because all this brought to passe through the only merits, and deservings of our Saviour Christ, and not through our merits, or through the merit of any vertue that we have within us, or of any worke that commeth from us: therefore in that respect of merit, and deserving, we forsake (as it were) altogether againe, faith, workes, and all other vertues. For our owne imperfection is so great, through the corruption of originall sinne, that all is unperfect that is within us, faith, charity, hope, dread, thoughts, words, and workes, and therefore not apt to merit, and deserue any part of our iustification for us. And this forme of speaking use we, in the humbling of our selues to GOD, and to give all the glory to our Saviour Christ, which is best worthy to have it.

Here you have heard the office of GOD in our iustification, and how we receive it of him freely, by his mercy, without our deserts, through true, and lively fayth. Now you shall heare the office, and duty of a Christian man unto GOD, what wee ought on our part to render unto GOD againe, for his great mercy, and goodnesse. Our office is, not to passe the time of this present life unfruitfully, and idlely, after that we are baptized or iustified, not caring how few good workes we doe, to the glory of GOD, and profit of our neighbours: Much lesse is it our office after that wee be once made Christs members, to live contrary to the same, making our selues members of the devill, walking after his intisements, and after the suggestions of the world, and the flesh, whereby we know that we doe serue the world, and the devill, and not GOD. For that fayth which bringeth forth (without Repentance) eyther evill workes, or no good worke, is not a right, pure, and lively faith, but a dead, divelish, counterfeit, and faigned fayth, as Saint Paul, and Saint Iames call it. For even the divels know, and believe that Christ was borne of a Virgin, that he fasted forty dayes, and forty nights, without meate, and drinke, that hee wrought all kind of miracles, declaring himselfe very GOD: They believe also, that Christ for our sakes suffered most painefull death, to redeeme vs from everlasting death, and that he rose againe from death the third day: They believe that hee ascended into Heaven, and that he sitteth on the right hand of the Father, and at the last end of this world shall come againe, and iudge both the quicke, and the dead. These Articles of our fayth the divels believe, and so they believe all things that be written in the new, and old Testament to be true: and yet for all this fayth, they be but divels, remayning still in their damnable estate, lacking the very true Christian faith. For the right, and true Christian fayth is, not only to belieue, that holy Scripture, and all the foresayd Articles of our fayth are true, but also to have a sure trust, and con-

They that preach fayth only iustifieth, doe not reach carnall liberty, or that we should doe no good workes.

The devils have fayth, but not the true fayth.

What is the true, and iustifying fayth.

confidence in GOD S mercifull promises to be saved from everlasting damnation by Christ: whereof doth follow a loving heart to obey his Commandements. And this true Christian fayth, neither any divell hath, nor yet any man, which in the outward profession of his mouth, and in his outward receiving of the Sacraments, in comming to the Church, and in all other outward appearances seemeth to bee a Christian man, and yet in his living, and deeds sheweth the contrary. For how can a man have this true fayth, this sure trust, and confidence in GOD, that by the merits of Christ, his sinnes be forgiven, and he reconciled to the favour of GOD, and to be partaker of the Kingdome of Heaven by Christ when hee liveth ungodly, and denyeth Christ in his deeds? Surely no such ungodly man can have this fayth, and trust in GOD. For as they know Christ to be the only Saviour of the world: so they know also that wicked men shall not enioy the Kingdome of GOD. They know that GOD hateth unrighteousnesse, that he will destroy all those that speake untruely, that those which have done good workes (which cannot be done without a lively fayth in Christ) shall come forth into the resurrection of life, and those that have done evill, shall come unto the resurrection of iudgment: very well they know also, that to them that be contentious, and to them that will not bee obedient unto the truth, but will obey unrighteousnesse, shall come indignation, wrath, and affliction, &c. Therefore to conclude: considering the infinite benefits of GOD shewed, and given unto us, mercifully without our deserts, who hath not only created us of nothing, and from a piece of vild clay, of his infinite goodnesse, hath exalted us (as touching our soule) unto his owne similitude, and likenesse, but also whereas wee were condemned to Hell, and death everlasting, hath given his owne naturall Sonne, being GOD eternall, immortall, and equall unto himselfe, in power, and glory, to be incarnated, and to take our mortall nature upon him, with the infirmities of the same, and in the same nature to suffer most shamefull, and painefull death for our offenses, to the intent to iustifie us, and to restore us to life everlasting: so making us also his deare children, brethren unto his only Sonne, our Saviour Christ, and inheritours for ever with him of his eternall Kingdome of Heaven.

They that continue in evill living, have not true fayth.

Psal. 25.

These great, and mercifull benefits of GOD (if they be well considered) doe neither minister unto us occasion to be idle, and to live without doing any good workes, neyther yet stirreth us up by any meanes to doe evill things: but contrariwise, if we be not desperate persons, and our hearts harder then stones, they move us to render our selues unto GOD wholy with all our will, hearts, might, and power, to serue him in all good deeds, obeying his Commandements during our lives, to seeke in all things his glory, and honour, not our sensuall pleasures, and vaine glory, evermore dreading willingly to offend such a mercifull GOD, and loving Redeemer, in word, thought, or deed. And the sayd benefits to GOD deepely considered, move us for his sake also to be ever ready to give our selues to our neighbours, and as much as lyeth in us, to study with all our endeavour, to doe good to every man. These be the fruits of

true

true fayth, to doe good as much as lyeth in us to every man, and above all things, and in all things to advance the glory of God, of whom only we have our sanctification, iustification, salvation, and redemption: to whom be ever glory prayse, and honour, world without end. Amen.

A SHORT DECLARATION
of the true, lively, and Christian Faith.

THE first comming unto GOD (good Christian people) is through fayth, whereby (as it is declared in the last Sermon) we be iustified before GOD. And lest any man should be deceived, for lacke of right understanding thereof, it is diligently to be noted, that fayth is taken in the Scripture two manner of wayes. There is one fayth, which in Scripture is called a dead fayth, which bringeth forth no good workes, but is idle, barren, and unfruitfull. And this fayth, by the holy Apostle Saint Iames is compared to the fayth of devils, which believe GOD to bee true, and iust, and tremble for feare, yet they doe nothing well, but all evill. And such a manner of fayth hath the wicked, and naughty Christian people, which confesse GOD, (as S. Paul sayth) in their mouth, but deny him in their deeds, being abominable, and without the right fayth, and to all good workes reprobeable. And this fayth is a perswasion, and beliefe in mans heart, whereby he knoweth that there is a GOD, and agreeth unto all truth of GODS most holy Word, contayned in the Holy Scripture. So that it consisteth only in believing the Word of GOD, that it is true. And this is not properly called fayth. But as he that readeth Cæsars Commentaries, believing the same to be true, hath thereby a knowledge of Cæsars life, and notable acts, because he believeth the History of Cæsar: yet it is not properly sayd that he believeth in Cæsar, of whom he looketh for no helpe nor benefit. Even so he that believeth that all that is spoken of GOD in the Bible is true, and yet liveth so ungodly, that he cannot looke to enioy the promises, and benefits of GOD: although it may be sayd, that such a man hath a fayth, and beliefe to the Words of GOD, yet it is not properly sayd that he believeth in GOD, or hath such a fayth, and trust in GOD, whereby he may surely looke for grace, mercy, and everlasting life at GODS hand,

Fayth.

A dead fayth.

Iames 2.

Titus 3.

but

but rather for indignation, and punnishment, according to the merits of his wicked life. For as it is written in a Booke, entituled to be of Didymus Alexandrinus: Forasmuch as fayth without workes is dead, it is not now fayth, as a dead man is not a man. This dead fayth therefore is not the sure, and substantiall fayth, which saveth sinners. Another fayth there is in Scripture, which is not (as the foresayd fayth) idle, unfruitfull, and dead, but worketh by charity (as S. Paul declareth, Gal. 5.) Which as the other vaine fayth is called a dead fayth, so may this be called a quicke or lively fayth. And this is not only the common beliefe of the Articles of our fayth, but it is also a true trust, and confidence of the mercy of God through our Lord Jesus Christ, and a stedfast hope of all good things to be received at GODS hand: and that although we, through infirmity or temptation of our ghostly enemies, doe fall from him by sinne, yet if we returne againe unto him by true Repentance, that hee will forgive, and forget our offences for his Sonnes sake our Saviour Jesus Christ, and will make us inheritours with him of his everlasting kingdome, and that in the meane time untill that kingdome come, he will be our protectour, and defender in all perrils, and dangers, whatsoever doe chance: and that though sometime hee doth send us sharpe adversity, yet that evermore he will be a loving Father unto us, correcting us for our sinne, but not withdrawing his mercy finally from us, if we trust in him, and commit our selves wholy unto him, hang only upon him, and call upon him, ready to obey, and serue him. This is the true, lively, and unfeigned Christian fayth, and is not in the mouth, and outward profession only: but it liveth, and stirreth inwardly, in the heart. And this fayth is not without hope, and trust in GOD, nor without the love of GOD, and of our neighbours, nor without the feare of GOD, nor without the desire to heare GODS Word, and to follow the same in eschewing evill, and doing gladly all good workes.

A lively fayth.

Hebr. 11.

This fayth (as Saint Paul describeth it) is the sure ground, and foundation of the benefits which we ought to looke for, and trust to receive of GOD, a certificate, and sure looking for them, although they yet sensibly appeare not unto us. And after hee sayth, Hee that commeth to GOD, must believe, both that he is, and that he is a mercifull rewarder of well doers. And nothing commendeth good men unto God, so much as this assured fayth, and trust in him. Of this fayth, three things are specially to be noted.

Three things are to be noted of Fayth.

First, that this fayth doth not lie dead in the heart, but is lively, and fruitfull in bringing forth good workes. Secondly, that without it, can no good workes be done, that shall be acceptable, and pleasant to God. Thirdly, what manner of good workes they be, that this fayth doth bring forth.

Fayth is full of good workes.

For the first, that the light cannot be hid, but will shew forth it selfe at one place or other: so a true fayth cannot be kept secret, but when occasion is offered, it will breake out, and shew it selfe by good workes. And as the living body of a man ever exerciseth such things as belong to a naturall, and living body, for nourishment, and preservation of the same

same, as it hath need, oppertunity, and occasion: even so the soule that hath a lively fayth in it, will be doing alway some good worke, which shall declare that it is living, and will not be unocupied. Therefore when men heare in the Scriptures so high commendations of fayth, that it maketh us to please GOD, to live with GOD, and to be the children of GOD: if then they fancy that they be set at liberty from doing all good workes, and may live as they list, they trifle with GOD, and deceive themselues. And it is a manifest token, that they be far from having the true, and lively fayth, and also farre from knowledge, what true fayth meaneth. For the very sure, and lively Christian fayth is, not only to believe all things of God, which are contayned in holy Scripture, but also to have an earnest trust, and confidence in GOD, that he doth regard us, and that he is carefull over us, as the father is over the child whom he doth love, and that he will be mercifull unto us, for his only Sonnes sake, and that we have our Saviour Christ our perpetuall Aduocate, and Prince, in whose only merits, oblation, and suffering, we doe trust that our offences be continually washed, and purged, whensoever we (repenting truly) doe returne to him, with our whole heart, stedfastly determining with our selues, through his grace, to obey, and serve him in keeping his Commandements, and never to turne backe againe to sinne. Such is the true fayth, that the Scripture doth so much commend, that which when it seeth, and considereth what GOD hath done for us, is also moved through continuall assistance of the Spirit of GOD, to serue, and please him, to keepe his favour, to feare his displeasure, to continue his obedient children, shewing thankfulnesse againe by obseruing or keeping his Commandements, and that freely, for true love chiefly, and not for dread of punnishment, or love of temporall reward, considering how clearely, without deserbings, we have received his mercy, and pardon freely.

This true fayth will shew forth it selfe, and cannot long be idle: For as it is written, The iust man shall live by fayth. He never sleepeth nor is idle, when he would wake, and be well occupied. And GOD by his Prophet Ieremy sayth, that he is a happy, and blessed man, which hath faith, and confidence in GOD. For he is like a Tree set by the water side, and spreadeth his roots abroad toward the moysture, and feareth not heat when it commeth, his leafe will be greene, and will not cease to bring forth his fruit: even so faythfull men (putting away all feare of adversity) will shew forth the fruit of their good workes, as occasion is offered to doe them.

Abak. 2.

Ieremy 17.

The ſecond part of the Sermon *of Fayth.*

WE have heard in the firſt part of this Sermon, that there bee two kinds of faith, a dead, and unfruitfull fayth; and a fayth lively that worketh by charity. The firſt to be unprofitable, the ſecond, neceſſary for the obtayning of our ſalvation; the which fayth hath charity alwaies ioyned unto it, and is fruitfull, and bringeth forth all good workes. Now as concerning the ſame matter, you ſhall heare what followeth. The Wiſe man ſayth, He that believeth in GOD, will hearken unto his Commandements. For if wee doe not ſhew our ſelves faythfull in our converſation, the fayth which we pretend to have, is but a fayned faith: becauſe the true Chriſtian faith is manifeſtly ſhewed by good living, and not by words only, as S. Auguſtine ſaith, Good living cannot be ſeparated from true fayth, which worketh by love. And S. Chryſoſtome ſayth, fayth of it ſelfe is full of good workes: as ſoone as a man doth believe, he ſhall be garniſhed with them. How plentifull this faith is of good workes, and how it maketh the worke of one man more acceptable to GOD, then of another, S. Paul teacheth at large in the xi. Chapter to the Heb. ſaying, That faith made the oblation of Abel, better then the oblation of Cain. This made Noah to build the Arke. This made Abraham to forſake his Country, and all his friends, and to goe into a far Country, there to dwell amongſt ſtrangers. So did alſo Iſaak, and Iacob, depending or hanging only of the helpe, and truſt that they had in GOD. And when they came to the Country which GOD promiſed them, they would build no Cities, Townes, nor Houſes, but lived like ſtrangers in Tents, that might every day be removed. Their truſt was ſo much in GOD, that they ſet but little by any worldly thing for that GOD had prepared for them better dwelling places in Heaven of his owne foundation, and building. This fayth made Abraham ready at GODS Commandement, to offer his owne Sonne, and heire Iſaak whom he loved ſo well, and by whom he was promiſed to have innumerable iſſue, among the which, one ſhould be borne, in whom all Nations ſhould be bleſſed, truſting ſo much in GOD, that though he were ſlaine, yet that GOD was able by his omnipotent power to raiſe him from death, and performe his promiſe. He miſtruſted not the promiſe of GOD, although unto his reaſon every thing ſeemed contrary. He believed verily that GOD would not forſake him in death, and famine that was in the Country. And in all other dangers that hee was brought unto, hee truſted ever that GOD ſhould be his GOD, and his Protector, and Defender, whatſoever he ſaw to the contrary. This fayth wrought ſo in the heart of Moſes, that he refuſed to be taken for King Pharao his daughters ſonne, and to have great inheritance in Egypt, thinking it better with the people

Eccle. 31.

Libro de fide & operibus cap. 2. Sermo, de lege & fide.

Heb. 11.

Geneſis 22. Eccle. 13.

of

of God to have affliction, and sorrow, then with naughty men, in sinne to live pleasantly for a time. By Fayth he cared not for the threatning of King Pharao: for his trust was so in GOD, that he passed not of the felicity of this world, but looked for the reward to come in Heaven, setting his heart upon the invisible GOD, as if he had seene him ever present before his eyes. By fayth, the children of Israel passed thorow the red Sea. By fayth, the walles of Hierico fell downe without stroke, and many other wonderfull miracles have beene wrought. In all good men that heretofore have beene, fayth hath brought forth their good workes, and obtained the promises of GOD. Fayth hath stopped the Lyons mouthes: fayth hath quenched the force of Fire: fayth hath escaped the swords edges: fayth hath given weake men strength, victory in battaile, overthrowne the armies of Infidels, rayled the dead to life: fayth hath made good men to take adversity in good part: some have beene mocked, and whipped, bound, and cast in prison, some have lost all their goods, and lived in great poverty, some have wandred in mountaines, hilles, and wilderneſſe, some have beene racked, some slaine, some stoned, some sawne, some rent in pieces, some beheaded, some burnt without mercy, and would not be delivered, because they looked to rise againe to a better state.

Exodus 14.
Iosua 6.
Daniel 6.
Daniel 3.
Hebr. 11.

All these Fathers, Martyrs, and other holy men (whom S. Paul spake of) had their fayth surely fixed in GOD, when all the world was against them. They did not only know GOD to be the Lord, maker, and governour of all men in the world: but also they had a speciall confidence, and trust, that he was, and would be their GOD, there comforter, ayder, helper, maintainer, and defender. This is the Christian fayth which these holy men had, and we also ought to have. And although they were not named Christian men, yet was it a Christian fayth, that they had, for they looked for all benefits of GOD the Father, through the merits of his Sonne Jesus Christ, as we now doe. This difference is betweene them, and us, that they looked when Christ should come, and we be in the time when he is come. Therefore saith S. Augustine, The time is altered, and changed, but not the fayth. For we have both one fayth in one Christ. The same Holy Ghost also that we have, had they saith S. Paul. For as the Holy Ghost doth teach us to trust in GOD, and to call upon him as our Father: so did he teach them to say, as it is written, Thou Lord art our Father, and Redeemer, and thy Name is without beginning, and everlasting. GOD gave them then grace to bee his children, as he doth us now. But now by the comming of our Saviour Christ, we have received more abundantly the Spirit of God in our hearts, whereby we may conceive a greater fayth, and a surer trust then many of them had. But in effect they, and we be all one: we have the same fayth that they had in GOD, and they the same that we have. And S. Paul so much extolleth their fayth, because wee should no lesse but rather more, give our selues wholy unto Christ, both in profession, and living, now when Christ is come, then the old Father did before his comming. And by all the declaration of S. Paul, it is evident, that the true, lively, and Christian Faith, is no dead, vaine, or unfruitfull thing,

1 Cor. 4.

but a thing of perfect vertue, of wonderfull opperation or working, and strength, bringing forth all good motion, and good workes.

All holy Scripture agreeably beareth witnesse, that a true lively faith in Christ, doth bring forth good workes: and therefore every man must examine, and try himselfe diligently, to know whether hee have the same true lively faith in his heart unfeignedly, or not, which he shall know by the fruits thereof. Many that professed the fayth of Christ, were in this errour, that they thought they knew GOD, and believed in him, when in their life they declared the contrary, Which errour Saint
1 *Iohn* 2. Iohn in his first Epistle confuting, writeth in this wise, Hereby we are certified that we know GOD, if we observe his Commandements. He that sayth, he knoweth GOD, and observeth not his Commandements is a lyer, and the truth is not in him. And againe hee sayth, Whoso-
1 *Iohn* 3. ever sinneth, doth not see GOD, nor know him; let no man deceive
1 *Iohn* 3. you, welbeloved children. And moreover hee sayth, Hereby wee know
1 *Iohn* 3. that we be of the truth, and so we shall perswade our hearts, before him. For if our owne hearts reprove us, God is above our hearts, and knoweth all things, Welbeloved, if our hearts reprove us not, then have we confidence in GOD, and shall have of him whatsoever we aske, because we keepe his Commandements, and doe those things that please him.
1 *Iohn* 5. And yet further hee sayth, Every man that believeth that Jesus is Christ, is borne of GOD, and we know that whosoever is borne of GOD, doth not sinne: but he that is begotten of God, purgeth himselfe, and the divell doth not touch him. And finally hee concludeth, and
1 *Iohn* 5. sheweth the cause why he wrote this Epistle, saying, For this cause have I thus written unto you, that you may know that you have everlasting life, which doe believe in the Sonne of God. And in his third Epistle he confirmeth the whole matter of faith, and workes, in few words, saying,
3 *Iohn* He that doth well is of GOD, and hee that doth evill, knoweth not God. And as S. Iohn sayth, That as the lively knowledge, and fayth of God bringeth forth good workes: so sayth hee likewise of hope, and charity, that they cannot stand with evill living. Of hope hee writeth
1 *Iohn* 3. thus, We know that when God shall appeare, we shall bee like unto him, for we shall see him, even as he is: and whosoever hath this hope in him, doth purifie himselfe, like as God is pure. And of charity, he sayth these words, He that doth keepe Gods Word, and Commande-
1 *Iohn* 2. ment, in him is truely the perfect love of God. And againe he sayth, This
1 *Iohn* 5. is the love of God, that wee should keepe his Commandements. And S. Iohn wrote not this, as a subtill saying, devised of his owne fantasie, but as a most certaine, and necessary truth, taught unto him by Christ himselfe, the eternall, and infallible verity, who in many places doth most clearely affirme, that fayth, hope, and charity cannot consist or stand without good, and godly workes. Of fayth he saith, He that believeth
3 *Iohn* 5. in the Sonne, hath everlasting life: but hee that believeth not in the Sonne, shall not see that life, but the wrath of God remaineth upon
Iohn 3. him. And the same hee confirmeth with a double oath, saying, Verily,
Iohn 6. verily I say unto you, Hee that believeth in mee, hath everlasting life.

Now

Now forasmuch as he that believeth in Christ, hath everlasting life: it must needs consequently follow, that he that hath this fayth, must have also good workes, and be studious to observe Gods Commandements obediently. For to them that have evill workes, and lead their life in disobedience, and transgression or breaking of GODS Commandements, without repentance, pertaineth not everlasting life, but everlasting death, as Christ himselfe sayth, They that doe well, shall goe into life eternall, but they that doe evill, shall goe into everlasting fire. And againe he sayth, I am the first letter, and the last, the beginning, and the ending: to him that is a-thirst, I will give of the well of the water of life freely: he that hath the victory, shall have all things, and I will be his GOD, and he shall be my sonne: but they that be fearefull, mistrusting GOD, and lacking faith, they that be cursed people, and murtherers, and fornicators, and sorcerers, and all lyers, shall have their portion in the Lake that burneth with fire, and brimstone, which is the second death. And as Christ undoubtedly affirmeth, that true faith bringeth forth good workes, so doth hee say likewise of charity, Whosoever hath my Commandements, and keepeth them, that is he that loveth me. And after he saith, He that loveth me, will keepe my Word, and he that loveth me not, keepeth not my words. And as the love of GOD is tryed by good workes, so is the feare of God also, as the Wise man saith, The dread of GOD putteth away sinne. And also he saith, He that feareth GOD, will doe good workes.

Math. 25. Apoc. 21.

Charity bringeth forth good workes. *Iohn 14. Eccle. 1. Eccle. 15.*

The third part of the Sermon *of Fayth.*

YOU have heard in the second part of this Sermon, that no man should thinke that hee hath that lively Fayth which Scripture commandeth, when he liveth not obediently to GODS Lawes, for all good workes spring out of that fayth: And also it hath beene declared unto you by examples, that fayth maketh men stedfast, quiet, and patient in all affliction. Now as concerning the same matter, you shall heare what followeth. A man may soone deceive himselfe, and thinke in his owne phantasie, that he by fayth knoweth GOD, loveth him, feareth him, and belongeth to him, when in very deed he doth nothing lesse. For the tryall of all these things is a very godly, and Christian life. He that feeleth his heart set to seeke Gods honour, and studieth to know the Will, and Commandements of God; and to frame himselfe thereunto, and leadeth not his life after the desire of his owne flesh, to serue the divell by sinne, but setting his mind to serue God for his owne sake, and for his sake also to love all his neighbours, whether they be friends or adversaries, doing good to every man (as opportunity serveth) and willingly hurting no man: such a man may well reioyce in God, perceiving

by the trade of his life, that he unfaignedly hath the right knowledge of GOD, a lively faith, a stedfast hope, a true, and unfaigned love, and feare of GOD. But he that casteth away the yoke of GODS Commandements from his necke, and giveth himselfe to live without true Repentance, after his owne sentiall mind, and pleasure, not regarding to know GODS Word, and much lesse to live according thereunto: such a man clearely deceiveth himselfe, and seeth not his owne heart, if he thinketh that he eyther knoweth GOD, loveth him, feareth him, or trusteth in him. Some peradventure fantasie in themselues, that they belong to GOD, although they live in sinne, and so they come to the Church, and shew themselues as GODS deare children. But S. Iohn sayth plainely, If we say that we have any company with GOD, and walke in darkenesse, we doe lie. Other doe vainely thinke that they know, and love GOD, although they passe not of the Commandements. But S. Iohn sayth clearely, He that sayth, I know God, and keepeth not his commandements, he is a lyer, Some falsely perswade themselues, that they love God, when they hate their neighbours. But Saint Iohn sayth manifestly, If any man say, I love God, and yet hateth his brother, he is a lyer. He that saith that he is in the light, and hateth his brother, he is still in darkenesse. He that loveth his brother, dwelleth in the light, but he that hateth his brother, is in darkenesse, and walketh in darkenesse, and knoweth not whither hee goeth: For darkenesse hath blinded his eyes. And more over he sayth, Hereby wee manifestly know the children of GOD from the children of the devill. Hee that doth not righteously, is not the childe of GOD, nor he that hateth his brother. Deceive not your selues therefore, thinking that you have faith in God, or that you love God, or doe trust in him, or doe feare him, when you live in sinne: for then your ungodly, and sinfull life declareth the contrary, whatsoever you say or thinke. It appertaineth to a Christian man to have this true Christian fayth, and to try himselfe whether he hath it or no, and to know what belongeth to it, and how it doth worke in him. It is not the world that we can trust to: the world, and all that is therein, is but vanity. It is God that must bee our defence, and protection against all temptations of wickednesse, and sinne, errours, superstition, idolatry, and all evill. If all the world were on our side, and GOD against us, what could the world availe vs? Therefore let us set our whole fayth, and trust in God, and neither the world, the devill, nor all the power of them shall prevaile against us. Let us therefore (good Christian people) trie, and examine our fayth, what it is: let us not flatter our selues, but looke upon our workes, & so iudge of our faith what it is. Christ himselfe speaketh of this matter, and saith, The tree is knowne by his fruit. Therefore let us doe good workes, and thereby declare our fayth to bee the lively Christian faith. Let us by such vertues as ought to spring out of faith, shew our election to be sure, & stable, as S. Peter teacheth, Endeavour your selues to make your calling, & election certaine by good workes. And also he sayth, Minister or declare in your fayth vertue, in vertue knowledge, in knowledge temperance, in temperance patience, in patience godlinesse,

1 *Iohn* 1.

1 *Iohn* 2.

1 *Iohn* 4.

1 *Iohn* 2.

1 *Iohn* 3.

Luke 6.

2 *Peter* 1.

in

in godlineſſe brotherly charity, in brotherly charity love: ſo ſhall we ſhew in deed that we have the very lively Chriſtian fayth, and may ſo both certifie our conſcience the better that we be in the right fayth, and alſo by theſe meanes confirme other men. If theſe fruits doe not follow, we doe but mocke with GOD, deceive our ſelves, and alſo other men. Well may we beare the name of Chriſtian men, but wee doe lacke the true fayth that doth belong thereunto: for true fayth doth ever bring forth good workes, as S. Iames ſayth: Shew me thy fayth by thy deeds. Thy deeds, and workes muſt be an open teſtimoniall of thy fayth: otherwiſe thy fayth (being without good workes) is but the divels fayth, the fayth of the wicked, a fantaſie of fayth; and not a true Chriſtian fayth. And like as the divels, and evill people be nothing the better for their counterfait fayth, but it is unto them the more cauſe of damnation: ſo they that be Chriſtians, and have received knowledge of GOD, and of Chriſts merits, and yet of a ſet purpoſe doe live idly without good workes, thinking the name of a naked fayth to be eyther ſufficient for them, or elſe ſetting their minds upon vaine pleaſures of this world, doe live in ſinne without repentance, not uttering the fruits that doe belong to ſuch an high profeſſion, upon ſuch preſumptuous perſons, and wilfull ſinners, muſt needs remaine the great vengence of GOD, and eternall punniſhment in hell, prepared for the unjuſt, and wicked livers. Therefore as you profeſſe the Name of Chriſt (good Chriſtian people) let no ſuch phantaſie, and imagination of fayth at any time beguile you: but be ſure of your fayth, try it by your living, looke upon the fruits that come of it, marke the increaſe of love, and charity by it towards GOD, and your neighbour, and ſo ſhall you perceive it to be a true lively fayth. If you feele, and perceive ſuch a fayth in you, reioyce in it: and be diligent to maintaine it, and keepe it ſtill in you, let it be daily encreaſing, and more, and more, by well working, and ſo ſhall you be ſure that you ſhall pleaſe God by this fayth, and at the length (as other faythfull men have done before) ſo ſhall you (when his will is) come to him, and receive the end, and finally reward of your fayth (as S. Peter nameth it) the ſalvation of your ſoules: the which GOD grant us that hath promiſed the ſame unto his faithfull, to whom be all honour, and glory, world without end. Amen.

Iames 2.

1 Pet. 1.

A SERMON OF GOOD-
workes, annexed unto Fayth.

IN the laſt Sermon was declared unto you, what the lively, and true fayth of a Chriſtian man is, that it cauſeth not a man to be idle, but to be occupied in bringing forth good workes, as occaſion ſerveth.

No good workes can be done without fayth. *Iohn* 15.

Now by Gods grace ſhall bee declared the ſecond thing that before was noted of fayth, that without it can no good worke be done, accepted, and pleaſant unto God. For as a branch cannot beare fruit of it ſelfe (ſaith our Saviour Chriſt) except it abide in the Vine: ſo cannot you, except you abide in me. I am the Vine, and you are the branches, he that abideth in me, and I in him, he bringeth forth much fruit: for without me, you can doe nothing. And S. Paul proveth that the Eunuch had fayth, becauſe hee pleaſed GOD. For without fayth (ſaith he) it is not poſſible to pleaſe God. And againe to the Romans he ſayth, Whatſoeuer worke is done without fayth, it is ſinne. Fayth giveth life to the ſoule, and they be as much dead to GOD that lacke faith, as they be to the world, whoſe bodies lacke ſoules. Without fayth all that is done of us, is but dead before God, although the worke ſeeme never ſo gay, and glorious before man. Even as the picture graven or painted, is but a dead repreſentation of the thing it ſelfe, and is without life, or any manner of moving: ſo be the works of all unfaithfull perſons before GOD. They doe appeare to be lively workes, and indeed they be but dead, not avayling to the everlaſting life. They be but ſhaddows, and ſhewes of lively, and good things, and not good, and lively things indeed. For true fayth doth give life to the workes, and out of ſuch fayth come good works, that be very good works indeed, and without fayth no worke is good before God, as ſayth S. Auguſtine, We muſt ſet no good works before fayth, nor thinke that before fayth a man may doe any good works, for ſuch works, although they ſeeme unto men to be praiſe-worthy, yet indeed they be but vaine, and not allowed before GOD. They be as the courſe of an Horſe that runneth out of the way, which taketh great labour, but to no purpoſe. Let no man therefore (ſayth he) reckon upon his good works before his fayth: Whereas fayth was not, good works

Heb. 11. *Rom.* 14.

In præfat. Pſal. 33.

were

were not. The intent sayth hee) maketh the good workes, but fayth must guide, and order the intent of man. And Christ saith, If thine eye be naught, thy whole body is full of darknesse. The eye doth signifie the intent (sayth S. Augustine,) wherewith a man doth a thing. So that he which doth not his good works with a godly intent, and a true fayth, that worketh by love, the whole body besides (that is to say) all the whole number of his works, is darke, and there is no light in them. For good deeds be not measured by the facts themselues, and so discerned from vices, but by the ends. and intents for the which they were done. If a Heathen man cloathe the naked, feed the hungry, and doe such other like works: yet because he doth them not in Fayth, for the honour, and love of GOD, they be but dead, vaine, and fruitlesse works to him. Faith is it that doth commend the worke to God: for (as S. Augustine saith) whether thou wilt or no, that worke that commeth not of faith, is naught: where the faith of Christ is not the foundation, there is no good worke, what building soever we make. There is one worke, in the which be all good workes, that is, faith, which worketh by charity: if thou have it, thou hast the ground of all good workes. For the vertues of strengh, wisedome, temperance, and iustice, be all referred unto this same faith. Without this fayth we have not them, but only the names, and shadowes of them (as Saint Augustine saith,) All the life of them that lacke the true faith, is sinne, and nothing is good, without him, that is the Authour of goodnesse: where he is not, there is but fained vertue, although it be in the best works. And S. Augustine, declaring this verse of the Psalme, The Turtle hath found a nest where she may keepe her young Birds, saith that Iewes, Heretickes, and Pagans doe good workes, they cloath the naked, feed the poore, and doe other good workes of mercy: but because they bee not done in the true fayth, therefore the Birds be lost. But if they remaine in faith, then faith is the nest, and safegard of their Birds that is to say, safegard of their good workes, that the reward of them be not utterly lost. And this matter (which Saint Augustine at large in many bookes disputeth) Saint Ambrosse concludeth in few words, saying, He that by nature would withstand vice, eyther by naturall will or reason, he doth in vaine garnish the time of this life, and attaineth not the very true vertues: for without the worshipping of the true GOD, that which seemeth to be vertue, is vice. And yet most plainely to this purpose writeth Saint Chrysostome in this wise, You shall finde many which have not the true faith, and be not of the flocke of Christ, and yet (as it apeareth) they flourish in good workes of mercy: you shall finde them full of pity, compassion, and given to iustice, and yet for all that they have no fruit of their workes, because the chiefe worke lacketh. For when the Iewes asked of Christ what they should doe to worke good workes: he answered, This is the worke of GOD, to believe in him whom he sent: so that he called faith the worke of God. And assoone as a man hath faith, anon he shall flourish in good works: for faith of it selfe is full of good works, and nothing is good without fayth, And for a similitude, he sayth that they which glister, and shine in good works

Math. 6. in præfa. Psal. 31.

De vocatione Gentium, lib. cap. 3.

In sermone de fide, lege, & Spiritu sancto.

Iohn 6.

with-

without fayth in GOD, bee like dead men, which have goodly, and precious tombes, and yet availeth them nothing. Fayth may not be naked without good workes, for then it is no true fayth: and when it is adioyned to workes, yet it is above the workes. For as men that be very men indeed, first have life, and after bee nourished: so must our fayth in Christ goe before, and after bee nourished with good workes. And life may bee without nourishment, but nourishment cannot bee without life. A man must needs be nourished by good workes, but first hee must have fayth. Hee that doth good deeds, yet without fayth he hath no life. I can shew a man that by fayth without workes lived, and came to Heaven: but without fayth, never man had life. The thiefe that was hanged, when Christ suffered, did believe only, and the most mercifull GOD iustified him. And because no man shall say againe that he lacked time to doe good workes, for else he would have done them: truth it is, and I will not contend therein, but this I will surely affirme, that fayth only saveth him. If he had lived, and not regarded fayth, and the workes thereof, he should have lost his salvation againe. But this is the effect that I say, that fayth by it selfe saved him, but workes by themselues never iustified any man. Here ye have heard the mind of S. Chrysostome, whereby you may perceive, that neither faith is without workes (having opportunity thereto) nor workes can availe to everlasting life, without faith.

The second part of the Sermon *of good workes.*

What workes they are that spring out of fayth.

Of three things which were in the former Sermon especially noted of lively Fayth, two be declared unto you. The first was, that Fayth is never idle, without good workes when occasion serveth. The second, that good workes, acceptable to GOD, cannot bee done without Fayth. Now too goe forward to the third part that is, What manner of workes they bee which spring out of true Fayth, and leade faithfull men unto everlasting life. This cannot bee knowne so well, as by our Saviour Christ himselfe, who was asked of a certaine great man the same question, What works shall I doe (said a Prince) to come to everlasting life? To whom Iesus answered, If thou wilt come to everlasting life, keepe the Commandements. But the Prince not satisfied herewith, asked farther, Which Commandements? The Scribes, and Pharises had made so many of their owne Lawes, and traditions, to bring men to Heaven, besides GODS Commandements, that this man was in doubt whether hee should come to Heaven by those Lawes, and traditions, or by the Law of GOD, and therefore he asked Christ which Commandements he meant. Whereunto Christ made him a plaine answere, rehearsing the Commandements of GOD, saying, Thou shalt not

Matth. 19.

not kill, Thou ſhalt not commit adultery, Thou ſhalt not ſteale, Thou ſhalt not beare falſe witneſſe, Honour thy father, and thy mother, and loue thy neighbour as thy ſelfe. By which words Chriſt declared, that the Lawes of GOD be the very way that doth lead to everlaſting life, and not the traditions, and lawes of men. So that this is to be taken for a moſt true leſſon taught by Chriſts owne mouth, that the workes of the morall Commandements of GOD, bee the very true workes of fayth, which lead to the bleſſed life to come. But the blindneſſe, and malice of man, even from the beginning, hath ever beene ready to fall from GODS Commandements. As Adam the firſt man, having but one Commandement, that he ſhould not eate of the fruit forbidden: notwithſtanding GODS Commandement, he gave credit unto the woman, ſeduced by the ſubtill perſwaſion of the Serpent, and ſo followed his owne will, and left GODS Commandement. And ever ſince that time all that came of him, have beene ſo blinded through originall ſinne, that they have beene ever ready to fall from GOD, and his Law, and to invent a new way unto ſalvation by workes of their owne device: ſo much that almoſt all the world, forſaking the true honour of the only eternall living GOD, wandred about their owne phantaſies, worſhipping ſome the Sunne, the Moone, the Starres, ſome Iupiter, Iuno, Diana, Saturnus, Apollo, Neptunus, Ceres, Bacchus, and other dead men, and women. Some therewith not ſatisfied, worſhipped divers kinds of beaſts, birds, fiſh, fowle, and ſerpents, every country, towne, and houſe in manner being divided, and ſetting up images of ſuch things as they liked, and worſhipping the ſame. Such was the rudeneſſe of the people, after they fell to their owne phantaſies, and left the eternall living God, and his Commandements, that they deviſed innumerable Images, and gods. In which errour, and blindneſſe they did remaine, untill ſuch time as Almighty God, pitying the blindneſſe of man, ſent his true Prophet Moſes into the world, to reprove, and rebuke this extreame madneſſe, and to teach the people to know the only living God, and his true honour, and worſhip. But the corrupt inclination of man was ſo much given to follow his owne phantaſie, and (as you would ſay) to favour his owne bird, that hee brought up himſelfe, that all the admonitions, exhortations, benefits, and threatnings of God, could not keepe him from ſuch his inventions. For notwithſtanding all the benefits of God ſhewed unto the people of Iſrael, yet when Moſes went up into the Mountaine to ſpeake with Almighty God, he had tarried there but a few daies, when the people began to invent new gods. And as it came in their heads, they made a calfe of gold, & kneeled downe, and worſhipped it. And after that, they followed the Moabits, and worſhipped Beelphegor the Moabites god. Read the booke of Judges, the booke of the Kings, & the Prophets, and there you ſhall finde how unſtedfaſt the people were, how full of inventions, and more ready to runne after their owne phantaſies, then GODS moſt holy Commandements. There ſhall you read of Baal, Moloch, Chamos, Melchom, Baalpeor, Aſtaroth, Bell, the Dragon, Priapus, the brazen Serpent, the twelue Signes, and many other, unto

Math. 19. The workes that lead to Heaven, be works of Gods Commandements.

Man from his firſt falling from Gods Commandements, hath ever beene ready to doo the like, and doth deviſe workes of his owne phantaſie to pleaſe God withall.

The devices, and idolatry of the Gentiles.

The devices, and idolatries of the Iſralites.

unto whose images the people with great devotion invented Pilgrimages, precious decking, and censing them, kneeling downe, and offring to them thinking that an high merit before God, and to bee esteemed above the Precepts, and Commandements of God. And where, at that time God commanded no Sacrifice to bee made but in Ierusalem only, they did cleane contrary, making Alters, and Sacrifices every where, in hils, in woods, and in houses, not regarding GODS Commandements, but esteeming their owne phantasies, and devotions to be better then they. And the errour hereof was so spread abroad, that not only the unlearned people, but also the Priests, and teachers of the people, partly by glory, and covetousnesse were corrupted, and partly by ignorance blindly deceived with the same abominations. So much, that King Achab having but only Helias a true teacher, and Minister of God, there were eight hundred, and fifty Priests, that perswaded him to honour Baal, and to doe sacrifice in the woods or groves. And so continued that horrible errour, untill the three noble Kings, as Iehosaphat, Ezechias, and Iosias, Gods chosen Ministers, destroyed the same clearely, and brought againe the people from such their fayned inventions, unto the very Commandements of God: for the which thing their immortall reward, and glory, doth, and shall remaine with God for ever. And beside the aforesayd inventions, the inclination of man to have his owne holy devotions, devices new sects, and religions, called Pharises, Saducces, and Scribes, with many holy, and godly traditions, and ordinances (as it seemed by the outward appearance, and goodly glistering of the workes) but in very deed all tending to idolatry, superstition, and hypocrisie: their hearts within being full of malice, pride, covetousnesse, & all wickednesse. Against which sects, and their pretended holinesse, Christ cryed out more vehemently, then he did against any other persons, saying, and often rehearsing these words, Woe be to you Scribes, and Pharises, yee hypocrites: for you make cleane the vessels without, but within yee bee full of rabine, and filthinesse: thou blind Pharise, and hypocrite, first make the inward part cleane. For notwithstanding all the goodly traditions, and outward shewes of good workes, devised of their owne imagination, whereby they appeared to the world most religious, and holy of all men, yet Christ (who saw their hearts) knew, that they were inwardly in the sight of GOD, most unholy, most abominable, and farthest from GOD of all men. Therefore sayd he unto them, Hypocrites, the Prophet Esay spake full truly of you, when he sayd, This people honour me with their lips, but their heart is farre from me. They worship me in vaine, that teach doctrines, and commandements of men: for you leave the Commandements of God, to keepe your owne traditions.

Religions, and sects among the *Iewes.*

Math. 23.

Math. 15. *Esay* 19.

And though Christ sayd, They worship God in vaine, that teach doctrines, and commandements of men: yet hee meant not thereby to overthrow all mens commandements, for he himselfe was ever obedient to the Princes, and their lawes, made for good order, and governance of the people: but he reproved the lawes, and traditions made by the

Mans lawes must be observed, and kept, but not as Gods Lawes.

Scribes

Scribes, and Phariſes: which were not made only for good order of the people, (as the civill Lawes were) but they were ſet up ſo high, that they were made to be right, and pure worſhipping of God, as they had beene equall with Gods Lawes, or above them: for many of Gods Lawes could not be kept, but were faine to give place unto them. This arrogancy GOD deteſted, that man ſhould ſo advance his Lawes, to make them equall with Gods Lawes, wherein the true honouring, and right worſhipping of GOD ſtandeth, and to make his Lawes for them to be left off. God hath appoynted his Lawes, whereby his pleaſure is to be honoured. His pleaſure is alſo, that all mens lawes, not being contrary unto his Lawes, ſhall be obeyed, and kept, as good, and neceſſary for every Common-weale, but not as things wherein principally his honour reſteth: and all civill, and mans lawes, eyther be, or ſhould be made, to bring men the better to keepe GODS Lawes, that conſequently, or followingly, God ſhould bee the better honoured by them. Howbeit, the Scribes; and Phariſes were not content that their lawes ſhould be no higher eſteemed then other poſitiue, and civill lawes, nor would not have them called by the name of other Temporall lawes: not called them holy, and godly traditions, and would have them eſteemed but only for a right, and true worſhipping of GOD (as GODS Lawes be indeed) but alſo for the moſt high honouring of God, to the which the Commandements of GOD ſhould give place. And for this cauſe did Chriſt ſo vehemently ſpeake againſt them, ſaying, Your traditions which men eſteeme ſo high, be abomination before GOD. For commonly of ſuch traditions, followeth the tranſgreſſion or breaking of GODS Commandements, and a more devotion in keeping of ſuch things, and a greater conſcience in breaking of them, then of the Commandements of GOD. As the Scribes, and Phariſes ſo ſuperſtitiouſly, and ſcrupulouſly kept the Sabbath, that they were offended with Chriſt, becauſe he healed ſicke men: and with his Apoſtles, becauſe they being ſore hungry, gathered the eares of corne to eate upon that day, and becauſe his diſciples waſhed not their hands, ſo often as the traditions required: the Scribes, and Phariſes quarrelled with Chriſt, ſaying, Why doe thy diſciples breake the traditions of the Seigniours? But Chriſt layd to their charge, that they, for to keepe their owne traditions, did teache men to breake the very Commandements of God. For they taught the people ſuch a devotion, that they offered their goods into the treaſure houſe of the Temple, under the pretence of GODS honour, leaving their fathers, and mothers (to whom they were chiefly bound) unholpen, and ſo they brake the commandements of God, to keepe their owne traditions. They eſteemed more an oath made by the gold or oblation in the Temple, then an oath made in the Name of God himſelfe, or of the Temple. They were more ſtudious to pay their tithes of ſmall things, then to doe the greater things commanded of God, as workes of mercy or to doe iuſtice, or to deale ſincerely, uprightly, and faythfully with God and man. Theſe (ſayth Chriſt) ought to bee done, and the other not left undone And to be ſhort, they were of ſo blind iudgment, that they

Holy traditions were eſteemed as Gods Lawes.

Holineſſe of mans device, is commonly occaſion that God is offended.

Math. 12.

Math. 15.

Math. 23.

ſtumble

ſtumble at a ſtraw, and leape ouer a blocke. They would (as it were) nicely take a flie out of their cup, and drinke downe a whole Camell. And therefore Chriſt called them blind guides, warning his Diſciples from time to time to eſchew their doctrine. For although they ſeemed to the world to be moſt perfect men, both in liuing, and teaching, yet was their life but hypocriſie, and their doctrine but ſower leaven, mingled with ſuperſtition, idolatry, and ouerthwart iudgment, ſetting up the traditions, and ordinances of man, in ſtead of Gods Commandements.

The third part of the Sermon *of good workes.*

THat all men might rightly iudge of good workes, it hath beene declared in the ſecond part of this Sermon, what kind of good workes they be that God would haue his people to walke in, namely, ſuch as he hath commanded in his holy Scripture, & not ſuch workes as men haue ſtudied out of their owne braine, of a blind zeale, & deuotion, without the Word of God: And by miſtaking the nature of good workes, man hath moſt highly diſpleaſed God, and hath gone from his Will, & Commandements. So that thus you haue heard how much the world from the beginning till Chriſts time, was euer ready to fall from the Commandements of God, and to ſeeke other meanes to honour, and ſerue him, after a deuotion found out of their owne heads: and how they did ſet up their owne traditions, as high or aboue Gods Commandements, which hath hapned alſo in our times (the more it is to be lamented) no leſſe then it did among the Iewes, and that by the corruption, or at leaſt by the negligence of them that chiefly ought to haue preſerued the pure, and heauenly doctrine left by Chriſt. What man hauing any iudgment or learning, ioyned with a true zeale unto GOD, doth not ſee, and lament, to haue entred into Chriſts religion ſuch falſe doctrine, ſuperſtition, idolatry, hypocriſie, and other enormities, and abuſes, ſo as by little, and little, through the ſowre leaven thereof, the ſweet bread of GODS holy Word hath beene much hindred, and layd a part: Neuer had the Iewes in their moſt blindneſſe, ſo many Pilgrimages unto Images, nor uſed ſo much kneeling, kiſſing, and cenſing of them, as hath beene uſed in our time. Sects, and fayned religions were neither the fourtieth part ſo many among the Iewes, nor more ſuperſtitiouſly, and ungodly abuſed, then of late daies they haue beene among us. Which ſects, and religions, had ſo many hypocriticall, and fayned workes in their ſtate of religion (as they arrogantly named it) that their lampes (as they ſayd) ran alwaies ouer, able to ſatiſfie, not only for their owne ſinnes, but alſo for all other their benefactors, brothers, and ſiſters of religion, as moſt ungodly, and craftily they had perſwaded the multitude of ignorant people: keeping in diuers places (as it were) marts or markets

Sects, and religion amongſt Chriſtian men

of

of merits, being full of their holy reliques, images, shrines, and workes of overflowing abundance ready to be sold. And all things which they had were called holy: holy cowles, holy girdles, holy pardons, Beads, holy shooes, holy rules, and all full of holinesse. And what thing can be more foolish, more superstitious, or ungodly, then that men, women, and children, should weare a Fryers coat, to deliver them from agues, or pestilence? or when they die, or when they be buried, cause it to be cast upon them, in hope thereby to be saved? Which superstition, although (thankes be to GOD) it hath beene little used in this Realme, yet in divers other Realmes it hath beene, and yet it is used among many both learned, and unlearned. But to passe over the innumerable superstitiousnes that hath beene in strange apparrell, in silence, in Dormitory, in Cloyster, in Chapter, in choyce of meats, and drinkes, and in such like things, let us consider what enormities, & abuses hath beene in the three chiefe principall poynts, which they called the three essentials or three chiefe foundations of religion, that is to say, Obedience, Chastity, and Wilfull poverty.

First, under pretence or colour of obedience to their Father in religion (which obedience they made themselues) they were made free by their rule, and Canons, from the obedience of their naturall father, and mother, and from the obedience of Emperour, and King, and all temporall power, whom of very duety by GODS Lawes they were bound to obey. And so the profession of their obedience not due, was a forsaking of their due obedience. And how their profession of chastity was kept, it is more honestly to passe over in silence, and let the world iudge of that which is well knowne, then with unchaste words, by expressing of their unchaste life, to offend chaste, and godly eares. And as for their wilfull poverty, it was such, that when in possessions, iewels, plate, and riches, they were equall or above Merchants, Gentlemen, Barons, Earles, and Dukes: yet by this subtill sophisticall terme, Proprium in commune, that is to say, Proper in common, they mocked the world, perswading, that notwithstanding all their possessions, and riches, yet they kept their vow, and were in wilfull poverty. But for all their riches, they might never helpe father nor mother, nor other that were indeed very needy, and poore without the licence of their father Abbot, Prior, or Warden, and yet they might take of every man, but they might not give ought to any man, no not to them whom the Lawes of GOD bound them to helpe. And so through their additions, and rules, the Lawes of GOD could beare no rule with them. And therefore of them might be most truly sayd, that which Christ spake unto the Pharises, You breake the Commandements of GOD by your traditions: you honour GOD with your lips, but your hearts be farre from him. And the longer prayers they used by day, and by night, under pretence or colour of such holinesse, to get the favour of widdowes, and other simple folkes, that they might sing Trentales, and service for their husbands, and friends, and admit or receive them into their prayers: the more truly is verified of them the saying of Christ, Woe be unto you Scribes, and Pharises, hypocrites, for you devoure widdowes houses, under colour of long prayers, therefore your damnation shall bee the

The three chiefe vowes of religion.

Math. 15.

Math. 23.

greater. Woe be to you Scribes, and Phariſes, hypocrites, for you goe about by ſea, and by land to make mo Novices, and new brethren, and when they be let in, or received of your ſect, you make them the children of Hell, worſe then your ſelues be. Honour be to GOD, who did put light in the heart of his faythfull, and true Miniſter, of moſt famous memory King Henry the eight, and gave him the knowledge of his Word, and an earneſt affection to ſeeke his glory, and to put away all ſuch ſuperſtitions, and Pharaſaicall ſects by Antichriſt invented, and ſet up againe the true Word of GOD, and glory of his moſt bleſſed Name, as he gave the like ſpirit unto the moſt noble, and famous Princes, Ioſaphat, Ioſias, and Ezekias. GOD grant all us the Kings Highneſſe faithfull, and true Subiects, to feed of the ſweet, and ſavory bread of GODS owne Word, and (as Chriſt commanded) to eſchiew all our Phariſaicall, and Papiſticall leven of mans fayned religion. Which, although it were before God moſt abominable, and contrary to Gods Commandements, and Chriſts pure Religion, yet it was prayſed to be a moſt godly life, and higheſt ſtate of perfection, as though a man might bee more godly, and more perfect by keeping the rules, traditions, and profeſſions of men, then by keeeping the holy Commandements of God. And briefly to paſſe over the ungodly, and counterfait religion, let us rehearſe ſome other kinds of Papiſticall ſuperſtitions, and abuſes, as of Beads, of Lady Pſalters, and Roſaries, of fifteene Oes, of Saint Bernards verſes, of Saint Agathes letters, of Purgatory, of Maſſes ſatisfactory, of Stations, and Iubilees, of fayned Reliques, of hallowed Beads, Belles, Bread, Water, Pſalmes, Candles, Fire, and ſuch other: of ſuperſtitious faſtings, of fraternities or brotherheads, of pardons, with ſuch like merchandiſe, which were ſo eſteemed, and abuſed to the great prejudice of Gods glory, and Commandements, that they were made moſt high, and moſt holy things, whereby to attaine to the everlaſting life, or remiſſion of ſinne: yea alſo vaine inventions, unfruitfull ceremonies, and ungodly lawes, degrees, and counſels of Rome, were in ſuch wiſe advanced, that nothing was thought comparable in authority, wiſedome, learning, and godlineſſe, unto them. So that the lawes of Rome, (as they ſayd) were to be received of all men, as the foure Evangeliſts, to the which all lawes of Princes muſt give place. And the Lawes of GOD alſo partly were left off, and leſſe eſteemed, that the ſayd lawes, decrees, and counſels, with their traditions, and ceremonies, might be more duely kept, and had in greater reverence. Thus was the people through ignorance ſo blinded with the godly ſhew, and appearance of thoſe things, that they thought the keeping of them to be a more holineſſe, a more perfect ſervice, and honouring of God, and more pleaſing to God, then the keeping of Gods Commandements. Such hath beene the corrupt inclination of man, ever ſuperſtitiouſly given to make new honouring of GOD of his owne head, and then to have more affection, and devotion to keepe that, then to ſearch out Gods holy Commandements, and to keepe them. And furthermore, to take GODS Commandements for mens commandements, and mens commandements for Gods Commandements, yea, and for the higheſt, and moſt

Other deviſes, and ſuperſtition.

Decrees, and decretals.

most perfect, and holy of all Gods Commandements. And so was all confused, that scant well learned men, and but a small number of them knew, or at the least would know, and durst affirme the truth, to separate or sever GODS Commandement from the Commandements of men. Whereupon did grow much errour, superstition, idolatry, vaine religion, overthwart iudgment, great contention, with all ungodly living.

Wherefore, as you have any zeale to the right, and pure honouring of GOD, as you have any regard to your owne soules, and to the life that is to come, which is both without paine, and without end, apply your selues chiefly aboue all things, to read, and heare GODS Word, marke diligently therein what his will is you shall doe, and with all your endeavour apply your selves to follow the same. First you must have an assured fayth in GOD, and give your selves wholy unto him, love him in prosperity, and adversity, and dread to offend him evermore. Then for his sake love all men, friends, and foes, because they be his creation, and image, and redeemed by Christ, as ye are. Cast in your minds, how you may doe good unto all men, unto your power, and hurt no man. Obey all your superiours, and governours, serve your Masters faythfully, and diligently, as well in their absence, as in their presence, not for dread of punnishment only, but for conscience sake, knowing that you are bound so to doe by GODS Commandements. Disobey not your Fathers, and Mothers, but honour them, helpe them, and please them to your power. Oppresse not, kill not, beate not, neyther slaunder, nor hate any man: but love all men, speake well of all men, helpe, and succour every man, as you may, yea, even your enemies that hate you, that speake evill of you, and that doe hurt you. Take no mans goods, nor covet your neighbours goods wrongfully, but content your selves with that which ye get truly, and also bestow your owne goods charitably, as need, and case requireth. Flee all idolatry, witchcraft, and periury, commit no manner of adultery, fornication, or other unchastnesse, in will, nor in deed, with any other mans wife, widdow, or mayd, or otherwise. And travelling continually, (during this life) thus in keeping the Commandements of GOD (wherein standeth the pure, principall, and right honour of GOD, and which wrought in fayth, GOD hath ordained to be the right trade, and pathway unto heaven) you shall not faile, as Christ hath promised to come to that blessed, and everlasting life, where you shall live in glory, and ioy with GOD for ever; to whom be prayse, honour, and Empery, for ever, and ever. Amen.

An exhortation to the keeping of Gods Commandements.

A briefe rehearsall of Gods Commandements.

A SERMON OF CHRIstian love, and charity.

IF all things that be good to be taught unto Christian people, there is nothing more necessary to be spoken of, and dayly called upon, then charity: as well for that all manner of works of righteousnes be contained in it, as also that the decay thereof is the ruine or fall of the world, the banishment of vertue, & the cause of all vice. And for so much as almost every man maketh, and frameth to himselfe charity after his owne appetite, & how detestable soever his life be, both unto GOD, and man, yet he perswadeth himselfe still that he hath charity: therefore you shall heare now a true, and plaine description or setting forth of charity, not of mens imagination, but of the very words, and example of our Saviour Jesus Christ. In which description or setting forth, every man (as it were in a glasse) may consider himselfe, and see plainely without errour, whether he be in true charity, or not.

What charity is.

Charity is, to love GOD with all our heart, all our soule, and all our power, and strength. With all our heart: That is to say, that our heart, mind, and study be set to believe his Word, to trust in him, and to

The love of God,

love him above all other things that we love best in heaven or in earth. With all our life: that is to say, that our chiefe joy, and delight be set upon him, and his honour, and our whole life given unto the service of him above all things, with him to live, and die, and to forsake all other things,

Math. 10.

rather then him. For he that loveth his father or mother, sonne or daughter, house, or land, more then me (sayth Christ) is not worthy to have me. With all our power, that is to say, that with our hands, and feet with our eyes, and eares, our mouthes, and tongues, and with all our parts, and powers both of body, and soule, we should be given to the keeping, and fulfilling of his Commandements. This is the first, and principall part of charity, but it is not the whole: for charity is also to love every man, good, and evill, friend, and foe, and whatsoever cause be given to

The love of thy neighbour

the contrary, yet nevertheless to beare good will, and heart unto every man,

man, to uſe our ſelues well unto them, as well in wordes, and countenances, as in all our outward acts, and deeds: for ſo Chriſt himſelfe taught, and ſo alſo he perfourmed indeed. Of the love of GOD he taught in this wiſe unto a doctour of the Law, that aſked him which was the great, and chiefe Commandement in the Law, Love thy Lord GOD, (ſayd Chriſt) with all thy heart, with all thy ſoule, and with all thy mind. *Math. 22.* And of the love, that we ought to have among our ſelues each to other, he teacheth us thus: You have heard it taught in times paſt, Thou ſhalt *Math. 5.* love thy friend, and hate thy foe: But I tell you, Love your enemies, ſpeake well of them that defame, and ſpeake evill of you, doe well to them *Math. 5.* that hate you, pray for them that ver, and perſecute you, that you may be the children of your Father that is in Heaven, For he maketh his Sunne to riſe both upon the evill, and good, ſendeth raine to the iuſt, and uniuſt. For if you love them that love you, what reward ſhall you have? Doe not the Publicanes likewiſe? And if you ſpeake well only of them that be your brethren, and deare beloved friends, what great matter is that, doe not the Heathen the ſame alſo? Theſe be the very wordes of our Saviour Chriſt himſelfe, touching the love of our neighbour. And for as much as the Phariſes (with their moſt peſtilent traditions, and falſe interpretations, and gloſſes) had corrupted, and almoſt clearely ſtopped up this pure well of GODS lively Word, teaching that this love and charity pertained only to a mans friends, and that it was ſufficient for a man to love them which doe love him, and hate his foes: therefore Chriſt opened this Well againe, purged it, and ſcowred it, by giving unto his godly law of charity, a true, and cleare interpretation, which is this: that we ought to love every man, both friend, and foe, adding thereto what commodity we ſhall have thereby, and what incommodity by doing the contrary. What thing can we wiſh ſo good for us, as the eternall heavenly Father, to reckon, and take us for his children? And this ſhall we be ſure of (ſayth Chriſt) if we love every man without exception. And if we doe otherwiſe (ſayth hee) we be no better then the Phariſes, Publicanes, and Heathen, and ſhall have our reward with them, that is, to be ſhut out from the number of GODS choſen children, and from his everlaſting inheritance in Heaven.

Thus of true charity, Chriſt taught that every man is bound to love GOD above all things, and to love every man, friend, and foe. And this likewiſe hee did uſe himſelfe, exhorting his adverſaries, rebuking the faults of his adverſaries, and when he could not amend them, yet he prayed for them. Firſt, he loved GOD his Father above all thing, ſo much that he ſought not his owne glory, and will, but the glory, and will of his Father. I ſeeke not (ſayd he) mine owne will, *Iohn 6.* but the will of him that ſent mee. Nor he refuſed not to die, to ſatiſfie his Fathers will, ſaying, If it may be, let this cuppe of death paſſe *Math. 26.* from me: if not thy will be done, and not mine. Hee loved not only his friends, but alſo his enemies, which (in their hearts) bare exceeding great hatred againſt him, and with their tongues ſpake all evill of him, and in their acts, and deeds purſued him with all their might, and

power, even unto death, yet, all this notwithstanding, he withdrew not his favour from them, but still loved them, preached unto them of love, rebuked their false doctrine, their wicked living, and did good unto them, patiently taking whatsoever they spake or did against him. When they gave him evill words, he gave none euill againe. When they did strike him, he did not smite them againe: and when he suffered death, he did not slay them, nor threaten them, but prayed for them, and did put all things to his Fathers will. And as a sheepe that is led unto the shambles to be slaine, and as a lambe that is shorne of his fleece, maketh no noyse nor resistance, even so he went to his death, without any repugnance, or opening of his mouth to say any evill. Thus have I set forth unto you what Charity is, as well by the doctrine, as by the examples of Christ himselfe, whereby also every man may without errour know himselfe, what state, and condition he standeth in, whether he be in charity, (and so the child of the Father in Heaven) or not. For although almost every man perswadeth himselfe to be in charity, yet let him examine none other man, but his owne heart, his life, and conversation, and he shall not be deceived, but truly discerne, and iudge whether he be in perfect charity or not. For he that followeth not his owne appetite, and will, but giveth himselfe earnestly to GOD, to doe all his will, and Commandements, he may be sure that hee loveth GOD above all things, and else surely he loveth him not, whatsoever he pretend: as Christ sayd, If yee love me, keepe my Commandements. For he that knoweth my Commandements, and keepeth them, he it is (sayth Christ) that loveth me. And againe he sayth, He that loveth me, will keepe my Word, and my Father will love him, and we will both come to him, and dwell with him: and he that loveth me not, will not keepe my Word. And likewise he that beareth a good heart, and mind, and useth well his tongue, and deeds unto every man, friend, and foe, he may know thereby that he hath charity. And when he is sure that Almighty God taketh him for his deare beloved Sonne, as S. Iohn sayth, Hereby manifestly are knowne the children of GOD, from the children of the divell for whosoever doth not love his brother, belongeth not unto GOD.

Iohn 14.

1 Iohn 3.

The ſecond part of the Sermon of charity.

YOU have heard a plaine, and a fruitfull ſetting forth of charity, and how profitable, and neceſſary a thing charity is: how charity ſtretcheth it ſelfe both to God, and man, friend, and foe, and that by the doctrine, and example of Chriſt: and alſo who may certifie himſelfe whether he be in perfect charity, or not. Now as concerning the ſame matter, it followeth. The perverſe nature of man, corrupt with ſinne, and deſtitute of Gods Word, and grace, thinketh it againſt all reaſon, that a man ſhould love his enemy, and hath many perſwaſions which bring him to the contrary. Againſt all which reaſons, we ought as well to ſet the teaching, as the living of our Saviour Chriſt, who loving us (when we were his enemies) doth teach us to love our enemies. He did patiently take for us many reproches, ſuffered beating, and moſt cruell death. Therefore wee bee no members of him, if wee will not follow him. Chriſt (ſaith S. Peter) ſuffered for us, leaving an example that we ſhould follow him. Againſt carnal men that will not forgive their enemies. 1 Pet. 2.

Furthermore, we muſt conſider, that to love our friends, is no more but that which thieves, adulterers, homicides, and all wicked perſons doe: in ſo much that Iewes, Turkes, Infidels, and all bruit beaſts doe love them that be their friends, of whom they have their living, or any other benefits. But to love enemies, is the proper condition of them that be the children of GOD, the diſciples, and followers of Chriſt. Notwithſtanding, mans froward, and corrupt nature weigheth over deepely many times, the offence, and diſpleaſure done unto him by enemies, and thinketh it a burthen intolerable, to be bound to love them that hate him. But the burthen ſhould be eaſie ynough, if (on the other ſide) every man would conſider, what diſpleaſure he hath done to his enemy againe, and what pleaſure he hath received of his enemy. And if we finde no equall or even recompence, neyther in receiving pleaſures of our enemies, nor in requiting diſpleaſures unto him againe: then let us ponder the diſpleaſures which we have done unto Almighty God, how often, and how grievouſly we have offended him, whereof if we will have of GOD forgiveneſſe, there is none other remedy, but to forgive the offences done unto us, which be very ſmall, in compariſon of our offences done againſt GOD. As if we conſider that he which hath offended us, deſerveth not to bee forgiven of us, let us conſider againe, that we much leſſe deſerve to be forgiven of GOD. And although our enemy deſerue not to be forgiven for his owne ſake, yet we ought to forgive him for GODS love, conſidering how great, and many benefits we have received of him, without our deſerts, and that Chriſt hath deſerved of us that for his ſake we ſhould forgive them their treſpaſſes committed againſt,

A queſtion, gainſt us. But here may riſe a neceſſary queſtion to be diſſolued. If charity require to thinke, ſpeake, and doe well unto every man, both good, and evill: how can Magiſtrates execute iuſtice upon malefactors or evill doers with charity? How can they caſt evill men in priſon, take away their goods, and ſometimes their lives, according to Lawes, if charity will not ſuffer them ſo to doe? Hereunto is a plaine, and a briefe anſwer, Anſwer, that plagues, and punniſhments be not evill of themſelues, if they be well taken of the harmeleſſe. And to an evill man they are both good, and neceſſary, and may bee executed according to charity, and with charity ſhould be executed. For declaration whereof, you ſhall underſtand that Charity hath two offices. charity hath two offices, the one contrary to the other, and yet both neceſſary to be uſed upon men of contrary ſort, and diſpoſition. The one office of charity is, to cheriſh good, and harmeleſſe men, not to oppreſſe them with falſe accuſations, but to encourage them with rewards to doe well, and to continue in well doing, defending them with the ſword from their aduerſaries: as the office of Biſhops, and Paſtours is, to praiſe good men for well doing, that they may continue therein, and to rebuke, and correct by the Word of GOD, the offences, and crimes of all evill diſpoſed perſons. The other office of charity is, to rebuke, correct, and punniſh vice, without regard of perſons, and is to be uſed againſt them only that bee evill men, and malefactours or evill doers. And that it is alwell the office of charity to rebuke, punniſh, and correct them that be evill, as it is to cheriſh, and reward them that bee good, and harmeleſſe. Rom. 13. S. Paul declareth (writing to the Romans) ſaying, That the high powers are ordained of GOD, not to be dreadfull to them that doe well, but unto malefactours, to draw the ſword to take vengeance of him that committeth the ſinne. And Saint Paul biddeth Timothy ſtoutly, and earneſtly 2 Tim. 1. to rebuke ſinne by the Word of God. So that both offices ſhould be diligently executed, to fight againſt the kingdome of the diuell, the Preacher with the Word, and the Gouernours with the ſword. Elſe they neither loue GOD, nor them whom they gouerne, if (for lacke of correction) they wilfully ſuffer GOD to be offended, and them whom they gouerne, to periſh. For as every loving Father correcteth his naturall ſonne when he doth amiſſe, or elſe he loueth him not: ſo all gouernours of Realmes, Countries, Townes, and Houſes, ſhould lovingly correct them which be offendours under their gouernance, and cheriſh them which liue innocently, if they haue any reſpect eyther unto GOD, and their office, or loue unto them of whom they haue gouernance. And ſuch rebukes, and punniſhments of them that offend, muſt be done in due time, leſt by delay, the offenders fall headlong, into all manner of miſchiefe, and not only be evill themſelues, but alſo doe hurt unto many men, drawing other by their evill example, to ſinne, and outrage after them. As one thiefe may both robbe many men, and alſo make many thieues: and one ſeditious perſon may allure many and annoy a whole Towne or Country. And ſuch evill perſons that be ſo great offenders to God, and the Common weale, charity requireth to be cut from the body of the Common-weale, leſt they corrupt other good, and honeſt perſons: like as a good Surgion

cutteth

cutteth away a rotten, and festered member for love he hath to the whole body, lest it infect other members adioyning unto it. Thus it is declared unto you what true charity or Christian love is, so plainely, that no man need to be deceived. Which love, whosoever keepeth, not only towards GOD (whom he is bound to love above all things) but also toward his neighbour, as well friend as foe, it shall surely keepe him from all offence of GOD, and iust offence of man. Therefore beare well away this one short lesson, that by true Christian charity, GOD ought to be loved, good, and evill, friend, and foe, and to all such, we ought (as we may) to doe good: those that be good, of love to encourage, and cherish, because they be good: and those that be evill, of love to procure, and seeke their correction, and due punishment, that they may thereby eyther be brought to goodnes, or at the least that GOD, and the Common-wealth may be lesse hurt, and offended. And if we thus direct our life, by Christian love, and charity, then Christ doth promise, and assure us that he loveth us, that we be the children of our Heavenly Father, reconciled to his favour, very members of Christ, and that after this short time of this present and mortall life, we shall have with him everlasting life in his everlasting Kingdome of Heaven. Therefore to him with the Father, and the Holy Ghost, be all honour, and glory, now, and ever, Amen.

A SERMON AGAINST Swearing, and Perjury.

ALmighty GOD, to the intent his most holy Name should be had in honour, and evermore be magnified of the people, commandeth that no man should take his Name vainely in his mouth, threatning punnishment unto him that unreverently abuseth it by swearing, forswearing, and blasphemy. To the intent therefore that this Commandement may be the better knowne, and kept, it shall be declared unto you, both how it is lawfull for Christian people to sweare, and also what perill, and danger it is, vainely to sweare, or to be forsworne. First, when Judges require oathes of the people for declaration or opening of the truth, or for execution of iustice, this manner of swearing is lawfull. Also, when men make faithfull promises with calling to witnesse of the Name of GOD, to keepe covenants, honest promises,

How, and in what causes it is lawfull to sweare.

miſes, ſtatutes, Lawes, and good cuſtomes, as Chriſtian Princes doe in their concluſions of peace, for conſervation of Common-wealthes, and private perſons promiſe their fidelity in Matrimony, or one to another in honeſty, and true friendſhip: and all men when they doe ſweare to keepe common lawes, and locall ſtatutes: and good cuſtomes, for due order to bee had, and continued among men, when Subiects doe ſweare to be true, and faythfull to their King, and Soveraigne Lord, and when Judges, Magiſtrates, and Officers ſweare truly to execute their Office, and when a man would affirme the truth to the ſetting forth of GODS glory (for the ſaluation of the people) in open preaching of the Goſpell, or in giving of good counſell privately for their ſoules health: all theſe manner of ſwearing, for cauſes neceſſary, and honeſt, be lawfull. But when men doe ſweare of cuſtome, in reaſoning, buying, and ſelling, or other daily communications (as many be common, and great ſwearers) ſuch kind of ſwearing is ungodly, unlawfull, and forbidden by the Commandement of God. For ſuch ſwearing is nothing elſe, but taking of GODS holy Name in vaine. And here is to be noted, that lawfull ſwearing is not forbidden, but commanded by Almighty GOD. For we have examples of Chriſt, and godly men, in holy Scripture, that did ſweare themſelues, and required oathes of others likewiſe. And GODS Commandement is Thou ſhall dread thy Lord GOD, and ſhalt ſweare by his Name. And Almighty GOD by his Prophet David ſayth, All men ſhall be prayſed that ſweare by him.

Deut. 6.
Pſal. 63.

Thus did our Saviour Chriſt ſweare divers times, ſaying, Verily, verily. And S. Paul ſweareth thus, I call GOD to witneſſe. And Abraham (waxing old) required an oath of his ſervant, that he ſhould procure a wife for his ſonne Iſahac, which ſhould come of his owne kindred: and the ſervant did ſweare that he would performe his maſters will. Abraham alſo being required, did ſweare unto Abimelech the King of Geraris, that he ſhould not hurt him, nor his poſterity, and likewiſe did Abimelech ſweare unto Abraham. And David did ſweare to be, and continue a faythfull friend to Ionathan, and Ionathan did ſweare to become a faithfull friend unto David.

Iohn 3.
2 Cor. 1.
Geneſis 24.
Geneſis 21.

Alſo God once commanded, that if a thing were layd to pledge to any man, or left with him to keepe, if the ſame thing were ſtollen, or loſt, that the keeper thereof ſhould be ſworne before Judges, that he did not conveigh it away, nor uſed any deceit in cauſing the ſame to be conveyed away, by his conſent or knowledge. And Saint Paul ſayth, that in all matters of controverſie betweene two perſons, whereas one ſayth, Yea, and the other, Nay, ſo as no due proofe can be had of the truth, the end of every ſuch controverſie muſt be an oath miniſtred by a Judge. And moreover GOD by the Prophet Ieremy ſayth, Thou ſhalt ſweare, The Lord liveth, in truth, in iudgment, in righteouſneſſe. So that whoſoever ſweareth when he is required of a Judge, let him be ſure in his conſcience that his oath hath three conditions, and he ſhall never need to be afrayd of periury.

Heb. 6.
Ieremy 4.

First, he that ſweareth, may ſweare truly, that is, he muſt (ſetting a-

part

part all fauour, and affection to the parties) haue the truth only before his eyes, and for loue thereof, say, and speake that which he knoweth to be truth, and no further. The second is, he that taketh an oath, must doe it with iudgment, not rashly, and unadvisedly, but soberly, considering what an oath is. The third is, he that sweareth, must sweare in righteousnesse: that is, for the very zeale, and loue which he beareth to the defence of innocency, to the maintenance of the truth, and of the righteousnesse of the matter or cause: all profit, disprofit, all loue, and fauour unto the person for friendship or kindred layd apart. Thus an oath (if it haue with it these three conditions) is a part of GODS glory, which we are bound by his Commandements to giue unto him. For he willeth that we shall sweare only by his Name, not that he hath pleasure in oathes, but like as hee commanded the Iewes to offer sacrifices unto him, not for any delight that he had in them, but to keepe the Iewes from committing of idolatry: so he commanding us to sweare by his holy Name, doth not teach us that he delighteth in swearing, but he thereby forbiddeth all men to giue his glory to any creature in Heaven, Earth, or Water. Hitherto you see, that oathes lawfull are commanded of GOD, used of Patriarches, and Prophets, of Christ himselfe, and of his Apostle Paul. Therefore Christian people must thinke lawfull oathes, both godly, and necessary. For by lawfull promise, and covenants confirmed by oathes, Princes, and their Countries are confirmed in common tranquillity, and peace. By holy promises with calling the Name of God to witnesse, we be made lively members of Christ, when we professe his Religion receiving the Sacrament of Baptisme. By like holy promise the Sacrament of Matrimony knitteth Man, and Wife in perpetuall loue, that they desire not to be separated for any displeasure or aduersity that shall after happen. By lawfull oathes, which Kings, Princes, Iudges, and Magistrates doe sweare, common lawes are kept inviolate, Iustice is indifferently ministred, harmelesse persons, fatherlesse children, widdowes, and poore men, are defended from murtherers, oppressours, and thieues, that they suffer no wrong, nor take any harme. By lawfull oathes, mutuall society, amity, and good order is kept continually in all Comminalties, as Borroughs, Cities, Townes, and Villages. And by lawfull oathes, malefactors are searched out, wrong doers, are punnished, and they which sustaine wrong, are restored to their right. Therefore lawfull swearing can not be evill, which bringeth unto us so many godly, good, and necessary commodities. Wherefore when Christ so earnestly forbad swearing, it may not be understood, as though he did forbid all manner of oathes: but he forbiddeth all vaine swearing, and forswearing both by GOD, and by his creatures, as the common use of swearing in buying, selling, and in our dayly communication, to the intent every Christian mans word should be as well regarded in such matters, as if he should confirme his communication with an oath. For every Christian mans word (sayth S. Hierome) should be so true, that it should be regarded as an oath. And Chrisostome witnessing the same, sayth, It is not conuenient to sweare: for what needeth us to sweare, when it is not

What condition an oath ought to haue

The second.

The third.

Why we be willed in scripture to sweare by the Name of God.

Esay 42.

Commodities had by lawfull oath, made and obserued.

Vaine swearing is forbidden.

lawfull

An obiection, lawfull for one of us to make a lie unto another? Peradventure some will say, I am compelled to sweare, for else men that doe commune with
An answer. me, or doe buy, and sell with me, will not believe me. To this answereth S. Chrysostome, that he that thus sayth, sheweth himselfe to be an iniust, and a deceitfull person. For if he were a trusty man, and his deeds taken to agree with his words, he should not need to sweare at all. For he that useth truth, and plainenesse in his bargaining, and communication, hee shall have no need by such vaine swearing, to bring himselfe in credence with his neighbours, nor his neighbours will not mistrust his sayings. And if his credence be so much lost indeed, that he thinketh no man will believe him without he sweare, then he may well thinke his credence is cleane gone. For true it is (as Theophylactus writeth) that no man is lesse trusted, then he that useth much to sweare. And Almighty GOD by the Wise man sayth, That man which sweareth much, shall
Eccle 23. be full of sinne, and the scourge of GOD shall not depart from his house.

But here some men will say, for excusing of their many oathes in their
Another obiection. dayly talke: Why should I not sweare, when I sweare truly? To such
An answer. men it may be sayd, That though they sweare truly, yet in swearing often unadvisedly, for trifles, without necessity, and when they should not sweare, they be not without fault, but doe take Gods most holy Name in vaine. Much more ungodly, and unwise men are they, that abuse GODS most holy Name, not only in buying, and selling of small things dayly in all places, but also in eating, drinking, playing, communing, and reasoning. As if none of these things might be done, except in doing of them, the most holy Name of GOD be commonly used, and abused, vainely, and unreverently talked of, sworne by, and forsworne, to the breaking of GODS Commandement, and procurement of his indignation.

The second part of the Sermon *of Swearing.*

YOU have beene taught in the first part of this Sermon against swearing, and periury, what great danger it is to use the Name of GOD in vaine. And that all kind of swearing is not unlawfull, neyther against GODS Commandement, and that there bee three things required in a lawfull oath. First, that it be made for the maintenance of the truth. Secondly, that it bee made with iudgment, not rashly, and unadvisedly. Thirdly, for the zeale, and love of Iustice. Ye heard also what commodities come of lawfull oathes, and what danger commeth of rash, and unlawfull oathes. Now as concerning the rest of the same matter, you shall understand, that aswell they use the Name of GOD in vaine, that by an oath make unlawfull promi-

ses

les of good, and honeſt things, and perfoꝛme them not: as they which doe pꝛomiſe evill, and unlawfull things, and doe perfoꝛme the ſame. Of ſuch men that regard not their godly pꝛomiſes bound by an oath, but wittingly, and willingly bꝛeake them, we doe read in Holy Scripture two notable punniſhments. Firſt, Ioſua, and the people of Iſrael made a league, and faythfull pꝛomiſe of perpetuall amity, and friendſhip with the Gabaonites: notwithſtanding afterward in the dayes of wicked Saul, many of theſe Gabaonites were murthered, contrary to the ſayd faythfull pꝛomiſe made. Wherewith Almighty GOD was ſoꝛe diſpleaſed, that he ſent an univerſall hunger upon the whole country, which continued by the ſpace of thꝛee yeeres. And GOD would not withdꝛaw his punniſhment, untill the ſayd offence was revenged by the death of ſeven ſonnes, oꝛ next kinſmen of King Saul. And whereas Zedekias King of Hieruſalem, had pꝛomiſed fidelity to the King of Chaldea, afterward when Zedekias contrary to his oath, and allegiance, did rebell againſt King Nebuchadonozor: this Heathen King by Gods permiſſion, and ſufferance, invading the Land of Iury, and beſieging the City of Hieruſalem, compelled the ſayd King Zedekias to flee, and in fleeing, tooke him pꝛiſoner, ſlew his ſonnes befoꝛe his face, and put out both his eyes: and binding him with chaines, led him pꝛiſoner miſerably into Babylon.

Lawfull oathes and promiſes would be better regarded. *Ioſh.* 9.

2 *King* 24. chap. 25.

Thus doth GOD ſhew plainely how much he abhoꝛreth bꝛeakers of honeſt pꝛomiſes bound by an oath made in his Name. And of them that make wicked pꝛomiſes by an oath, and will perfoꝛme the ſame, we have example in the Scriptures, chiefely of Herod, of the wicked Iewes, and of Iephtah. Herod pꝛomiſed by an oath unto the Damoſell which danſed befoꝛe him, to give unto her whatſoever ſhe would aſke: when ſhe was inſtructed befoꝛe of her wicked mother to aſke the head of S. Iohn Baptiſt. Herod, as he tooke a wicked oath, ſo he moꝛe wickedly perfoꝛmed the ſame, and cruelly ſlew the moſt Holy Pꝛophet. Likewiſe did the malicious Iewes make an oath, curſing themſelves if they did eyther eate oꝛ dꝛinke, untill they had ſlaine S. Paul. And Iephtah, when GOD had given to him victoꝛy of the childꝛen of Ammon, pꝛomiſed (of a fooliſh devotion) unto GOD, to offer foꝛ a ſacrifice unto him, that perſon which of his owne houſe ſhould firſt meete with him after his returne home. By foꝛce of which fond, and unadviſed oath, he did ſlay his owne, and onely daughter, which came out of his Houſe with mirth, and ioy to welcome him home. Thus the pꝛomiſe which he made (moſt fooliſhly) to GOD, againſt GODS everlaſting will, and the law of nature moſt cruelly he perfoꝛmed, ſo committing againſt GOD a double offence. Theꝛefoꝛe, whoſoever maketh any pꝛomiſe, binding himſelfe thereunto by an oath: let him foꝛeſee that the thing which he pꝛomiſeth, be good, and honeſt, and not againſt the Commandement of GOD, and that it be in his owne powꝛer to perfoꝛme it iuſtly. And ſuch good pꝛomiſes muſt all men keepe evermoꝛe aſſuredly. But if a man at any time ſhall eyther of ignoꝛance,

Vnlawfull oaths, and promiſes are not to be kept. *Math.* 14.

Acts 23.

Iudges 11.

or of malice, promise, and sweare to doe any thing which is eyther against the Law of Almighty God, or not in his power to performe: let him take it for an unlawfull, and ungodly oath.

Against perjury.

Now something to speake of periury, to the intent you should know how great, and grievous an offence against GOD this wilfull periury is, I will shew you what it is to take an oath before a Judge upon a booke. First, when they laying their hands upon the Gospell booke, doe sweare truly to enquire, and to make a true presentment of things wherewith they be charged, and not to let from saying the truth, and doing truly, for favour, love, dread, or malice of any person, as GOD may helpe them, and the holy contents of that booke: They must consider, that in that booke is contained GODS everlasting truth, his most holy, and eternall Word, whereby we have forgivenesse of our sinnes, and be made inheritours of Heaven, to live for ever with GODS Angels, and Saints, in joy, and gladnesse. In the Gospell booke is contained also GODS terrible threats to obstinate sinners, that will not amend their lives, nor believe the truth of GOD, his Holy Word, and the everlasting paine prepared in Hell for idolaters, hypocrites, for false, and vaine swearers, for periured men, for false witnesse bearers, for false condemners of innocent, and guiltlesse men, and for them which for favour hide the crimes of evill doers, that they should not be punnished. So that whosoever wilfully forsweare themselues upon Christs Holy Evangely, they utterly forsake GODS mercy, goodnes, and truth, the merits of our Saviour Christs nativity, life, passion, death, resurrection, and ascension, the refuse the forgivenesse of sinnes, promised to all penitent sinners, the joyes of Heaven, the company with Angels, and Saints for ever. All which benefits, and comforts are promised unto true Christian persons in the Gospell. And they, so being forsworne upon the Gospell, doe betake themselves to the Divels service, the master of all lies, falshood, deceit, and periury, provoking the great indignation, and curse of GOD against them in this life, and the terrible wrath, and iudgment of our Saviour Christ, at the great day of the last iudgment: when he shall iustly iudge both the quicke, and the dead, according to their workes. For whosoever forsaketh the truth, for love or displeasure of any man, or for lucre, and profit to himselfe, doth forsake Christ, and with Iudas betray him. And although such periured mans falshood be now kept secret, yet it shall be opened at the last day, when the secrets of all mens hearts shall be manifest to all the world. And then the truth shall appeare, and accuse them: and their owne conscience, with all the blessed company of Heaven, shall beare witnesse truly against them. And Christ the righteous Judge shall then iustly condemne them to everlasting shame, and death. This sinne of periury, Almighty GOD by the Prophet Malachie doth threaten to punnish sore, saying unto the Iewes, I will come to you in iudgment, and I will be a swift witnesse, and a sharpe Judge upon sorcerers, adulterers, and periured persons. Which things to the Prophet Zachary

An oath before Iudges.

Though periury doe escape here unspied, and unpunished, it shall not doe so ever.

GOD

GOD declareth in a vision, wherein the Prophet saw a booke flying, which was twenty cubits long, and ten cubits broad, GOD saying then unto him, This is the curse that shall goe forth upon the face of the earth, for falsehood, false-swearing, and periury. And this curse shall enter into the house of the false man, and into the house of the periured man, and it shall remaine in the midst of his house, consume him, and the timber, and stones of his house. Thus you see how much GOD doth hate periury, and what punnishment GOD hath prepared for false swearers, and periured persons. *Zacha. 5.*

Thus you have heard, how, and in what causes it is lawfull for a Christian man to sweare: ye have heard what properties, and conditions a lawfull oath must have, and also how such lawfull oathes are both godly, and necessary to be observed; ye have heard, that it is not lawfull to sweare vainely, (that is) otherwise then in such causes, and after such sort as is declared. And finally, ye have heard how damnable a thing it is, eyther to forsweare our selues, or to keepe an unlawfull, and an unadvised oath. Wherefore let us earnestly call for grace, that all vaine swearing, and periury set apart, we may only use such oathes as be lawfull, and godly, and that we may truely without all fraud keepe the same, according to GODS will, and pleasure.

To whom with the Sonne, and the Holy Ghost, be all honour, and glory. Amen.

A SERMON HOVV DANgerous a thing it is to fall from God.

OUr going from GOD, the Wiſe man ſayth, that pride was the firſt beginning: for by it mans heart was turned from GOD his maker. For pride (ſayth he) is the fountaine of all ſinne: he that hath it ſhall be full of curſings, and at the end it, ſhall overthrow him. And as by pride and ſinne we goe from GOD, ſo ſhall GOD, and all goodneſſe with him goe from us. And the Prophet Oſee doth plainely affirme, that they which goe away ſtill from GOD by vicious living, and yet would goe about to pacifie him otherwiſe by ſacrifice, and entertaine him thereby, they labour in vaine. For, notwithſtanding all their ſacrifice, yet he goeth ſtill away from them. For ſo much (ſaith the Prophet) as they doe not apply their minds to returne to GOD, although they goe about with whole flockes, and heards to ſeeke the Lord, yet ſhall they not finde him, for he is gone away from them. But as touching our turning to GOD, or from GOD, you ſhall underſtand, that it may be done divers waies. Sometimes directly by Idolatry, as Iſrael, and Iuda then did: ſometimes men goe from GOD by lacke of fayth, and miſtruſting of GOD, whereof Eſay ſpeaketh in this wiſe, Woe to them that goe downe into Egypt to ſeeke for helpe, truſting in Horſes, and having confidence in the number of Chariots, and puiſſance or power of Horſemen. They have no confidence in the Holy GOD of Iſrael, nor ſeeke for the Lord. But what followeth? The Lord ſhall let his hand fall upon them, and downe ſhall come both the helper, and he that is holpen: they ſhall be deſtroyed all together. Sometime men goe from GOD by the neclecting of his Commandements concerning their neighbours, which commandeth them to expreſſe hearty love towards every man, as Zachary ſayd unto the people in GODS behalfe, Give true iudgment, ſhew mercy, and compaſſion every one to his brother, imagine no deceit toward widdowes, or children, fatherleſſe, and motherleſſe, toward ſtrangers, or the poore, let no man forge evill in his heart againſt his brother. But theſe things they paſſe not of, they turned their backes, and went their way, they ſtopped their eares that they might not heare, they hardned their hearts as an Adamant ſtone, that they might not liſten to the Law, and the words

Eccle. 10.

Oſee 5.

Eſay 31.

Zacha. 7.

that

that the Lord had sent through his holy Spirit, by his ancient Prophets. Wherefore the Lord shewed his great indignation upon them. It came to passe (sayth the Prophet) even as I told them: as they would not heare, so when they cryed, they were not heard, but were scattered into all Kingdomes which they never knew, and their land was made desolate. And to be short, all they that may not abide the Word of GOD, but following the perswasions, and stubbornesse of their owne hearts, goe backward, and not forward (as it is sayd in Ieremy) They goe, and turne away from GOD. Insomuch that Origine sayth, He that with mind, with study, with deeds, with thought, and care applyeth, and giveth himselfe to Gods Word, and thinketh upon his Lawes day, and night, giveth himselfe wholy to GOD, and in his precepts, and Commandements is exercises: this is he that is turned to GOD. And on the other part he sayth, Whosoever is occupied with Fables, and Tales, when the Word of GOD is rehearsed, he is turned from GOD. Whosoever in time of reading GODS word, is carefull in his mind of worldly busines, of money, or of lucre, he is turned from GOD: whosoever is entangled with the cares of possessions, filled with covetousnesse of riches, whosoever studieth for the glory, and honour of this world, he is turned from God. So that after his minde, whosoever hath not a speciall mind to that thing that is commanded or taught of GOD, he that doth not listen unto it, imbrace, and print it in his heart, to the intent that he may duely fashion his life thereafter, he is plainely turned from GOD, although hee doe other things of his owne devotion, and mind, which to him seeme better, and more to GODS honour. Which thing to be true, we be taught, and admonished in the holy Scripture by the example of King Saul, who being commanded of GOD by Samuel, that he should kill all the Amalekites, and destroy them clearely with their goods, and cattell: yet he being moved partly with pity, and partly (as he thought) with devotion unto God, saved Agag the King, and all the chiefe of their cattell, therewith to make sacrifice unto God. Wherewithall GOD being displeased highly, sayd unto the Prophet Samuel, I repent that ever I made Saul King, for he hath forsaken me, and not followed my words, and so he commanded Samuel to shew him, and when Samuel asked wherefore (contrary to Gods Word) he had saved the cattell, he excused the matter, partly, by feare, saying, he durst doe none other, for that the people would have it so, partly, for that they were goodly beasts he thought God would be content, seeing it was done of a good intent, and devotion, to honour God with the sacrifice of them.

Ieremy 7.

Ieremy 7.

1 King. 15.

But Samuel reproving all such intents, and devotions (seeme they never so much to GODS honour, if they stand not with his Word, whereby we may be assured of his pleasure) sayd in this wise, Would GOD have sacrifices, and offrings? Or rather that his Word should be obeyed? To obey him is better then offrings, and to listen to him, is better then to offer the fat of Rammes: yea, to repugne against his voyce, is as evill as the sinne of soothsaying: and not to agree to it, is like abo-

minable Idolatry. And now for asmuch as thou hast cast away the Word of the Lord, he hath cast away thee, that thou shouldest not be King.

The turning of God from man.

By all these examples of Holy Scripture, we may know, that as we forsake GOD, so shall he ever forsake us. And what miserable state doth consequently, and necessarily follow thereupon, a man may easily consider by the terrible threatnings of GOD. And although he consider not all the sayd misery to the uttermost, being so great that it passeth any mans capacity in this life sufficiently to consider the same: yet he shall soone perceive so much thereof, that if his heart be not more then stony, or harder then the Adamant, he shall feare, tremble, and quake, to call the same to his remembrance. First the displeasure of GOD towards us is commonly expressed in the Scripture by these two things: by shewing his fearefull countenance upon us, and by turning his face, or hiding it from us, By shewing his dreadfull countenance, is signified his great wrath: but by turning his face or hiding thereof, is many times more signified, that is to say, that he clearely forsaketh us, and giveth us over. The which significations be taken of the properties of mens manners. For men towards them whom they favour, commonly beare a good, a chearefull, and a loving countenance: so that by the face or countenance of a man, it doth commonly appeare what will or mind he beareth towards other. So when GOD doth shew his dreadfull countenance towards us, that is to say, doth send dreadfull plagues of Sword, famine, or pestilence upon us, it appeareth that he is greatly wroth with us. But when he withdraweth from us his Word, the right doctrine of Christ, his gracious assistance, and ayde (which is ever ioyned to his Word) and leaveth us to our owne wit, our owne will, and strength: he declareth then, that he beginneth to forsake us. For whereas GOD hath shewed to all them that truly believe his Gospell, his face of mercy in Jesus Christ, which doth so lighten their hearts, that they (if they behold it as they ought to doe) be transformed to his Image, be made partakers of the Heavenly light, and of his Holy Spirit, and be fashioned to him in all goodnes requisite to the children of GOD: so if they after doe neglect the same, if they be unthankfull unto him, if they order not their lives according to his example, and doctrine, and to the setting forth of his glory, he will take away from them his Kingdome, his holy Word, whereby he should raigne in them, because they bring not forth the fruit thereof that he looketh for. Nevertheless, he is so mercifull, and of so long sufferance, that he doth not shew upon us that great wrath suddenly. But when we begin to shrinke from his Word, not believing it, or not expressing it in our livings: first, hee doth send his messengers, the true Preachers of his Word, to admonish, and warne us of our duty: that as hee for his part, for the great love he bare unto us, delibered his owne Sonne to suffer death, that wee by his death might bee delibered from death, and be restored to the life everlasting, evermore to dwell with him, and to be partakers, and inheritours with him, of his everlasting glory and Kingdome of Heaven: so againe, that we for our parts should walke in a godly life, as becommeth his children to doe. And if this will not serve,

ſerue, but ſtill we remaine diſobedient to his Word, & Will, not knowing him, nor loving him, not fearing him, nor putting our whole truſt, and confidence in him: and on the other ſide, to our neighbours behaving our ſelues uncharitable, by diſdaine, enby, malice, or by committing murther, robbery, adultery, gluttony, deceit, lying, ſwearing, or other like deteſtable workes, and ungodly behaviour, then he threatneth us by terrible comminations, ſwearing in great anger, that whoſoever doth theſe workes, ſhall never enter into his reſt, which is the Kingdome of Heaven. *Hebr. 3. Pſal. 15. 1 Cor. 6.*

The ſecond part of the Sermon *of falling from God.*

IN the former part of this Sermon, ye have learned how many manner of wayes men fall from GOD: ſome by idolatry, ſome for lacke of faith, ſome by neglecting of their neighbours, ſome by not hearing of GODS Word, ſome by the pleaſure they take in the vanities of worldly things. Yee have alſo learned in what miſery man is, which is gone from GOD; and how that GOD yet of his infinite goodnes, to call againe man from that his miſery, uſeth firſt gentle admonitions by his Preachers, after he layeth on terrible threatnings. Now if this gentle monition, and threatning together doe not ſerve, then GOD will ſhew his terrible countenance upon us, he will powre intolerable plagues upon our heads, and after he will take away from us all his ayde, and aſſiſtance, wherewith before he did defend us from all ſuch manner of calamity. as the Evangelicall Prophet Eſay agreeing with Chriſts parable doth teach us, ſaying, That GOD had made a goodly Vineyard for his beloved children, he hedged it, he walled it round about, he planted it with choſen vines, and made a Turret in the midſt thereof, and therein alſo a Wine-preſſe. And when he looked that it ſhould bring him forth good grapes, it brought forth wild grapes: and after it followeth, Now ſhall I ſhew you (ſaith GOD) what I will doe with my Vineyard: I will plucke downe the hedges, that it may periſh: I will breake downe the walles, that it may be troden under foot: I will let it lie waſte, it ſhall not be cut, it ſhall not be digged, but bryers, and thornes ſhall over grow it, and I ſhall command the clouds that they ſhall no more raine upon it. *Eſay 5. Math. 21.*

By theſe threatnings we are admoniſhed, and warned, that if we which are the choſen Vineyard of GOD, bring not forth good grapes, that is to ſay, good workes that may be delectable, and pleaſant in his ſight, when he looketh for them, when he ſendeth his meſſengers to call upon us for them, but rather bring forth wild grapes, that is to ſay, ſowre workes, unſavory, and unfruitfull: then will he plucke away all defence, and ſuffer grievous plagues of famine, battell, dearth, and death, to light upon us. Finally, if theſe ſerve not, he will let us lie waſte, he will

will giue us ouer, he will turne away from us, he will dig, and delue no more about us, he will let us alone, and suffer us to bring forth euen such fruit as we will, to bring forth brambles, briers, and thornes, all naughtinesse, all vice, and that so abundantly, that they shall cleane ouergrow us, choke, strangle, and utterly destroy us. But they that in this world liue not after GOD, but after their owne carnall liberty, perceiue not this great wrath of GOD towards them, that he will not digge, nor delue any more about them, that he doth let them alone euen to themselues. But they take this for a great benefit of GOD, to haue all their owne liberty: and so they liue, as if carnall liberty were the true liberty of the Gospell. But GOD forbid (good people) that euer we should desire such liberty. For although GOD suffer sometimes the wicked to haue their pleasure in this world, yet the end of ungodly liuing is at length endlesse destruction. The murmuring Israelites had that they longed for, they had Quales ynow, yea, till they were weary of them. But what was the end thereof? Their sweet meate had sowre sauce: euen whiles the meate was in their mouthes, the plague of GOD lighted up them, and suddenly they dyed. So, if we liue ungodly, and GOD suffereth us to follow our owne willes, to haue our owne delights, and pleasures, and correcteth us not with some plague: it is no doubt but he is almost utterly displeased with us. And although he be long ere he strike, yet many times when he striketh such persons, he striketh them at once for ever. So that when he doth not strike vs, when he ceaseth to afflict us, to punnish or beate us, and suffereth us to runne headlong into all ungodlinesse, and pleasures of this world that we delight in, without punnishment, and aduersity, it is a dreadfull token that he loueth us no longer, that he careth no longer for us, but hath giuen us ouer to our owne selues. As long as a man doth prune his vines, doth digge at the roots, and doth lay fresh earth to them, he hath a mind to them, he perceiueth some token of fruitfulnes that may be recouered in them: but when he will bestow no more such cost, and labour about them, then it is a signe that he thinketh they will neuer be good. And the father, as long as he loueth his child, he looketh angerly, he correcteth him when he doth amisse: but when that serueth not, and upon that he ceaseth from correction of him, and suffereth him, to doe what he list himselfe, it is a signe that he intendeth to disinherit him, and to cast him away for euer. So surely nothing should pearce our heart so sore, and put us in such horrible feare, as when we know in our conscience, that we haue grieuously offended GOD, and doe so continue, and that yet he striketh not, but quietly suffereth us in the naughtinesse that we haue delight in. Then specially it is time to cry, and to cry againe, as David did: Cast me not away from thy face, and take not away thy holy Spirit from me. Lord, turne not away thy face from me, cast not thy seruant away in displeasure. Hide not thy face from me, lest I be like unto them that goe downe to hell. The which lamentable prayers of him, as they doe certifie us what horrible danger they be in, from whom GOD turneth his face (for the time, and as long as he so doth:) so should

Numb. 11.

Psal. 51.

they

they moove, and stirre us to cry vpon GOD with all our heart, that we may not be brought into that state, which doubtlesse is so sorrowfull, so miserable, and so dreadfull, as no tongue can sufficiently expresse, nor any heart can thinke. For what deadly grieke may a man suppose it is to be under the wrath of GOD, to be forsaken of him, to have his Holy Spirit the Authour of all goodnes, to be taken from him, to be brought to so vile a condition, that he shall be left meete for no better purpose, then to be for ever condemned in Hell? For not only such places of David doe shew, that upon the turning of GODS face from any persons, they shall be left bare from all goodnesse, and farre from hope of remedy: but also the place rehearsed last before of Esay, doth meane the same, which sheweth, that GOD at length doth so forsake his unfruitfull Vineyard, that he will not only suffer it to bring forth weeds, bryers, and thornes, but also further to punnish the unfruitfulnesse of it: He sayth, he will not cut it, he will not delve it, and he will command the Clouds that they shall not raine upon it: whereby is signified the teaching of his Holy Word, which S. Paul, after a like manner, expressed by planting, and watering, meaning that he will take that away from them, so that they shall be no longer of his Kingdome, they shall be no longer governed by his Holy Spirit, they shall be put from the grace, and benefits that they had, and ever might have enioyed through Christ: they shall be deprived of the Heavenly light, and life which they had in Christ, whiles there abode in him: they shall be (as they were once) as men without GOD in this world, or rather in worse taking. And to be short, they shall be given into the power of the divell, which beareth the rule in all them that be cast away from GOD, as he did in Saul, and Iudas, and generally in all such as worke after their owne willes, the children of mistrust, and unbeliefe. 1 Kings 15.

Let us beware therefore (good Christian people) lest that we reiecting or casting away Gods Word (by the which we obtaine, and retaine true fayth in GOD) be not at length cast off so farre, that we become as the children of unbeliefe, which be of two sorts, farre divers, yea, almost cleane contrary: and yet both be very farre from returning to GOD: the one sort, only weighing their sinfull, and detestable living, with the right iudgment, and straightnes of GODS righteousnesse, be so without counsaile, and be so comfortlesse (as they all must needs be, from whom the Spirit of counsell, and comfort is gone) that they will not be perswaded in their hearts, but that eyther God cannot, or elle that he will not take them againe to his favour, and mercy. The other, hearing the loving, and large promises of GODS mercy, and so not conceiving a right fayth thereof, make those promises larger then ever GOD did, trusting, that although they continue in their sinfull, and detestable living never so long, yet that GOD at the end of their life, will shew his mercy upon them, and that then they will returne. And both these two sorts of men be in a damnable state, and yet neverlesse, GOD (who willeth not the death of the wicked) hath shewed meanes, whereby both the same (if they take heed in season) Ezek. 18, & 33.

may

Against desperation. may escape, The first, as they doe dread Gods rightfull iustice in punishing sinners (whereby they should be dismayed, and should despaire in deede, as touching any hope that may be in themselues) so if they would constantly or stedfastly believe, that Gods mercy is the remedy appointed against such despaire, and distrust, not only for them, but generally for all that be sorry, and truly repentant, and will therewithall sticke to GODS mercy, they may be sure they shall obtaine mercy, and enter into the Port or Haven of safegard, into the which whosoever doth come, be they beforetime never so wicked, they shall be out of danger of everlasting damnation, as God by Ezechiel sayth, What time soever a sinner doth returne, and take earnest, and true repentance, I will forget all his wickednes. The other, as they be ready to believe GODS promises, so they should be as ready to believe the threatnings of GOD: as well they should believe the Law, as the Gospell: as well that there is an Hell, & everlasting fire, as that there is an Heaven, and everlasting ioy: as well they should believe damnation to be threatned to the wicked, and evill doers, as salvation to be promised to the faithfull in word, and workes: aswell they should believe GOD to be true in the one, as in the other. And the sinners that continue in their wicked living, ought to thinke, that the promises of GODS mercy, and the Gospell, pertaine not unto them being in that state, but only the Law, and those Scriptures which tontaine the wrath, and indignation of GOD, and his threatnings, which should certifie them, that as they doe overboldly presume of Gods mercy, and live dissolutely: so doth GOD still more, and more withdraw his mercy from them, as he is so provoked thereby to wrath at length, that he destroyeth such presumers many times suddenly. For of such S. Paul sayd thus, When they shall say it is peace, there is no danger, then shall sudden destruction come upon them. Let us beware therefore of such naughty boldnesse to sinne. For GOD, which hath promised his mercy to them that be truly repentant (although it be at the latter end) hath not promised to the presumptuous sinner, eyther that he shall have long life, or that he shall have true repentance at the last end. But for that purpose hath he made every mans death uncertaine, that he should not put his hope in the end, and in the meane season (to GODS high displeasure) live ungodly. Wherefore, let us follow the counsell of the Wiseman, Let us make no tarrying to returne unto the Lord: let us not put off from day to day, for suddenly shall his wrath come, and in time of vengeance he will destroy the wicked. Let us therefore turne betimes, and when we turne, let us pray to GOD, as Ose teacheth, saying, Forgive all our sinnes, receive us graciously. And if we turne to him with an humble, and a very penitent heart, he will receive us to his favour, and grace, for his Holy Names sake, for his promise sake, for his truth, and mercy sake, promised to all faythfull believers in Jesus Christ his only naturall Sonne: to whom the only Saviour of the world, with the Father, and the Holy Ghost, be all honour, glory, and power, world without end. Amen.

Ezek. 3.

1 Thes. 5.

Ose 14.

AN

AN EXHORTATION
againſt the feare of Death.

IT is not to be marvelled that worldly men doe feare to die. For death depriveth them of all worldly honors, riches, and poſſeſſions, in the fruition whereof, the worldly man counteth himſelfe happy, ſo long as he may enioy them at his owne pleaſure: and otherwiſe, if he be diſpoſſeſſed of the ſame, without hope of recovery, then he can none otherwiſe thinke of himſelfe, but that he is unhappy, becauſe he hath loſt his worldly ioy, and pleaſure. Alas, thinketh this carnall man, ſhall I now depart for ever from all my honours, all my pleaſure, from my country, friends, riches, poſſeſſions, and worldly treaſures, which are my ioy, and hearts delight? Alas that ever that day ſhall come, when all theſe I muſt bid farewell at once, and never to enioy any of them after. Wherefore it is not without great cauſe ſpoken of the Wiſe man, O death, how bitter, and ſowre is the remembrance of thee to a man that liveth in peace, and proſperity in his ſubſtance, to a man living at eaſe, leading his life after his owne mind without trouble, and is therewithall well pampered, and fed! There be other men, whom this world doth not ſo greatly laugh upon, but rather vex, and oppreſſe with poverty, ſickneſs, or ſome other adverſity, yet they doe feare death, partly becauſe the fleſh abhorreth naturally his owne ſorrowfull diſſolution, which death doth threaten unto them, and partly by reaſon of ſickneſſes, and painefull diſeaſes, which be moſt ſtrong pangs, and agonies in the fleſh, and uſe commonly to come to ſicke men before death, or at the leaſt accompany death, whenſoever it commeth. *Eccle.* 41.

Although theſe two cauſes ſeeme great, and weighty to a worldly man, whereupon he is moved to feare death, yet there is another cauſe much greater then any of theſe afore-rehearſed, for which indeed he hath iuſt cauſe to feare death, and that is the ſtate, and condition whereunto at the laſt end death bringeth all them that have their hearts fixed upon this world, without repentance, and amendment. This ſtate, and condition is called the ſecond death, which unto all ſuch ſhall enſue after this bodily death. And this is that death, which indeed ought to

be

be dread, and feared: for it is an everlasting losse without remedy of the grace, and favour of GOD, and of evelasting ioy, pleasure, and felicity. And it is not onely the losse for ever of all these eternall pleasures, but also it is the condemnation both of body, and soule (without eyther appellation, or hope of redemption unto everlasting paines in Hell. Unto this state, death sent that unmercifull, and the ungodly rich man (that Luke speaketh of in his Gospell) who living in all wealth, and pleasure in this world, and cherishing himselfe daily with dainty fare, and gorgious apparrell, despised poore Lazarus that lay pitifull at his gate, miserably plagued, and full of sores, and also grivously pined with hunger. Both these two were arrested of death, which sent Lazarus the poore miserable man by Angels anon unto Abrahams bosome, a place of rest, pleasure, and consolation: but the unmercifull rich man descended downe into Hell, and being in torments, he cryed for comfort, complayning of the intolerable paine that he suffered in that flame of fire, but it was too late. So unto this place bodily death sendeth all them that in this world have their ioy, and felicity, all them that in this world be unfaythfull unto GOD, and uncharitable unto their neighbours, so dying without repentance, and hope of GODS mercy. Wherefore it is no marvaile, that the worldly man feareth death, for he hath much more cause so to doe, then he himselfe doth consider. Thus we see three causes why worldly men feare death. One, because they shall lose thereby their worldly honours, riches, possessions, and all their hearts desires: Another, because of the painefull diseases, and bitter pangs, which commonly men suffer, eyther before, or at the time of death: but the chiefe cause above all other is the dread of the miserable state of eternall damnation both of body, and soule, which they feare shall follow, after their departing from the worldly pleasures of this present life.

Luke 16.

The first.
Second.
Third.

For these causes be all mortall men, (which be given to the love of this world) both in feare, and state of death, through sinne (as the Holy Apostle sayth) so long as they live here in this world: But (everlasting thankes be to Almighty GOD for ever) there is never a one of all these causes, no, nor yet them altogether, that can make a true Christian man afrayd to die (who is the very member of Christ, the Temple of the Holy Ghost, the Sonne of GOD, and the very inheritour of the everlasting Kingdome of Heaven:) but plainely contrary, he conceiveth great, and many causes undoubtedly grounded upon the infallible, and everlasting truth of the Word of GOD, which moveth him not only to put away the feare of bodily death, but also for the manifold benefits, and singular commodities, which ensue unto every faythfull person by reason of the same, to wish desire, and long heartily for it. For death shall be to him no death at all, but a very deliverance from death, from all paines, cares, and sorrowes, miseries, and wretchednesse of this world, and the very entry into rest, and a beginning of everlasting ioy, a tasting of Heavenly pleasures, so great, that neither tongue is able to expresse, neyther eye to see, nor eare to heare them: no, nor any earthly mans heart to conceive them. So exceeding great benefits they be, which GOD our Heavenly Father by

Heb. 10.

1 Cor. 3.

his

his meere mercy, and for the love of his Sonne Jeſus Chriſt, hath laid up in ſtore, and prepared for them that humbly ſubmit themſelves to GODS will, and evermore unfainedly love him from the bottome of their hearts. And we ought to beleeve that death being ſlaine by Chriſt, cannot keepe any man that ſtedfaſtly truſteth in Chriſt, under his perpetuall tyranny, and ſubiection: but that he ſhall riſe from death againe unto glory at the laſt day, appointed by Almighty GOD, like as Chriſt our head did riſe againe, according to GODS appointment, the third day. For S. Auguſtine ſaith, The head going before, the members truſt to follow, and come after. And S. Paul ſayth, If Chriſt be riſen from the dead, we ſhall riſe alſo from the ſame. And to comfort all Chriſtian perſons herein, Holy Scripture calleth this bodily death a ſleepe, wherein mans ſenſes be (as it were) taken from him for a ſeaſon, and yet when he awaketh, he is more freſh then he was when he went to bed. So, although we have our ſoules ſeperated from our bodies for a ſeaſon, yet at the generall Reſurrection we ſhall be more freſh, beautifull, and perfect, then we be now. For now we be mortall, then ſhall we be immortall: now infected with divers infirmities, then clearely void of all mortall infirmities: now we be ſubiect to all carnall deſires, then we ſhall be all Spirituall, deſiring nothing but GODS glory, and things eternall. Thus is this bodily death a doore or entring unto life, and therefore not ſo much dreadfull (if it be rightly conſidered) as it is comfortable: not a miſchiefe, but a remedy for all miſchiefe; no enemy, but a friend, not a cruell tyrant, but a gentle guide leading us not to mortality, but to immortality; not to ſorrow, and paine, but to ioy, and pleaſure, and that to endure for ever, if it be thankefully taken, and accepted as GODS meſſenger, and patiently borne of us for Chriſts love, that ſuffered moſt painefull death for our love, to redeeme us from death eternall. According hereunto S. Paul ſaith, *Coloſ. 3.* our life is hid with Chriſt in GOD: but when our life ſhall appeare, then ſhall we alſo appeare with him in glory. Why then ſhall we feare to die, conſidering the manifold, and comfortable promiſes of the Goſpell, and of holy Scriptures? God the Father hath given us everlaſting life (ſaith S. Iohn) and this life is in his Sonne. He that hath the Sonne, hath life, and he that hath not the Sonne, hath not life. And this I write) ſaith S. Iohn) to you that beleeve in the Name of the Sonne of GOD, that you may know that you have everlaſting life, and that you doe beleeve upon the Name of the Sonne of GOD. And our Saviour Chriſt ſaith, He that beleeveth in me, hath life everlaſting, and I will raiſe him from death to life at the laſt day. S. Paul alſo ſaith, that Chriſt is ordained, and made of GOD our righteouſneſſe, or holineſſe, and redemption, to the intent that he which will glory, ſhould glory in the Lord. S. Paul did contemne, and ſet little by all other things, eſteemed them as doung, which before he had in very great price, that he might be found in Chriſt, to have everlaſting life, true holineſſe, righteouſneſſe, and redemption. Finally, S. Paul maketh a plaine argument in this wiſe: If our Heavenly Father would not ſpare his owne naturall Sonne, but did give him to death for us: how can it be, that with him he ſhould not give us all

1 Iohn. 5.

1 Iohn. 5.

1 Iohn. 5.

1 Cor. 1.

Phili. 3.

Rom. 8.

things: Therefore if we have Christ, then have we with him, and by him, all good things whatsoever we can in our hearts wish or desire, as victory over death, sinne, and Hell: we have the favour of GOD, peace with him, holinesse, wisedome, iustice, power, life, and redemption, we have by him perpetuall health, wealth, ioy, and blisse everlasting.

The second part of the Sermon against *the feare of death.*

IT hath beene heretofore shewed you, that there be three causes wherefore men doe commonly feare death. First, the sorrowfull departing from worldly goods, and pleasures. The second, the feare of the pangs, and paines that come with death. Last, and principall cause is, the horrible feare of extreme misery, and perpetuall damnation in time to come. And yet none of these three causes troubleth good men, because they stay themselues by true Fayth, perfect Charity, and sure hope of the endlesse ioy, and blisse everlasting.

All those therefore have great cause to be full of ioy, that be ioyned to Christ with true Faith, stedfast Hope, and perfect Charity, and not to feare death nor everlasting damnation. For death cannot deprive them of Jesus Christ, nor any sinne can condemne them that are grafted surely in him, which is their only ioy, treasure, and life. Let us repent our sinnes, amend our lives, trust in his mercy, and satisfaction, and death can neyther take him from us, nor us from him. For then (as S. Paul sayth) whether we live or die, we be the Lords owne. And againe he sayth, Christ did die, and rose againe, because he should be Lord both of the dead, and quicke. Then if we be the Lords owne when we be dead, it must needs follow that such temporall death, not only cannot harme us, but also that it shall be much to our profit, and ioyne us unto GOD more perfectly. And thereof the Christian heart may surely be certified by the infallible or undeceiveable truth of Holy Scripture. It is GOD (saith S. Paul) which hath prepared us unto immortality, and the same is he which hath given us an earnest of the Scripture, Therefore let us be alwaies of good comfort, for we know, that so long as we be in the body, we
2 Cor. 5. be (as it were) far from God in a strange Country, subiect to many perils, walking without perfect sight, and knowledge of Almighty God, only seeing him by Fayth in Holy Scriptures. But we have a courage, & desire rather to be at home with GOD, and our Saviour Christ, farre from the body, where we may behold his Godhead as he is, face to face, to our everlasting comfort. These be S. Pauls words in effect, whereby we may perceiue, that the life in this world, is resembled, and likened to a Pilgrimage in a strange Country, farre from God, and that death, delivering us from our bodies, doth send us straight home into our owne country,

countrey, and maketh us to dwell preſently with GOD for ever, in everlaſting reſt, and quietneſſe: So that to die, is no loſſe, but profit, and winning to all true Chriſtian people. What loſt the thiefe that hanged on the Croſſe with Chriſt, by his bodily death? yea, how much did he gaine by it? Did not our Saviour ſay unto him, This day thou ſhalt be with me in Paradiſe? And Lazarus, that pitifull perſon, that lay before the rich mans gate, pained with ſores, and pined with hunger, did not death highly profit, and promote him, which by the miniſtery of Angels ſent him unto Abrahams boſome, a place of reſt, ioy, and Heavenly conſolation? Let us thinke none other (good Chriſtian people) but Chriſt hath prepared, and made ready before, the ſame ioy, and felicity for us, that he prepared for Lazarus, and the thiefe. Wherefore, let us ſticke unto his ſalvation, and gracious redemption, and believe his Word, ſerve him from our hearts, love, and obey him, and whatſoever we have done heretofore contrary to his moſt Holy will, now let us repent in time, and hereafter ſtudy to correct our life: and doubt not, but we ſhall finde him as mercifull unto us, as he was eyther to Lazarus, or to the thiefe, whoſe examples are written in Holy Scripture for the comfort of them that be ſinners, and ſubiect to ſorrowes, miſeries, and calamities in this world, that they ſhould not deſpaire in GODS mercy, but ever truſt thereby to have forgiveneſſe of their ſinnes, and life everlaſting, as Lazarus, and the thiefe had. Thus I truſt, every Chriſtian man perceiveth by the infallible or undeceiveable Word of GOD, that bodily death cannot harme nor hinder them that truly believe in Chriſt, but contrarily ſhall profit, and promote the Chriſtian ſoules, which being truely penitent for their offences, depart hence in perfect charity, and in ſure truſt, that GOD is mercifull to them, forgiving their ſinnes, for the merits of Jeſus Chriſt his only naturall Sonne.

Luke 16.

The ſecond cauſe why ſome doe feare death, is ſore ſickneſſe, and grievous paines, which partly come before death, and partly accompany or come with death, whenſoever it commeth. This feare is the feare of the fraile fleſh, and a naturall paſſion belonging unto the nature of a mortall man. But true fayth in GODS promiſes, and regard of the paines, and pangs which Chriſt upon the Croſſe ſuffered for us miſerable ſinners, with conſideration of the ioy, and everlaſting life to come in Heaven, will mittigate, and aſſwage leſſe thoſe paines, and moderate or bring into a meane this feare, that it ſhall never be able to overthrow the hearty deſire, and gladnes, that the Chriſtian ſoule hath to be ſeparated from this corrupt body, that it may come to the gracious preſence of our Saviour Jeſus Chriſt. If we believe ſtedfaſtly the Word of GOD, we ſhall perceive that ſuch bodily ſickenes, pangs of death, or whatſoever doloʒous pangs we ſuffer, eyther before or with death, be nothing elſe in Chriſtian men, but the rod of our Heavenly, and loving Father, wherewith he mercifully correcteth us, eyther to try, and declare the fayth of his patient Children, that they may be found laudable, glorious, and honourable in his ſight, when Jeſus Chriſt ſhall be openly ſhewed to be the Judge of all the world, or elſe to chaſtiſe, and amend in them whatſo-

The ſecond cauſe why ſome doe feare death.

ever offendeth his Fatherly, and gracious goodnesse, lest they should perish everlastingly. And this his correcting rodde is common to all men that be truely his. Therefore let us cast away the burden of sinne that lyeth too heauy on our neckes, and returne unto GOD by true penance and amendment of our lives: let us with patience runne this course that is appoynted, suffering (for his sake that died for our salvation) all sorrowes, and pangs of death, and death it selfe ioyfully, when GOD sendeth it to us, having our eyes fixed, and set fast ever upon the head, and
Philip. 2. Captaine of our faith, Jesus Christ: who (considering the ioy that he should come unto) cared neyther for the shame nor paine of death, but willingly conforming, and framing his will to his Fathers will, most patiently suffered the most shamefull, and painefull death of the Crosse, being innocent, and harmelesse. And now therefore he is exalted in Heaven, and everlastingly sitteth on the right Hand of the throne of God the Father. Let us call to our remembrance therefore the life, and ioyes of Heaven, that are kept for all them that patiently doe suffer here with Christ, and consider that Christ suffered all his painefull passion by sinners, and for sinners: and then we shall with patience, and the more easily suffer such sorrowes, and paines, when they come. Let us not set at light the chastising of the Lord, nor grudge at him, nor fall from him, when of him we be corrected: for the Lord loveth them whom he doeth correct, and beateth every one whom he taketh to his childe. What childe is that (saith
Hebr. 12. S. Paul) whom the Father loveth, and doeth not chastise? If yee be without Gods correction (which all his welbeloved, and true children have) then be you but bastards, smally regarded of GOD, and not his true children.

Therefore seeing that when we have in Earth our carnall fathers to be our correctours, we doe feare them, and reverently take their correction: shall we not much more be in subiection to GOD our spirituall Father, by whom we shall have everlasting life? And our carnall fathers sometime correct us even as it pleaseth them, without cause: but this Father iustly correcteth us, eyther for our sinne, to the intent we should amend, or for our commodity, and wealth, to make us thereby partakers of his holinesse. Furthermore, all correction which GOD sendeth us in this present time, seemeth to have no ioy, and comfort, but sorrow, and paine, yet it bringeth with it a taste of GODS mercy, and goodnesse, towards them that be so corrected, and a sure hope of GODS everlasting consolation in Heaven. If then these sorrowes, diseases, and sickenesses, and also death it selfe be nothing els but our Heavenly Fathers rod, whereby he certifieth us of his love, and gracious fauour, whereby he trieth, and purifieth us, whereby he giveth unto us holinesse, and certifieth us that we be his children, and he our mercifull Father: shall not we then with all humility, as obedient, and loving children, ioyfully kisse our Heavenly Fathers rod, and ever lay in our heart, with our Saviour Jesus Christ, Father, if this anguish, and sorrow which I feele, and death which I see approch, may not passe, but that thy will is that I must suffer them, thy will be done.

The

The third part of the Sermon againſt the feare of Death.

IN this Sermon againſt the feare of death, two cauſes were declared, which commonly moove woꝛldly men to be in much feare to die, and yet the ſame doe nothing trouble the faythfull, and good liuers when death commeth, but rather giue them occaſion greatly to reioyce, conſidering that they ſhall be delibered from the ſoꝛrow, and miſery of this woꝛld, and be bꝛought to the great ioy, and felicity of the life to come. Now the third, and ſpeciall cauſe why death indeed is to be feared, is the miſerable eſtate of the woꝛldly, and ungodly people after their death: but this is no cauſe at all, why the godly, and faythfull people ſhould feare death, but rather contrariwiſe, their godly conuerſation in this life, and beliefe in Chꝛiſt, cleauing continually to his mercies, ſhould make them to long ſoꝛe after that life, that remaineth foꝛ them undoubtedly after this bodily death. Of this immoꝛtall ſtate, (after this tranſitoꝛy life) where wee ſhall liue euermoꝛe in the pꝛeſence of GOD, in ioy, and reſt, after victoꝛy ouer all ſicknes, ſoꝛrowes, ſinne, and death: there be many plaine places of Holy Scripture, which confiꝛme the weake conſcience againſt the feare of all ſuch dolours, ſicknelſes, ſinne, and bodily death, to aſſwage ſuch trembling, and ungodly feare, and to encourage us with comfoꝛt, and hope of a bleſſed ſtate after this life. S. Paul wiſheth unto the Epheſians, That GOD the Father of glozy would giue unto them the Spirit of wiſedome, and reuelation, that the eyes of their hearts might giue life to know him, and to perceiue how great things he had called them unto, and how rich inheritance he hath pꝛepared after this life, foꝛ them that pertaine unto him. And S. Paul himſelfe declareth the deſire of his heart, which was to be diſſolued, and looſed from his body, and to be with Chꝛiſt, which (as he ſayd) was much better foꝛ him, although to him it was moꝛe neceſſary that he ſhould liue, which he refuſeth not, foꝛ their ſakes. Euen like as S. Martin ſayd, good Loꝛd, if I be neceſſary foꝛ thy people to doe good unto them, I will refuſe no labour: but elſe foꝛ mine owne ſelfe, I beſeech thee to take my ſoule.

The third cauſe why death is to be feared.

Epheſ. 1.

Phil. 1.

Now the Holy Fathers of the old Law, and all Faithfull, and righteous men, which departed befoꝛe our Sauiour Chꝛiſts aſcention into Heauen, did by death depart from troubles unto reſt, from the hands of their enemies, into the hands of GOD, from ſoꝛrowes, and ſicknelſes, unto ioyfull refreſhing in Abrahams boſome, a place of all comfoꝛt, and conſolation, as the Scriptures doe plainly by manifeſt woꝛds teſtifie. The Booke of Wiſedome ſayth, that the righteous mens ſoules be in the Hand of GOD, and no toꝛment ſhall touch them. They ſeemed to the eyes of fooliſh men to die, and there death was counted miſe-

wiſd. 3.

rable, and their departing out of this world wretched, but they be in rest. And another place sayth, That the Righteous shall live forever, and their reward is with the Lord; and their minds be with GOD, who is above all: therefore they shall receive a glorious Kingdome; and a beautifull Crowne at the Lords hand. And in another place the same Booke sayth, The Righteous, though hee be prevented with sudden death, nevertheless hee shall be there where he shall be refreshed. Of Abrahams bosome, Christs words be so plaine, that a Christian man needeth no more proofe of it. Now then, if this were the state of the holy Fathers, and righteous men, before the comming of our Saviour, and before he was glorified: how much more then ought all we to have a stedfast fayth, and a sure hope of this blessed state, and condition, after our death: seeing that our Saviour now hath performed the whole worke of our Redemption; and is gloriously ascended into Heaven, to prepare our dwelling places with him, and sayd unto his Father, Father, I will that where I am, my servants shall be with mee. And we know, that whatsoever Christ will, his Father will the same: wherefore it cannot be, but if we be his faythfull servants, our soules shall be with him, after our departure out of this present life. S. Steven when he was stoned to death, even in the midst of his torments, what was his mind most upon: when he was full of the Holy Ghost (sayth Holy Scripture) having his eyes lifted up to Heaven, hee saw the glory of GOD, and Iesus standing on the right hand of GOD. The which truth, after he had confessed boldly before the enemies of Christ, they drew him out of the City, and there they stoned him, who cryed unto GOD, saying, Lord Jesus Christ, take my spirit. And doth not our Saviour say plainly in S. Iohns Gospell, Verily, verily, I say unto you, He that heareth my Word, and believeth on him that sent me, hath everlasting life, and commeth not into judgment, but shall passe from death to life? Shall we not then thinke that death to be precious, by the which we passe unto life?

Wisd.4. *Iohn 17.* *Acts 7.* *Iohn 6.*

Therefore it is a true saying of the Prophet, The death of the holy, and righteous men, is precious in the Lords sight. Holy Simeon, after that he had his hearts desire in seeing our Saviour, that he ever longed for in his life, he embraced, and tooke him in his armes, and sayd, Now Lord, let me depart in peace, for mine eyes have beholden that Saviour, which thou hast prepared for all Nations.

Psal.117. *Luke 2.*

It is trueth therefore, that the death of the righteous is called peace, and the benefit of the Lord, as the Church sayth, In the name of the righteous departed out of this world: My soule turne thee to thy rest, for the Lord hath beene good to thee, and rewarded thee. And we see by Holy Scripture, and other ancient Histories of Martyrs, that the Holy, Faythfull, and Righteous, ever since Christs ascention, or going up, in their death did not doubt, but that they went to Christ in Spirit, which is our life, health, wealth, and salvation. Iohn in his holy Revellation, saw an hundred, forty, and foure thousand Virgins, and Innocents, of whom he sayd, These follow the Lambe Iesus Christ where-

Psal.116. *Apoc.14.*

soever

ſoever he goeth. And ſhortly after in the ſame place he ſayth, I heard a voyce from heaven ſaying unto me, Write, Happy, and bleſſed are the dead, which die in the Lord: from henceforth (ſurely ſayth the Spirit) they ſhall reſt from their paines, and labours, for their workes doe follow them: ſo that then they ſhall reape with ioy, and comfort, that which they ſowed with labours, and paines.

They that ſow in the Spirit, of the Spirit ſhall reape everlaſting life. Let us therefore never be weary of well doing, for when the time of reaping, or reward commeth, we ſhall reape without any wearineſſe everlaſting ioy. Therefore while we have time (as Saint Paul exhorteth us) let us doe good to all men, and not lay up our treaſures in earth, where ruſt, and mothes corrupt it: which ruſt (as Saint Iames ſayth) ſhall beare witneſſe againſt us at the great day, condemne us, and ſhall (like moſt burning fire) torment our fleſh. Let us beware therefore (as we tender our owne wealth) that we be not in the number of thoſe miſerable, covetous, and wretched men, which Saint Iames biddeth mourne, and lament for their greedy gathering, and ungodly keeping of goods. Let us be wiſe in time, and learne to follow the wiſe example of the wicked Steward. Let us ſo wiſely order our goods, and poſſeſſions, committed unto us here by GOD for a ſeaſon, that we may truly heare, and obey this Commandement of our Saviour Chriſt: I ſay unto you (ſayth he) make you friends of the wicked Mammon, that they may receive you into everlaſting tabernacles, or dwellings. Riches be called wicked, becauſe the world abuſeth them unto all wickedneſſe, which are otherwiſe the good gifts of GOD, and the inſtruments whereby GODS ſervants doe truly ſerve him in uſing the ſame. He commanded them not to make them rich friends, to get high dignities, and worldly promotions, to give great gifts to rich men that have no need thereof, but to make them friends of poore, and miſerable men, unto whom whatſoever they give, Chriſt taketh it as given to himſelfe. And to theſe friends, Chriſt in the Goſpell giveth ſo great honour, and preheminence, that he ſayth, They ſhall receive them that doe good unto them into everlaſting houſes: not that men ſhall be our rewarders for our weldoing, but that Chriſt will reward us, and take it to be done unto himſelfe, whatſoever is done to ſuch friends.

Galat. 6. *Math. 6.* *Iames 5.* *Luke 16.*

Thus making poore wretches our friends, we make our Saviour Chriſt our friend, whoſe members they are: whoſe miſery as he taketh for his owne miſery, ſo their relieſe, ſuccour, and helpe, he taketh for his ſuccour, relieſe, and helpe, and will as much thanke us, and reward us for our goodnes ſhewed to them, as if he himſelfe had received like benefit at our hands, as he witneſſeth in the Goſpell, ſaying, Whatſoever ye have done to any of theſe ſimple perſons, which doe beleeve in me, that have ye done to my ſelfe. Therefore let us diligently foreſee, that our faith, and hope which we have conceived in Almighty GOD, and in our Saviour Chriſt, waxe not faint, nor that the love which we beare in hand, to beare to him, waxe not cold: but let us ſtudy dayly, and diligently to ſhew our ſelues to be the true honourers, and lovers of GOD, by keeping

of

of his Commandements, by doing of good deeds unto our needy neighbours, releeving by all meanes that we can, their poverty with our abundance, and plenty, their governance with our wisedome, and learning, and comfort their weakenes with our strength, and authority, calling all men backe from evill doing, by godly counsell, and good example, persevering still in well doing, so long as we live: so shall we not need to feare death for any of these three causes afore mentioned, nor yet for any other cause that can be imagined: but contrarily, considering the manifold sicknesses, troubles, and sorrowes of this present life, the dangers of this perilous pilgrimage, and the great encumbrance which our Spirit hath by this sinfull flesh, and frayle body subiect to death: considering also the manifold sorrowes, and dangerous deceits of this world on every side, the intolerable pride, covetousnes, and letchery, in time of prosperity, the impatient murmuring of them that be worldly, in time of adversity, which cease not to withdraw, and plucke us from GOD, our Saviour Christ, from our life, wealth, or everlasting ioy, and salvation: considering also the innumerable assaults of our ghostly enemy the Divell, with all his fiery darts of ambition, pride, lechery, vaine-glory, envy, malice, detraction, or backbiting, with other his innumerable deceits, engines, and snares, whereby he goeth busily about to catch all men under his dominion, ever like a roaring Lyon, by all meanes searching whom he may devoure. The faythfull Christian man which considereth all these miseries, perils, and incommodities (whereunto he is subiect so long as he here liveth upon earth) and on the other part considereth that blessed, and comfortable state of the Heavenly life to come, and the sweete condition of them that depart in the Lord, how they are delivered from the continuall encumbrances of their mortall, and sinfull body, from all the malice, crafts, and deceits of the world, from all the assaults of their ghostly enemy the Divell, to live in peace, rest, and endlesse quietnes, to live in the fellowship of innumerable Angels, and with the congregation of perfect iust men, as Patriarches, Prophets, Martyrs, and Confessours, and finally unto the presence of Almighty God, and our Saviour Jesus Christ. He that doth consider all these things, and believeth them assuredly, as they are to be believed, even from the bottome of his heart, being established in God in his true fayth, having a quiet conscience in Christ, a firme hope, and assured trust in Gods mercy, through the merits of Jesus Christ to obtaine this quietnes, rest, and everlasting ioy, shall not only be without feare of bodily death, when it commeth, but certainely (as S. Paul did)

1 Pet. 5.

Philip. 1.

so shall he gladly (according to Gods Will, and when it pleaseth God to call him out of this life) greatly desire in his heart, that he may be rid from all these occasions of evill, and live ever to Gods pleasure, in perfect obedience of his will with our Saviour Jesus Christ, to whose gracious presence the Lord of his infinit mercy and grace bring us to raigne with him in life everlasting: to whom with our heavenly Father, and the Holy ghost be glory in worlds without end. Amen.

AN

AN EXHORTATION
Concerning good Order, and obedi-ence to *Rulers, and Majestrates.*

ALmighty GOD hath created, and appointed all things in heaven, earth, and waters, in a most excellent, and perfect order. In heaven, he hath appointed distinct, and severall orders, and states of Archangels, and Angels. In earth he hath alligned, & appointed Kings, Princes with other governours under them, in all good, and necessary order. The water above is kept, and rayneth downe in due time, and season. The Sun, Moone, Starres, Rainebow, Thunder, Lightning, Clouds, and all Birds of the ayre doe keepe their order. The Earth, Trees, Seeds, Plants, Hearbes, Corne, Grasse, and all manner of Beasts keepe themselues in order: all the parts of the whole yeere, as Winter, Summer, Moneths, Nights, and Daies, continue in their order: all kinds of Fishes in the Sea, Rivers, and Waters, with all Fountaines, Springs, yea, the Seas themselues keepe their comely course, and order: and man himselfe also hath all his parts both within, and without, as soule, heart mind, memory, understanding, reason, speech, with all, and singular corporall members of his body in a profitable, necessary, and pleasant order: every degree of people in their vocation, calling, and office, hath appointed to them their duty, and order: some are in high degree, some in low, some Kings, and Princes, some inferiours, and subiects, Priests, and Lay men, Masters, and Servants, Fathers, and Children, Husbands, and Wives, Rich, and Poore, and every one have need of other, so that in all things is to bee loved, and prayed the goodly order of GOD, without the which no house, no City, no Common-wealth can continue, and endure or last. For where there is no right order, there raigneth all abuse, carnall liberty, enormity, sinne, and Babylonicall confusion. Take away Kings, Princes, Rulers, Magistrates, Judges, and such estates of GODS order, no man shall ride or goe by the high way unrobbed, no man shall sleepe in his owne house or bedde unkilled, no man shall keepe his wife, chil-

childzen, and poſſeſſion in quietneſſe, all things ſhall be common, and there muſt needs foilow all miſchiefe and utter deſtruction both of ſoules, bodies, goods, and Common-wealths. But bleſſed be God, that we in this Realme of England feele not the horrible calamities, miſeries, and wretchedneſſe, which all they undoubtedly feele, and ſuffer, that lacke this godly order: and prayſed be God, that we know the great excellent benefit of God ſhewed towards us in this behalfe. GOD hath ſent us his high gift, our moſt deare Soveraigne Lord King CHARLES, with a godly, wiſe, and honourable Councell, with other ſuperiours, and inferiours, in a beautifull order, and godly. Wherefore, let us ſubiects doe our bounden duties, giving hearty thanks to God, and praying for the preſeruation of this godly order. Let us all obey even from the bottome of our hearts, all their godly proceedings, lawes, ſtatutes, proclamations, and iniunctions, with all other godly orders. Let us conſider the Scriptures of the holy Ghoſt, which perſwade, and command us all obediently to be ſubiect, firſt, and chiefly to the Kings Maieſty, ſupreme Gouernour over all, and the next, to his honourable Councell, and to all other Noblemen, Magiſtrates, and Officers, which by Gods goodneſſe be placed, and ordred. For Almighty God is the only author, and prouider for this aforenamed ſtate, and order, as it is written of God, in the Booke of the Proverbs: Through me Kings doe raigne, through me
Pro. 8. Councellers make iuſt lawes, through me doe Princes beare rule, and all Iudges of the earth execute iudgment: I am loving to them that love me. Here let us marke well, and remember that the high power, and authority of Kings, with their making of lawes, iudgments, and offices, are the ordinances not of man, but of GOD: and therefore is this word (through me) ſo many times repeated. Here is alſo well to be conſidered, and remembred, that this good order is appoynted by Gods Wiſedome, Fauour, and Loue, eſpecially for them that loue God, and therefore he ſayth, I loue them that loue me. Alſo in the booke of Wiſe-
Wiſd. 6. dome wee may euidently learne, that a Kings power, authority, and ſtrength, is a great benefit of God, giuen of his great mercy, to the comfort of our great miſery. For thus we read there ſpoken to Kings, Heare, O ye Kings, and underſtand, learne yee that be Iudges of the ends of the earth, giue eare ye that rule the multitudes: for the power is giuen you of the Lord, and the ſtrength from the Higheſt. Let us learne alſo here by the infallible, and undeceiueable Word of God, that Kings, and other ſupreme, and higher Officers are ordayned of God, who is moſt Higheſt, and therefore they are here taught diligently to apply, and giue themſelues to knowledge, and wiſedome, neceſſary for the ordring of Gods people to their gouernance committed, or whom to goberne they are charged of God. And they be here alſo taught by Almighty God, that they ſhould acknowledge themſelues to haue all their power, and ſtrength not from Rome,
Deut. 33. but immediately of GOD moſt Higheſt. We read in the booke of Deutronomy, that all puniſhment pertayneth to God, by this ſentence, Vengeance is mine, and I will reward. But this ſentence we muſt underſtand to pertaine alſo unto the Magiſtrates, which doe exerciſe

Gods

GODS roome in iudgment, and punishing by good, and godly lawes, here on earth. And the places of Scripture, which seeme to remoove from among all Christian men, iudgment, punnishment, or killing, ought to be understood, that no man (of his owne private authority) may be Judge over other, may punnish, or may kill. But we must referre all iudgment to God, to Kings, and Rulers, Judges under them, which be GODS officers to execute iustice, and by plaine words of Scripture, have their authority, and use of the sword granted from God, as we are taught by Saint Paul, that deare, and chosen Apostle of our Sauiour Christ, whom we ought diligently to obey, even as we would obey our Sauiour Christ if hee were present. Thus Saint Paul writeth to the Romans, Let every soule submit himselfe unto the authority of the higher powers, for there is no power but of GOD. The powers that be are ordained of GOD. Whosoever therefore withstandeth the power, withstandeth the ordinance of GOD: but they that resist, or are against it, shall receive to themselues damnation, For Rulers are not fearefull to them that doe good, but to them that doe evill. Wilt thou bee without feare of that power? Doe well then, so shalt thou bee prayed for the same, for he is the Minister of GOD for thy wealth. But, and if thou doe that which is evill, then feare for he beareth not the sword for nought, for he is the Minister of GOD, to take vengeance on him that doth evill. Wherefore ye must needs obey, not only for feare of vengeance, but also, because of conscience, and even for this cause pay you tribute, for they are Gods Ministers serving for the same purpose. *Rom. 13.*

Here let us learne of Saint Paul the chosen vessell of GOD, that all persons having soules (hee excepteth none, nor exempteth none, neyther Priest, Apostle, nor Prophet, (saith S. Chrysostome) doe owe of bounden duty, and even in conscience, obedience, submission, and subiection to the high powers, which be set in authority by God, for as much as they bee Gods Lieutenants, Gods Presidents, Gods Officers, Gods Commissioners, Gods Judges, ordained of GOD himselfe, of whom only they have all their power, and all their authority. And the same S. Paul threatneth no lesse paine, then everlasting damnation to all disobedient persons, to all resisters against this generall, and common authority, for as much as they resist not man but God, for mans device, and invention, but Gods Wisedome. Gods Order, Power, and Authority.

The ſecond part of the Sermon
of Obedience.

FOr as much as GOD hath created, and diſpoſed all things in a comely order, wee have beene taught in the firſt part of the Sermon, concerning good order, and obedience, that we alſo ought in all Common-weales, to obſerue, and keepe a due order, and to be obedient to the powers, their ordinances, and lawes, and that all rulers are appoynted of GOD, for a goodly order to bee kept in the world: and alſo how the Magiſtrates ought to learne how to rule, and governe according to GODS Lawes: and that all Subiects are bound to obey them as Gods Miniſters, yea, although they bee evill, not only for feare, but alſo for conſcience ſake. And here (good people) let us all marke diligently, that it is not lawfull for inferiors, and Subiects, in any caſe to reſiſt, and ſtand againſt the ſuperiour powers: for Saint Pauls words be plaine, that whoſoever withſtandeth, ſhall get to themſelues damnation, for whoſoever withſtandeth, withſtandeth the ordinance of GOD. Our Sauiour Chriſt himſelfe, and his Apoſtles, received many, and divers iniuries of the unfaithfull, and wicked men in authority: yet we never read, that they or any of them cauſed any ſedition or rebellion againſt authority. We read oft, that they patiently ſuffered all troubles, verations, ſlanders, pangs, and paines, and death it ſelfe obediently without tumult or reſiſtance. They committed their cauſe to him that iudgeth righteouſly, and prayed for their enemies heartily, and earneſtly. They knew that the authority of the powers, was GODS ordinance, and therefore both in their words, and deeds, they taught ever obedience to it, and never taught nor did the contrary. The wicked Judge Pilate ſayd to Chriſt, Knoweſt thou not that I have power to crucifie thee, and have power alſo to looſe thee? Jeſus anſwered, Thou couldeſt have no power at all againſt me, except it were given thee from above. Whereby Chriſt taught us plainely, that even the wicked rulers have their power, and authority from God, and therefore it is not lawfull for their Subiects to withſtand them, although they abuſe their power: much leſſe then it is lawfull for ſubiects to withſtand their godly, and Chriſtian Princes, which doe not abuſe their authority, but uſe the ſame to Gods glory, and to the profit, and commodity of Gods people. The holy Apoſtle Peter commandeth ſervants to be obedient to their maſters, not only if they be good, and gentle, but alſo if they be evill, and froward: affirming that the vocation, and calling of Gods people is to be patient, and of the ſuffering ſides. And there hee bringeth in the patience of our Saviour Chriſt, to perſwade obedience to governours, yea, although they be wicked, and wrong doers. But let

1 Pet. 2.

us now heare S. Peter himſelfe ſpeake, for his words certifie beſt our conſcience. Thus he uttereth them in his firſt Epiſtle, Servants, obey your Maſters with feare, not only if they be good, and gentle, but alſo if they be froward. For it is thanke-worthy, if a man for conſcience toward GOD endureth griefe, and ſuffer wrong undeſerved: for what prayſe is it, when ye be beaten for your faults, if ye take it patiently? but when ye doe well, if then you ſuffer wrong, and take it patiently, then is there cauſe to have thanke of GOD, for hereunto verily were ye called: for ſo did Chriſt ſuffer for us, leaving us an example, that we ſhould follow his ſteps. All theſe be the very words of S. Peter. Holy David alſo teacheth us a good leſſon in this behalfe, who was many times moſt cruelly, and wrongfully perſecuted of King Saul, and many times alſo put in jeopardy, and danger of his life by King Saul, and his people, yet he neyther withſtood, neither uſed any force or violence againſt King Saul his mortall and deadly enemy, but did ever to his liege Lord, and Maſter King Saul moſt true, moſt diligent, and moſt faythfull ſervice: Inſomuch that when the Lord GOD had given King Saul into Davids hands in his owne Cave, he would not hurt him, when he might without all bodily perill eaſily have ſlaine him, no he would not ſuffer any of his ſervants once to lay their hand upon King Saul, but prayed to GOD in this wiſe, Lord, keepe mee from doing that thing unto my Maſter, the Lords anoynted, keepe mee that I lay not my hand upon him, ſeeing he is the anoynted of the Lord: for as truly as the Lord liveth (except the Lord ſmite him, or except his day come, or that he goe downe to warre, and periſh in battaile) the Lord be mercifull unto me, that I lay not my hand upon the Lords anoynted. And that David might have killed his enemy King Saul, it is evidently proved in the firſt booke of the Kings, both by the cutting off the lap of Sauls garment, and alſo by plaine confeſſion of King Saul. Alſo another time, as is mentioned in the ſame booke, when the moſt unmercifull, and moſt unkind King Saul did perſecute poore David, GOD did againe give King Saul into Davids hands, by caſting of King Saul, and his whole army into a dead ſleepe, ſo that David, and one Abiſai with him, came in the night into Sauls hoſt, where Saul lay ſleeping, and his ſpeare ſtacke in the ground at his head: Then ſayd Abiſai unto David, God hath delivered thine enemy into thy hands at this time, now therefore let me ſmite him once with my ſpeare to the earth, and I will not ſmite him againe the ſecond time: meaning thereby to have killed him with one ſtroke, and to have made him ſure for ever. And David anſwered, and ſaid to Abiſai, Deſtroy him not, for who can lay his hands upon the Lords anointed, and be guitleſſe? And David ſayd furthermore, As ſure as the Lord liveth, the Lord ſhall ſmite him, or his day ſhall come to die, or he ſhall deſcend or goe downe into battaile, and there periſh: the Lord keepe me from laying my hands upon the Lords anoynted. But take thou now the ſpeare that is at his head, and the cruſe of water, and let us goe: and ſo he did. Here is evidently proved, that we may not withſtand, nor in any wiſe hurt an anoynted King, which is GODS Lieutenant, Vice-gerent, and higheſt Miniſter in that Country where he is King. But peradventure

1 Pet. 3.

2 King 18, 19, 20.

Obiect. ture some here would say, that David in his owne defence might have
Answer. killed King Saul lawfully, and with a safe conscience. But Holy David did know that he might in no wise withstand, hurt or kill his Soveraigne Lord, and King: he did know he was but King Sauls subiect, though he were in great favour with GOD, and his enemy King Saul out of GODS favour. Therefore though he were never so much provoked, yet he refuseth utterly to hurt the Lords anoynted. He durst not for offending GOD, & his owne conscience (although he had occasion, and opportunity) once lay his hands upon GODS high officer the King, whom he did know to be a person reserved, & kept (for his office sake) only to GODS punnishment, and iudgment, therefore he prayeth so oft, and so earnestly, that he lay not his hands upon the Lords anoynted. And by
Psal.88. these two examples, S. David (being named in Scripture a man after GODS owne heart) giveth a generall rule, and lesson to all subiects in the world, not to withstand their liege Lord, and King, not to take a sword by their private authority against their King, GODS anoynted, who only beareth the sword by GODS authority for the maintenance of the good, and for the punishment of the evill, who only by GODS Law hath the use of the sword at his command, and also hath all power, iurisdiction, regiment, correction, and punnishment, as supreme Governour of all his Realmes, and Dominions, and that even by the authority of GOD, and by GODS ordinances. Yet another notable story, and Doctrine is in the second booke of the Kings, that maketh also for this purpose. When an Amalekite, by King Sauls owne consent, and
2 King 1. commandement, had killed King Saul, he went to David, supposing to have had great thanks for his message, that he had killed Davids deadly enemy, and therefore he made great haste to tell to David the chaunce, bringing with him King Sauls Crowne that was upon his Head, and his Bracelet that was upon his Arme, to perswade his tidings to be true. But godly David was so farre from reioycing at this newes, that immediately, and forthwith he rent his cloathes off his backe, he mourned, and wept, and sayd to the messenger, How is it that thou wast not afraid to lay thy hands on the Lords anoynted to destroy him? And by, and by David made one of his servants to kill the messenger, saying, Thy blood be on thine owne head, for thine owne mouth hath testified, and witnessed against thee, granting that thou hast slaine the Lords Annoynted. These examples being so manifest, and evident, it is an intolerable ignorance, madnesse, and wickednesse, for subiects to make any murmuring, rebellion, resistance, or withstanding, commotion, or insurrection against their most deare, and most dread Soveraigne Lord, and King, ordained, and appoynted of GODS goodnes for their commodity, peace, and quietnesse. Yet let vs believe undoubtedly, (good Christian people) that we may not obey Kings, Magistrates or any other, (though they be our owne fathers) if they would command us to doe any thing contrary to GODS Commandements. In such a case we ought to say
Acts 7. with the Apostle, Wee must rather obey GOD then man. But nevertheless in that case wee may not in any wise withstand violently, or

rebell

rebell againg rulers, or make any insurrection, sedition, or tumults, eyther by force of armes (or otherwise) against the annoynted of the Lord, or any of his officers: but we must in such case patiently suffer all wrongs, and iniuries, referring the iudgment of our cause only to GOD. Let us feare the terrible punnishment of Almighty GOD against traytors, and rebellious persons, by the example of Chore, Dathan, and Abiron, who repugned, and grudged against GODS Magistrates, and officers, and therefore the earth opened, and swallowed them up alive. Other for their wicked murmuring, and rebellion, were by sudden fire sent of GOD, utterly consumed. Other, for their froward behaviour to their rulers, and governours, Gods Ministers, were suddenly strucken with a foule leprosie. Other were stinged to death with wonderfull strange fiery serpents. Other were sore plagued, so that there was killed in one day, the number of foureteene thousand, and seven hundred, for rebellion against them whom GOD had appoynted to be in authority. Absolon also rebelling against his father King David, was punnished with a strange, and notable death. 2 *Kings* 18.

The third part of the Sermon
Of Obedience.

WE have heard before in this Sermon of good order, and obedience, manifestly proved both by the Scriptures, and examples, that all subiects are bounden to obey their Magistrates, and for no cause to resist, or withstand, or rebell, or make any sedition against them, yea, although they be wicked men. And let no man thinke that he can escape unpunished, that committeth treason, conspiracy, or rebellion against his soveraigne Lord, the King, though he commit the same never so secretly, eyther in thought, word, or deed, never so privily, in his priby chamber by himselfe, or openly communicating, and consulting with others. For treason will not be hid, treason will out at length: GOD will have that most detestable vice both opened, and punished, for that it is so directly against his ordinance, and against his high principall Judge, and Anoynted in earth. The violence, and iniury that is committed against authority, is committed against GOD, the Common-weale, and the whole Realme, which GOD will have knowne, and condignly, and worthily punished one way or other. For it is notably written of the Wise man in Scripture, in the booke called Ecclesiastes: Wish the King no evill in thy thought, nor speake no hurt of him in thy priuy chamber for the Bird of the ayre shall betray thy voyce, and with her feathers shall bewray thy words. These lessons, and examples are written for our learning, Therefore let us all feare the most detestable vice of rebellion, ever knowing, and remembring, that he that resisteth or withstandeth common authority, resisteth or withstandeth GOD, and his ordi-

nance,as it may be proved by many other moe places of holy Scripture. And here let us take heed that we understand not these or such other like places (which so straitly command obedience to superiours, and so straitly punnished rebellion, and disobedience to the same) to be meant in any condition of the pretensed or coloured power of the Bishop of Rome. For truely the Scripture of GOD alloweth no such usurped power,full of inormities, abusions, and blasphemies. But the true meaning of these and such places, be to extoll, and set forth GODS true ordinance,and the authority of GODS anoynted Kings, and of their officers appoynted under them. And concerning the usurped power of the Bishop of Rome,which he most wrongfully challengeth,as the successor of Christ, and Peter: we may easily perceive how false,fained,and forged it is,not only in that it hath no sufficient ground in holy Scripture, but also by the fruits, and doctrine thereof. For our Saviour Christ, and S. Peter, teach most earnestly, and agreeable obedience to Kings,as to the chiefe, and supreme rulers in this world,next under GOD: but the Bishop of Rome teacheth, that they that are under him, are free from all burdens, and charges of the Common wealth, and obedience toward their Prince, most clearely against Christs doctrine, and S. Peters. He ought therefore rather to be called Antichrist, & the successors of the Scribes, & Phariſes,then Christs vicar,or S. Peters successour: seeing that not only in this poynt, but also in other weighty matters of Christian religion, in matters of remission, and forgivenes of sinnes, and of salvation, he teacheth so directly both against S. Peter, and against our Saviour Christ, who not only taught obedience to Kings, but also practised obedience in their conversation,and living: For we read that they both payd tribute to the King: And also we read that the holy Virgin Mary,Mother to our Saviour Christ,and Ioseph, who was taken for his Father,at the Emperours commandement went to the City of David, named Bethlehem, to be taxed among other, and to declare their obedience to the Magistrates, for GODS ordinances sake. And here let us not forget the blessed Virgin Maries obedience,for although she was highly in GODS favour.and Christs naturall mother,and was also great with child at the same time, and so nigh her travell, that she was delivered in her iourney, yet she gladly without any excuse or grudging (for conscience sake) did take that cold, and foule winter iourney,being in the meane season so poore that she lay in a stable, and there she was delivered of Christ. And according to the same,lo how S. Peter agreeth, writing by expresse words in his first Epistle: Submit your selves, and be subject (sayth he) unto Kings, as unto the chiefe heads, and unto Rulers, as unto them that are sent of him for the punishment of evill doers, and for the prayse of them that doe well, for so is the will of GOD. I need not to expound these words,they be so plaine of themselues. S. Peter doth not say, Submit your selves unto me, as supreme head of the Church: neyther sayth he Submit your selues from time to time to my successours in Rome: but he sayth, Submit your selues unto your King,your supreme head,and unto those that he appoynteth in authority unto him, for that you shall so

so shew your obedience, it is the will of GOD. GOD will that you be in subiection to your head, and King. This is GODS ordinance GODS Commandement, and GODS holy will, that the whole body of every Realme, and all the members, and parts of the same, shall be subiect to their head, their King, and that (as S. Peter writeth) for the Lords sake: and (as S. Paul writeth) for conscience sake, and not for feare only. Thus we learne by the Word of GOD, to yeild to our King, that is due to our King: that is, honour, obedience, payments of due taxes, customes, tributes, subsidies, love, and feare. Thus we know partly our bounden duties to common authority, now let us learne to accomplish the same. And let us most instantly, and heartily pray to GOD, the only author of all authority, for all them that be in authority, according as S. Paul willeth, writeth thus to Timothy, in his first Epistle, I exhort therefore, that above all things, prayers, supplications, intercessions, and giving of thankes be done for all men: for Kings, and for all that be in authority, that we may live a quiet, and a peaceable life, with all godlinesse, and honesty: for that is good, and accepted or allowable in the sight of GOD our Saviour. Here S. Paul maketh an earnest, and an especiall exhortation, concerning giving of thanks, and prayer for Kings, and Rulers, saying, Above all things, as he might say, in any wise principally, and chiefly, let prayer be made for Kings. Let us heartily thanke GOD for his great, and excellent benefit, and providence, concerning the state of Kings. Let us pray for them, that they may have GODS favour, and GODS protection. Let us pray, that they may ever in all things have God before their eyes, Let us pray, that they may have wisedome, strength, iustice, clemency, and zeale, to GODS glory, to GODS verity, to Christian soules, and to the Common-wealth. Let us pray that they may rightly use their sword, and authority, for the maintenance, and defence of the Catholicke faith contayned in holy Scripture, and of their good, and honest subiects, for the feare, and punishment of the evill, and vicious people. Let us pray, that they may most faythfully follow the Kings, and Captaines in the Bible, David, Ezekias, Iosias, and Moses, with such other. And let us pray for our selues, that we may live godly in holy, and Christian conversation: so shall we have GOD on our side, and then let us not feare what man can doe against us: so we shall live in true obedience, both to our most mercifull King in Heaven, and to our most Christian King in earth: so shall we please GOD, and have the exceeding benefit, peace of conscience, rest, and quietnes here in this world, and after this life, we shall enioy a better life, rest, peace, and the everlasting blisse of Heaven: which he grant us all, that was obedient for us all, even to the death of the Crosse, Iesus Christ:

1 Pet. 2. Rom. 13. Math. 22. Rom. 13. 1 Tim. 2.

to whom with the Father, and the Holy Ghost, be all honour, and glory, both now, and ever.

Amen.

A SERMON AGAINST Whoredome, and Vncleanneſſe.



Although there want not (good Chriſtian people) great ſwarmes of vices worthy to be rebuked (unto ſuch decay is true Godlineſſe, and vertuous living now come:) yet above other vices, the outragious Seas of adultery (or breaking of wedlocke) whoredome, fornication, and uncleanneſſe, have not only burſt in, but alſo overflowed almoſt the whole world, unto the great diſhonour of GOD, the exceeding infamy of the name of Chriſt, the notable decay of true Religion, and the utter deſtruction of the publique wealth, and that ſo abundantly, that through the cuſtomable uſe thereof, this vice is growne unto ſuch an height, that in a manner among many, it is counted no ſinne at all, but rather a paſtime, a dalliance, and but a touch of youth: not rebuked, but winked at: not punniſhed, but laughed at. Wherefore it is neceſſary at this preſent, to intreat of the ſinne of whoredome, and fornication, declaring unto you the greatneſſe of this ſinne, and how odious, hatefull, and abominable it is, and hath alway beene reputed before GOD, and all good men, and how grievouſly it hath beene puniſhed both by the Law of GOD, and the lawes of divers Princes. Againe, to ſhew you certaine remedies, whereby ye may (through the grace of GOD) eſchew this moſt deteſtable ſinne of whoredome, and fornication, and lead your lives in all honeſty, and cleanneſſe, and that ye may perceive that fornication, and whoredome are (in the ſight of GOD) moſt abominable ſinnes, ye ſhall call to remembrance this Commandement of GOD, Thou ſhalt not commit adultery. by the which word, adultery, although it be properly underſtood of the unlawfull commixtion or ioyning together of a married man with any woman beſide his wife, or of a wife with any man beſides her Husband, yet thereby is ſignified alſo all unlawfull uſe of thoſe parts, which be ordained for generation. And this one Commandement (forbidding adultery) doth ſufficiently paint, and ſet out before our eyes the greatnes of this ſinne of whoredome, and manifeſtly declareth how greatly it ought to be abhorred of all honeſt, and faythfull perſons. And that none of us all ſhall thinke himſelfe excepted from this Commandement, whether we be old or young, married, or unmarried, man or woman, heare what GOD the

Exod. 20.

Father

Father layth by his moſt excellent Prophet Moſes: There ſhall be no whore among the daughters of Iſrael, nor no whoremonger among the ſonnes of Iſrael. *Deut. 23.*

Here is whoredome, fornication, and all other uncleanneſſe forbidden to all kinds of people, all degrees, and all ages without exception. And that we ſhall not doubt, but that this precept or commandement pertaineth to us indeed, heare what Chriſt (the perfect teacher of all truth) layth in the new Teſtament, Ye have heard (layth Chriſt) that it was layd to them of old time, Thou ſhalt not commit adultery: but I ſay unto you, Whoſoever ſeeth a Woman, to have his luſt of her, hath committed adultery with her already in his heart. Here our Saviour Chriſt doth not only confirme, and ſtablish the Law againſt adultery, given in the old Teſtament of GOD the Father by his ſervant Moſes, and make it of full ſtrength, continually to remaine among the profeſſours of his Name in the new Law: but he alſo (condemning the groſſe interpretation of the Scribes, and Pharices, which taught that the forelayd Commandement only required to obſtaine from the outward adultery, and not from the filthy deſires, and unpure luſts,) teacheth us an exact, and full perfection of purity, and cleanneſſe of life, both to keepe our bodies undefiled, and our hearts pure, and free from all evill thoughts, carnall deſires, and fleſhly conſents: How can we then be free from this Commandement, where ſo great charge is layd upon us? May a ſervant doe what he will in any thing, having commandement of his maſter to the contrary? Is not Chriſt our Maſter? Are not we his ſervants? How then may we neglect our Maſters will, and pleaſure, and follow our owne will, and phantaſie: Ye are my friends (layth Chriſt) if you keepe thoſe things that I command you. *Math. 5.*

Now hath Chriſt our Maſter commanded us that we ſhould forſake all uncleanneſſe, and filthineſſe both in body, and ſpirit: this therefore muſt we doe, if we looke to pleaſe GOD. In the Goſpell of S. Matthew we read, that the Scribes, and Phariſes were grievouſly offended with Chriſt, becauſe his Diſciples did not keepe the tradition of the forefathers, for they waſhed not their hands when they went to dinner or ſupper: And among other things, Chriſt anſwered, and layd, Heare and underſtand, Not that thing which entreth into the mouth defileth the man, but that which commeth out of the mouth defileth the man. For thoſe things which proceede out of the mouth, come forth from the heart, and they defile the man. For out of the heart proceede evill thoughts, murthers, breaking of wedlocke, whoredome, theſts, falſe witneſſe, blaſphemies: theſe are the things which defile a man. Here may we ſee that not onely murther, theft, falſe witneſſe, and blaſphemy, defile men, but alſo evill thoughts, breaking of wedlocke, fornication, and whoredome. Who is now of ſo little wit, that he will eſteeme whoredome, and fornication to be things of ſmall importance, and of no waight before GOD: Chriſt (who is the truth, and cannot lie) layth, that evill thoughts, breaking of wedlocke, whoredome, and fornication, defile a man, that is to ſay, corrupt both the body, and ſoule of man, and make *1 John 15.* *Math. 15.* *Math. 15.* *Mark 7.* *Titus 1.*

them

them, of the Temples of the Holy Ghost, the filthy dunghill, or dungeon of all uncleane Spirits, of the House of GOD, the dwelling place of Sathan.

Iohn 8. Againe in the Gospell of S. Iohn, when the woman taken in adultery, was brought unto Christ, sayd not he unto her, Goe thy way,
Rom. 6. and sinne no more. Doth not he here call whoredome sinne? And what is the reward of sinne, but everlasting death? If whoredome be sinne,
1 Iohn 3. then it is not lawfull for us to commit it. For S. Iohn sayth, He that
Iohn 8. committeth sinne is of the divell. And our Saviour sayth, Every one that committeth sinne, is the servant of sinne. If whoredome had not
Marke 6. been sinne, surely S. Iohn Baptist would never have rebuked King Herod for taking his brothers Wife, but he told him plainely, that it was not lawfull for him to take his brothers Wife. He winked not at the whoredome of Herod, although he were a King of power, but boldly reproved him for his wicked, and abominable living, although for the same he lost his head. But he would rather suffer death (then see GOD so dishonoured, by the breaking of his holy precept, and Commandement) then to suffer whoredome to be unrebuked, even in a King. If whoredome had beene but a pastime, a dalliance, & not to be passed off, (as many count it now a dayes) truly Iohn had beene more then twice mad, if he would have had the displeasure of a King, if he would have beene cast in prison, and lost his head for a trifle. But Iohn knew right well how filthy, and stinking, and abominable the sinne of whoredome is in the sight of GOD, therefore would not he leave it unrebuked, no not in a King. If whoredome be not lawfull in a King, neyther is it lawfull in a subiect. If whoredome be not lawfull in a publique, or common officer, neyther is it lawfull in a private person. If it be not lawfull neither in King, nor subiect, neyther in common officer, nor private person, truely then it is lawfull in no man nor woman of whatsoever degree or
Acts 15. age they be. Furthermore in the Actes of the Apostles, we read, that when the Apostles, and Elders with the whole Congregation, were gathered together to pacifie the hearts of the faythfull dwelling at Antioch, (which were disquieted through the false Doctrine of certaine Jewish preachers) they sent word to the brethren, that it seemed good to the Holy Ghost, and to them, to charge them with no more then with necessary things: among other, they willed them to abstaine from idolatry, and fornication, from which (say they) if ye keepe your selves, ye shall doe well. Note here, how these holy, and blessed Fathers of Christs Church, would charge the congregation with no more things then were necessary. Marke also how among those things, from the which they commanded the brethren of Antioch to abstaine, fornication, and whoredome are numbred. It is therefore necessary, by the determination, and consent of the holy Ghost, and the Apostles, and Elders, with the whole Congregation, that as from idolatry, and superstition, so likewise we must abstaine from fornication, and whoredome. It is necessary unto salvation to abstaine from idolatry: So is it to abstaine from whoredome. Is there any nigher way to lead unto damnation, then to be an idolater? No. Even so, neyther is,

there

there any neerer way to damnation, then to be a fornicator, and a whoremonger. Now where are those people which so lightly esteeme breaking of wedlocke, whoredome, fornication, and adultery? It is necessary, saith the Holy Ghost, the blessed Apostles, the Elders, with the whole Congregation of Christ, it is necessary to salvation (say they) to abstaine from whoredome. If it be necessary unto salvation, then woe be to them, which neglecting their salvation, give their minds to so filthy, and stinking sinne, to so wicked vice, and so such detestable abomination.

The second part of the Sermon against *Adultery.*

YOU have beene taught in the first part of this Sermon against Adultery, how that vice at this day raigneth most above all other vices, and what is meant by this word (Adultery) and how Holy Scripture dissuadeth or discounsaileth from doing that filthy sinne, & finally what corruption commeth to mans soule through the sinne of Adultery. Now to proceed further, let us heare what the blessed Apostle S. Paul sayth to this matter, writing to the Romans, he hath these words: Let us cast away the workes of darkenesse, and put on the armour of light. Let us walke honestly as it were in the day time, not in eating, and drinking, neither in chambering, and wantonnesse, neyther in strife, and envying, but put yee on the Lord Iesus Christ, and make not provision for the flesh, to fulfill the lusts of it. Here the holy Apostle exhorteth us to cast away the workes of darknes, which (among other) he called gluttonous eating, drinking, chambering, and wantonnes, which are all Ministers unto that vice, and preparations, to enduce, and bring in the filthy sinne of the flesh. He calleth them the deeds, and workes of darknes, not only because they are customably in darknes; or in the night time (for every one that doth evill, hateth the light, neyther commeth he to the light, lest his workes should be reproved) but that they lead the right way unto that utter darknes, where weeping, and gnashing of teath shall be. And he sayth in another place of the same Epistle, They that are in the flesh, cannot please GOD. We are debters, not to the flesh, that we should live after the flesh, for if ye live after the flesh, ye shall die, Againe he sayth, Flee from whoredome, for every sinne that a man committeth, is without his body: but whosoever committeth whoredome, sinneth against his owne body. Doe ye not know, that your members are the Temples of the Holy Ghost which is in you, whom also ye have of GOD, and ye are not your owne? For ye are dearely bought, glorifie GOD in your bodies, &c. And a little before he sayth, Doe ye not know that your bodies are the members of Christ? Shall I then take the members of Christ, and make them them the mem-

Rom 13.

Iohn 3. *Matth.* 25.

Rom. 8.

1 *Cor.* 6.

of

of a whore? GOD forbid. Doe ye not know, that he which cleaveth to a whore, is made one body with her? There ſhall be two in one fleſh (ſayth he) but he that cleaveth to the Lord, is one Spirit. What godly words doth the bleſſed Apoſtle S. Paul bring forth here to diſwade, and diſcounſell us from whoredome, and all uncleanenes? Your members (ſayth he) are the Temples of the holy Ghoſt, which whoſoever doth defile, GOD will deſtroy him, as ſayth S. Paul. If we be the Temple of the Holy Ghoſt, how unfitting then is it, to drive the Holy Spirit from us through whoredome, and in his place to ſet the wicked ſpirits of uncleanneſſe, and fornication, and to be ioyned, and doe ſervice to them? Ye are dearely bought (ſayth he) therefore glorifie GOD in your bodies. Chriſt that innocent Lambe of GOD, hath bought us from the ſervitude of the divell, not with corruptible gold, and ſilver, but with his moſt precious, and deare heart blood. To what intent? That we ſhould fall againe into our old uncleanneſſe, and abominable living? Nay, verily: but that we ſhould ſerue him all the daies of our life, in holineſſe, and righteouſneſſe, that we ſhould glorifie him in our bodies by purity, and cleanneſſe of life. He declareth alſo that our bodies are the members of Chriſt: How unſeemely a thing is then to ceaſe to be incorporate or imbodyed, and made one with Chriſt, and through whoredome to be enioyned, and made all one with a whore? What greater diſhonour or iniury can we doe to Chriſt, then to take away from him the members of his body, and to ioyne them to whores, divels, and wicked ſpirits? And what more diſhonour can we doe to our ſelues, then through uncleanneſſe, to loſe ſo excellent a dignity, and freedome, and to become bondſlaves, and miſerable captives to the ſpirits of darkeneſſe? Let us therefore conſider, firſt the glory of Chriſt, then our eſtate, our dignitie, and freedome, wherein GOD hath ſet us, by giving us his Holy Spirit, and let us valiantly defend the ſame, againſt Sathan, and all his crafty aſſaults, that Chriſt may be honoured, and that we loſe not our liberty or freedome, but ſtill remaine in one ſpirit with him.

1 Pet. 1.

Eſay 38.

Luke 1.

Moreover, in his Epiſtle to the Epheſians, the bleſſed Apoſtle willeth us to be ſo pure, and free from adultery, fornication, and all uncleanneſſe, that we not once name them among us (as it becommeth Saints) nor filthines, nor fooliſh talking, nor ieſting, which are not comely, but rather giving of thanks: For this ye know (ſayth he) that no whoremonger, neyther uncleane perſon, or covetous perſon (which is an idolater) hath any inheritance in the Kingdome of Chriſt, and of GOD. And that we ſhould remember to be holy, pure, and free from all uncleanneſſe, the Holy Apoſtle called us Saints, becauſe we are ſanctified, and made holy by the blood of Chriſt, through the Holy Ghoſt.

Eph. 5.

1 Cor. 6.

Now if we be Saints, what have we to doe with the manners of the Heathen? S. Peter ſayth, As he which calleth you is holy, even ſo be ye holy alſo in your converſation, becauſe it is written, Be ye holy, for I am holy. Hitherto have we heard how grievous a ſinne fornication, and whoredome is, and how greatly GOD doth abhorre it throughout the whole Scripture: How can it any otherwiſe be then a ſinne of moſt abomi-

1 Pet. 1.

Levit. 19.

mination, ſeeing it may not once be named among the Chriſtians, much leſſe it may in any poynt be committed. And ſurely if we would weigh the greatnes of this ſinne, and conſider it in the right kind, we ſhould finde the ſinne of whoredome, to be that moſt filthy lake, foule puddle, and ſtinking ſinke, whereunto all kinds of ſinnes, and evils flow, where alſo they have their reſting place, and abiding.

For hath not the adulterer a pride in his whordome? As the Wiſe man ſayth, They are glad when they have done evill, and rejoyce in things that are ſtarke nought. Is not the adulterer alſo idle, and delighteth in no godly exercise, but only in that his moſt filthy, and beaſtly pleaſure. Is not his mind pluckt, and utterly drawne away from all vertuous ſtudies, and fruitfull labours, and only given to carnall, and fleſhly imagination? Doth not the whoremonger give his mind to gluttony, that he may be the more apt to ſerue his luſts, and carnall pleaſures? Doth not the adulterer give his mind to covetouſneſſe, and to polling and pilling of other, that he may be the more able to maintaine his Harlots, and whores, and to continue in his filthy, and unlawfull love? Swelleth he not alſo with envy againſt other, fearing that his prey ſhould be allured, and taken away from him? Againe, is he not prefull and repleniſhed with wrath, and diſpleaſure, even againſt his beſt belobed, if at any time his beaſtly, and diveliſh requeſt be letted? What ſinne, or kind of ſinne is it that is not ioyned with fornication, and whoredome? It is a monſter of many heads: it receiveth all kinds of vices, and refuſeth all kinds of vertues. If one ſeverall ſinne bringeth damnation, what is to be thought of that ſinne, which is accompanied with all evils, and hath waiting on it whatſoever is hatefull to GOD, damnable to man, and pleaſant to Sathan.

Great is the damnation that hangeth ouer the heads of fornicators, and adulterers. What ſhall I ſpeake of other incommodities, which iſſue, and flow out of the ſtinking puddle of whoredome? Is not that treaſure, which before all other is moſt regarded of honeſt perſons, the good fame, and name of man, and woman, loſt through whoredome: What patrimony or livehode, what ſubſtance, what goods, what riches doth whoredome ſhortly conſume, and bring to nought: What valiantneſſe, and ſtrength is many times made weake, and deſtroyed with whoredome? What wit is ſo fine, that is not beſotted, and defaced through whoredome? What beauty (although it were never ſo excellent,) is not diſfigured through whoredome? Is not whoredome an enemy to the pleaſant flowre of youth, and bringeth it not gray haires, and old age before the time? What gift of nature (although it were never ſo precious) is not corrupted with whoredome? Come not many foule, and moſt loathſome diſeaſes of whoredome? From whence come ſo many baſtards, and miſbegotten children, to the high diſpleaſure of GOD, and diſhonour of holy wedlocke, but of whoredome? How many conſume all their ſubſtance, and goods, and at laſt fall into ſuch extreme poverty, that afterward they ſteale, and ſo are hanged, through whoredome? What contention, and manſlaughter commeth of whoredome? How many maidens

dens be deflowred, how many wives corrupted, how many widowes defiled through whoredome? how much is the publique, and Common-weale impoverished, and troubled through whoredome? How much is Gods Word contemned, and depraved through whoredome, & whoremongers? Of this vice commeth a great part of the divorces which (now a daies) be so commonly accustomed, and used by mens private authority, to the great displeasure of GOD, and the breach of the most holy knot, and bond of matrimony. For when this most detestable sinne is once crept into the breast of the adulterer, so that he is entangled with unlawfull, and unchast love, straightwaies his true, and lawfull wife is despised, her presence is abhorred, her company stinketh, and is loathsome, whatsoever she doth, is dispraysed: there is no quietnes in the house, so long as she is in sight: therefore to make short worke, she must away, for her Husband can brooke her no longer. Thus through whoredome, is the honest, and harmelesse Wife put away, and an Harlot received in her stead: and in like sort, it hapneth many times in the Wife towards her Husband. O abomination! Christ our Sauiour, very GOD, and Man, comming to restore the Law of his Heavenly Father, unto the right sence, understanding, and meaning, (among other things) reformed the abuse of this Law of GOD. For whereas the Iewes used a long sufferance, by custome to put away their wiues, at their pleasure, for every cause, Christ correcting that evill custome, did teach, that if any man put away his wife, and marrieth another, for any cause, except only for adultery, (which then was death by the Law) he was an adulterer, and forced also his wife so divorced, to commit adultery, if she were ioyned to any other man, and the man also so ioyned with her to commit adultery.

Math. 19.

In what case then are these adulterers, which for the love of an whore put away their true, and lawfull wife, against all law, right, reason, and conscience: O how damnable is the estate wherein they stand! swift destruction shall fall on them, if they repent not, and amend not: For GOD will not suffer holy wedlocke thus to be dishonoured, hated, and despised. He wil once punnish this fleshly, and licencious manner of living, and cause that this holy ordinance shall be had in reverence, and honour. For

Heb. 3.

surely, Wedlocke (as the Apostle saith) is honourable among all men, and the bed undefiled: but whoremongers, and fornicators God will judge, that is to say, punnish, and condemne. But to what purpose is this labour taken, to describe, and set forth the greatnes of the sinne of whoredome, and the discommodities that issue, and flow out of it, seeing that breath, and tongue shall sooner faile any man, then he shall or may be able to set it out according to the abomination, and hainousnes thereof: Notwithstanding this is spoken to the intent that all men should flee whoredome, and live in the feare of GOD:

GOD grant that it may not be spoken in vaine.

The

The third part of the Sermon *against Adultery.*

IN the ſecond part of this Sermon againſt adultery that was laſt read, you have learned how earneſtly the Scripture warneth us to avoyde the ſinne of adultery, and to imbrace cleanneſſe of life: and that through adultery, we fall into all kinds of ſinne, and are made bond-ſlaves to the devill: through cleanneſſe of life we are made members of Chriſt: and finally, how farre adultery bringeth a man from all goodneſſe, and driveth him headlong into all vices, miſchiefe, and miſery. Now will I declare unto you in order, with what grievous, punniſhments GOD in times paſt plagued adultery, and how certaine worldly Princes alſo did punniſh it, that yee may perceive that whoredome, and fornication be ſinnes no leſſe deteſtable in the ſight of GOD, and all good men, then I have hitherto uttered. In the firſt booke of Moſes we read, that when mankind began to be multiplyed upon the earth, the men, and women gave their minds ſo greatly to fleſhly delight, and filthy pleaſure, that they lived without all feare of GOD. GOD ſeeing this their beaſtly, and abominable living, and perceiving that they amended not, but rather increaſed daily more, and more in their ſinfull, and uncleane manners, repented that ever hee had made man: and to ſhew how greatly he abhorreth adultery, whoredome, fornication, and all uncleanneſſe, he made all the fountaines of the deepe earth to burſt out, and the ſluces of Heaven to be opened, ſo that the raine came downe upon the earth by the ſpace of fourty daies, and fourty nights, and by this meanes deſtroyed the whole world, and all mankind, eight perſons only excepted, that is to ſay, Noe the preacher of righteouſneſſe, (as S. Peter calleth him) and his wife, his three ſonnes, and their wives. O what a grievous plague did GOD caſt here upon all living creatures for the ſinne of whoredome! For the which GOD tooke vengeance, not only of man, but of all beaſts, fowles, and all living creatures. Manſlaughter was committed before, yet was not the world deſtroyed for that, but for whoredome all the world (few only except) was overflowed with waters, and ſo periſhed. An example worthy to be remembred, that ye may learne to feare God. *Geneſis 4.*

We read againe, that for the filthy ſinne of uncleanneſſe, Sodom, and Gomorrhe, and the other Cities nigh unto them, were deſtroyed by Fire, and Brimſtone from Heaven, ſo that there was neyther man, woman, child, nor beaſt, nor yet any thing that grew upon the earth then, left undeſtroyed. Whoſe heart trembleth not at the hearing of this Hiſtory? Who is ſo drowned in whoredome, and uncleanneſſe, that will not now for ever after leave this abominable living, ſeeing that God ſo grievouſ- *Geneſis 19.*

ly punnisheth uncleanneſſe, to raine fire, and brimſtone from Heaven, to deſtroy whole Cities, to kill man, woman, and child, and all other living creatures their abiding, to conſume with fire all that ever grew? What can be more manifeſt tokens of GODS wrath, and vengeance againſt uncleanneſſe, and impurity of life? Marke this Hiſtory (good people) and feare the vengeance of GOD. Doe you not read alſo, that GOD did
Geneſis 12. ſmite Pharao, and his houſe with great plagues, becauſe that he ungodly
Geneſis 20. deſired Sara the Wife of Abraham? Likewiſe read we of Abimelech King of Gerar, although he touched her not by carnall knowledge. Theſe plagues, and punniſhments did GOD caſt on upon filthy, and uncleane perſons, before the Law was given (the Law of nature only raigning in the hearts of men) to declare how great love he had to Matrimony, and wedlocke, and againe, how much he abhorred adultery, fornication, and all uncleanneſſe. And when the Law that forbad whoredome, was gi-
Levit. 22. ven by Moſes to the Jewes, did not GOD command that the breakers thereof ſhould be put to death? The words of the Law be theſe: Whoſo committeth adultery with any mans wife, ſhall die the death, both the man, and the woman, becauſe he hath broken wedlocke with his neighbours wife. In the Law alſo it was commanded, that a damoſell, and a man taken together in whoredome, ſhould be both ſtoned to death. In another place we alſo read, that GOD commanded Moſes to take all
Num. 25. the head Rulers, and Princes of the people, and to hang them upon gibbets openly, that every man might ſee them, becauſe they eyther committed, or did not punniſh whoredome. Againe, did not GOD ſend ſuch a plague among the people for fornication, and uncleanneſſe, that they dyed in one day three, and twenty thouſand? I paſſe ouer for lacke of time, many other Hiſtories of the Holy Bible, which declare the grieuous vengeance, and heauy diſpleaſure of GOD againſt whoremongers, and adulterers. Certes this extreame punniſhment appoynted of GOD, ſheweth evidently how greatly GOD hateth whoredome. And let vs not doubt but that GOD at this preſent abhorreth all manner of uncleanneſſe, no
Pſal. 5. leſſe then he did in the old Law, and will undoubtedly punniſh it, both in this world, and in the world to come. For he is a GOD that can abide no wickedneſſe: therefore ought it to be eſchewed of all that tender the glory of GOD, and the ſalvation of their owne ſoules.

1. Cor. 10. Saint Paul ſayth, All theſe things are written for our example, and to teach us the feare of GOD, and the obedience to his holy Law. For if GOD ſpared not the naturall branches, neyther will he ſpare us that be but grafts, if we commit like offence. If GOD deſtroyed many thouſands of people, many Cities, yea the whole world for whoredome, let us not flatter our ſelues, and thinke we ſhall eſcape free, and without punniſhment. For he hath promiſed in his holy Law, to ſend moſt grieuous plagues upon them that tranſgreſſe, or breake his holy Commandements. Thus have we heard, how GOD punniſheth the ſinne of adultery: let us now heare certaine lawes, which the civill Maieſtrates deviſed in their Countries, for the punniſhment thereof, that we may learne how uncleanneſſe hath ever beene deteſted in all well ordred Cities, and Common-

wealths,

wealths, and among all honeſt perſons. The Law among the Leprejans was this, that when any were taken in adultery, they were bound, and carried three daies thorow the City, and afterward as long as they lived, were they deſpiſed, and with ſhame, and confuſion counted as perſons voyd of all honeſty. Among the Locrenſians the adulterers have both their eyes thruſt out. The Romans in times paſt puniſhed whoredome, ſometimes by fire, ſometimes by ſword. If any man among the Egyptians had beene taken in adultery, the law was, that he ſhould openly in the preſence of all the people be ſcourged naked with whippes unto the number of a thouſand ſtripes, the woman that was taken with him had her noſe cut off, whereby ſhe was knowne ever after to be a whore, and therefore to be abhorred of all men. Among the Arabians, they that were taken in adultery, had their heads ſtricken from their bodies. The Athenians puniſhed whoredome by death in like manner. So likewiſe did the barbarous Tartarians. Among the Turkes even at this day, they that be taken in adultery, both man, and woman are ſtoned ſtraightway to death, without mercy. Thus we ſee what godly acts were deviſed in times paſt of the high powers, for the putting away of whoredome, and for the maintaining of holy Matrimony, or wedlocke, and pure converſation. And the authours of theſe acts were no Chriſtians, but the Heathen: yet were they ſo inflamed with the love of honeſty, and pureneſſe of life, that for the maintenance, and conſervation or keeping up of that, they made godly Statutes, ſuffering neyther fornication or adultery to raigne in their Realmes unpuniſhed. Chriſt ſayd to the people, The Ninevites ſhall riſe at the iudgment with this Nation (meaning the unfaythfull Iewes) and ſhall condemne them: for they repented at the preaching of Ionas, but behold (ſayth he) a greater then Ionas is here, (meaning himſelfe) and yet they repent not. Shall not (thinke you) likewiſe the Locrenſians, Arabians, Athenians, with ſuch other, riſe up in the iudgment, and condemne us, for as much as they ceaſed from whoredome at the commandement of man, and wee have the Law, and manifeſt precepts, and Commandements of GOD, and yet forſake we not our filthy converſation? Truely, truely, it ſhall be eaſier at the day of iudgment, to theſe Heathen, then to us, except we repent, and amend. For though death of body ſeemeth to us a grievous punniſhment in this world for whoredome: yet is that paine nothing in compariſon of the grievous torments, which adulterers, fornicators, and all uncleane perſons ſhall ſuffer after this life. For all ſuch ſhall be excluded, and ſhut out of the Kingdome of Heaven, as S. Paul ſayth, Be not deceived, for neyther whoremongers, nor worſhippers of Images, nor adulterers, nor effeminate perſons, nor Sodomites, nor thiefes, nor covetous perſons, nor drunkards, nor curſed ſpeakers, nor pillers, ſhall inherit the Kingdome of GOD. And S. Iohn in his Revellation ſayth, That whoremongers ſhall have their part with murtherers, ſorcerers, enchaunters, lyers, idolaters, and ſuch other, in the lake which burneth with fire, and brimſtone, which is the ſecond death. The punniſhment of the body, although it be death, hath an end: but the punniſhment of the ſoule, which S. Iohn calleth the ſecond death, is everla-

Lawes deviſed for the punniſhment of whoredome.

Math. 12.

1 Cor. 6. Galat. 5. Ephe. 5.

Apoc. 20.

sting, there shall be fire, and brimstone, there shall be weeping, and gnashing of teeth, the worme that there shall gnaw the conscience of the damned, shall never die. O, whose heart distilleth not even drops of blood, to heare, and consider these things? If we tremble, and shake at the hearing, and naming of these paines, Oh what shall they doe that shall feele them, that shall suffer them, yea, and ever shall suffer, worlds without end! GOD have mercy upon us. Who is now so drowned in sinne, and past all godlinesse, that he will set more by filthy, and stinking pleasure, (which soone passeth away) then by the losse of everlasting glory? Againe, who will so give himselfe to the lusts of the flesh, that he feareth nothing at all the paine of Hell fire? But let us heare how we may eschew the sinne of whoredome, and adultery, that we may walke in the feare of GOD, and be free from those most grievous, and intolerable torments, which abide all uncleane persons. Now, to avoyd fornication, adultery, and all uncleannesse, let us provide that above all things, we may keepe our hearts pure, and cleane, from all evill thoughts, and carnall lusts: for if that be once infected, and corrupt, wee fall headlong into all kind of ungodlinesse. This shall we easily doe, if when we feele inwardly, that Sathan our old enemy tempteth us unto whoredome, we by no meanes consent to his crafty suggestions, but valiantly resist, and withstand him by strong fayth in the Word of GOD, alledging against him alwaies in our heart, this Commandement of GOD: Scriptum est, Non mœchaberis. It is written, Thou shalt not commit whoredome. It shall bee good also for us, ever to live in the feare of GOD, and to set before our eyes the grievous threatnings of GOD against all ungodly sinners, and to consider in our minds, how filthy, beastly, and short that pleasure is, whereunto Sathan continually stirreth, and moveth us: And againe, how the paine appoynted for that sinne, is intolerable, and everlasting. Moreover, to use a temperance, and sobriety in eating, and drinking, to eschew uncleane communication, to avoyd all filthy company, to flee idlenesse, to delight in reading the holy Scriptures, to watch in godly prayers, and vertuous meditation, and at all times to exercise some godly travailes, shall helpe greatly unto the eschewing of whoredome.

Math. 13. *Marke* 9.

Remedies whereby to avoyd fornication, and adultery.

And here are all degrees to bee monished, whether they bee married or unmarried, to love chastity, and cleannesse of life. For the married are bound by the Law of GOD so purely to love one another, that neither of them seeke any strange love. The man must only cleave to his wife, and the wife againe only to her husband: they must so delight one in anothers company, that none of them covet any other. And as they are bound thus to live together in all godlinesse, and honesty, so likewise it is their duty, vertuously to bring up their children, and provide, that they fall not into Sathans snare, nor into any uncleannesse, but that they come pure, and honest unto holy wedlocke, when time requireth. So likewise ought all masters, and rulers to provide that no whoredome, nor any poynt of uncleannesse be used among their servants. And againe, they that are single, and feele in themselues that they cannot live without

out the company of a woman,let them get wiues of their owne,and ſo liue godly together: For it is better to marry then to burne. 1 Cor. 7.

And to auoyd fornication, ſayth the Apoſtle, let euery man haue his owne wife, and euery woman her owne husband. Finally, all ſuch as feele in themſelues a ſufficiency, and ability (through the working of GODS Spirit) to lead a ſole, and continent life, let them prayſe GOD for his gift,and ſeeke all meanes poſſible to maintaine the ſame: as by reading of holy Scriptures, by godly meditations, by continuall prayers, and ſuch other vertuous exerciſes. If we all on this wiſe will endeauour our ſelues to eſchew fornication, adultery, and all vncleanneſſe,and lead our liues in all godlineſſe,and honeſty,ſerving GOD with a pure, and cleane heart, and glorifying him in our bodies,by the leading an innocent, and harmeleſſe life, we may be ſure to be in the number of thoſe, of whom our Saviour Chriſt ſpeaketh in the Goſpell in this manner, Bleſſed are the pure in heart,for they ſhall ſee God: to whom alone be all glory,honour,rule, and power,worlds without end, Amen. Math. 5.

A SERMON AGAINST Contention, and Brawling.

THis day (good Chriſtian people) ſhall be declared vnto you, the vnprofitableneſſe,and ſhamefull vnhoneſty of contention, ſtrife,and debate, to the intent,that when you ſhall ſee, as it were in a table painted before your eyes,the euill fauouredneſſe, and deformity of this moſt deteſtable vice, your ſtomacke may bee moued to riſe againſt it, and to deteſt, and abhorre that ſinne,which is ſo much to be hated, and pernicious, and hurtfull to all men. But among all kinds of Contention, none is more hurtfull then is Contention in matters of Religion. Eſchew (ſayth Saint Paul) 1 Tim. 1. 2 Tim. 2. fooliſh, and vnlearned queſtions, knowing that they breed ſtrife. It becommeth not the ſeruant of GOD to fight, or ſtriue, but to be meeke toward all men. This contention, and ſtrife was in Saint Pauls time among the Corinthians, and is at this time among us Engliſhmen. For too many there be, which vpon the Ale-benches or other places, delight to ſet forth certaine queſtions, not ſo much pertayning to edification, as

to vaine-glory, and shewing forth of their cunning, and so unsoberly to reason, and dispute, that when neyther part will give place to other, they fall to chiding, and contention, and sometime from hot words, to further inconvenience. Saint Paul could not abide to heare among the
1 Cor. 3. Corinthians these words of discord or dissention, I hold of Paul, I of Cephas, and I of Apollo. What would he then say, if he heard these words of Contention (which be now almost in every mans mouth?) He is a Pharise, he is a Gospeller, he is of the new sort, he is of the old faith, he is a new broached brother, he is a good Catholike Father, he is a Papist, he is an Heriticke. O how the Church is divided? Oh how the Cities be cut, and mangled: O how the coate of Christ, that was without seame, is all to rent, and torne? O body mysticall of Christ, where is that holy, and happy unity, out of the which whosoever is, he is not in Christ: If one member be pulled from another, where is the body? If the body be drawne from the head, where is the life of the body? Wee cannot be joyned to Christ our head, except we be glued with concord, and charity one to another. For hee that is not of this unity, is not of the Church of Christ, which is a congregation or unity together, and not a
1 Cor. 3. division. Saint Paul sayth, that as long as emulation or enuying, contention, and factions or sects be among us, we be carnall, and walke ac-
Iames 3. cording to the fleshly man. And Saint Iames sayth, If yee have bitter emulation or enuying, and contention in your hearts, glory not of it: for whereas contention is, there is unstedfastnesse, and all evill deeds. And why doe we not heare Saint Paul, which prayeth us, whereas he
1 Cor. 1. might command us, saying, I beseech you in the Name of our Lord Jesus Christ, that you will speake all one thing, and that there be no dissention among you, but that you will be one whole body, of one mind, and of one opinion in the truth. If his desire be resonable, and honest, why doe we not grant it? If his request be for our profit, why doe we refuse it? And if we list not to heare his petition of prayer, yet let us heare his exhortation, where he sayth, I exhort you that you walke as it becommeth the vo-
Ephe. 4. cation in which you be called, with all submission, and meekenesse, with lenity, and softnesse of mind, bearing one another by charity, studying to keepe the unity of the Spirit by the bond of peace: For there is one Body, one Spirit, one Fayth, one Baptisme. There is (sayth he) but one Body, of the which he can be no lively member, that is at variance with the other members. There is one Spirit, which ioyneth, and knitteth all things in one. And how can this one Spirit raigne in us, when we among our selues be divided? There is but one fayth, and how can we then say, He is of the old fayth, and he is of new fayth? There is but one Baptisme, and then shall not all they which be baptised be one? Contention causeth division: wherefore it ought not to be among Christians, whom one Fayth, and Baptisme ioyneth in an unity. But if wee contemne Saint Pauls request, and exhortation, yet at the least let us regard
phil. 2. his earnest intreating, in the which hee doth very earnestly charge us, and (as I may so speake) coniure us in this forme, and manner, If there be any consolation in Christ, if there be any comfort of love, if you have

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any fellowſhip of the Spirit, if you have any bowels of pity, and compaſſion, fulfill my ioy, being all like affected, having one charity, being of one mind, of one opinion, that nothing be done by contention, or vaine-glory. Who is he that hath any bowels of pity, that will not bee moved with theſe words ſo pithy: Whoſe heart is ſo ſtony, that the ſword of theſe words (which be more ſharpe then any two-edged ſword) may not cut, and breake aſunder? wherefore let us endeavour our ſelues to fulfill S. Pauls ioy here in this place, which ſhall be at length to our great ioy in another place. Let us ſo reade the Scripture, that by reading thereof, we may be made the better livers, rather then the more contentious diſputers. If any thing be neceſſary to be taught, reaſoned, or diſputed, let us doe it with all meekeneſſe, ſoftneſſe, and lenity. If any thing ſhall chance to be ſpoken uncomely, let one beare anothers frailety. Hee that is faulty, let him rather amend, then defend that which hee hath ſpoken amiſſe, leſt he fall by contention from a fooliſh errour into an obſtinate hereſie. For it is better to give place meekely, then to win the victory with the breach of charity, which chanceth when every man will defend his opinion obſtinately. If we be the Chriſtian men, why doe we not follow Chriſt, which ſayth, Learne of me, for I am meeke, and lowly in heart. A Diſciple muſt learne the leſſon of his Schoolemaſter, and a ſervant muſt obey the commandement of his maſter. He that is wiſe, and learned, (ſaith S. Iames) let him ſhew his goodneſſe by his good converſation, and ſoberneſſe of his wiſedome. For where there is enuy, and contention, that wiſedome commeth not from GOD, but is worldly wiſedome, mans wiſedome, and divelliſh wiſedome. For the wiſedome that commeth from above from the Spirit of God, is chaſte, and pure, corrupted with no evill affections: it is quiet, meeke, and peaceable, abhorring all deſire of contention: it is tractible, obedient, not grudging to learne, and to give place to them that teach better for the reformation. For there ſhall never be an end of ſtriving, and contention, if we contend who in contention ſhall be maſter, and have the over-hand, if wee ſhall heape errour upon errour, if we continue to defend that obſtinately, which was ſpoken unaduiſedly. For truth it is, that ſtifneſſe in maintayning an opinion, breedeth contention, brawling, and chiding, which is a vice among all other moſt pernicious, and peſtilent to common peace, and quietneſſe. As it ſtandeth betwixt two perſons, and parties (for no man commonly doth chide with himſelfe) ſo it comprehendeth two moſt deteſtable vices: the one is picking of quarrels, with ſharpe, and contentious words: the other ſtandeth in froward anſwering, and multiplying evill words againe. The firſt is ſo abominable, that S. Paul ſayth, If any that is called a brother, be a worſhipper of Idoles, a brawler, a picker of quarrels, a thiefe, or an extortioner, with him that is ſuch a man, ſee that yee eate not. Now here conſider, that Saint Paul numbreth a ſcolder, a brawler, or a picker of quarrels, among thieves, and idolaters, and many times there commeth leſſe hurt of a thiefe, then of a rayling tongue: for the one taketh away a mans good name, the other taketh but his riches, which is of much leſſe valew, and eſtima-

How wee ſhould read the Scripture.

Math. 11.

Iames 3.

1 *Cor.* 5.

Againſt quarrell picking.

estimation then is his good name. And a thiefe hurteth but him from whom hee stealeth: but he that hath an evill tongue, troubleth all the Towne where hee dwelleth, and sometimes the whole Country. And a rayling tongue is a pestilence so full of contagiousnesse, that Saint Paul willeth Christian men to forbeare the company of such, and neither to eate nor drinke with them. And whereas hee will not that a Christian woman should forsake her husband, although hee be an Infidell, or that a Christian servant should depart from his Master, which is an Infidell, and Heathen, and so sucker a Christian man to keepe company with an Infidell: yet he forbiddeth us to eate or drinke with a scolder, or quarrel-picker. And also in the first chapter to the Corinthians, hee sayth thus, Be not deceived, for neyther fornicators, neyther worshippers of Idols, neyther thieves, nor drunkards, nor cursed speakers shall dwell in the kingdome of Heaven. It must needs be a great fault, that doth move, and cause the father to disinherit his naturall sonne. And how can it otherwise be, but that this cursed speaking must needs be a most damnable sin, the which doth cause GOD our most mercifull, and loving Father, to deprive us of his most blessed kingdome of Heaven: Against the other sin that standeth in requiting taunt for taunt, speaketh Christ himselfe, saying, I say unto you, resist not evill, but love your enemies, and say well by them, that say evill by you, doe well unto them that doe evill unto you, and pray for them that doe hurt, and persecute you, that you may be the children of your Father which is in Heaven, who suffereth his Sunne to rise both upon good, and evill, and sendeth his raine both upon the iust, and iniust. To this doctrine of Christ agreeth very well the teaching of S. Paul, that chosen vessell of GOD, who ceaseth not to exhort, and call upon us, saying, Blesse them that curse you, blesse, I say, and curse not, recompence to no man evill for evill, if it be possible (as much as lyeth in you) live peaceably with all men.

1 Cor. 5.

2 Cor. 6.

Against froward answering.

Math. 5.

Rom. 12.

The second part of the Sermon *against Contention.*

IT hath beene declared unto you in this Sermon against strife, and brawling, what great inconvenience commeth thereby, specially of such contention as groweth in matters of religion: and how when as no man will give place to another, there is none end of contention, and discord: and that unity which GOD requireth of Christians, is utterly thereby neglected, and broken: and that this contention standeth chiefly in two poynts, as in picking of quarrels, and making of froward answers. Now yee shall heare Saint Pauls words, saying, Dearely beloved, avenge not your selues, but rather give place unto wrath, for it is written, Vengeance is mine, and

Rom. 12.

I

I will revenge, ſayth the Lord. Therefore if thine enemy hunger, feed him, if he thirſt, give him drinke: be not overcome with evill, but overcome evill with goodneſſe. All theſe be the words of Saint Paul: but they that be full of ſtomacke, and ſet ſo much by themſelues, that they may not abide ſo much as one evill word to be ſpoken of them, peradventure will ſay: If I be reviled, ſhall I ſtand ſtill like a gooſe, or a foole, with my finger in my mouth? Shall I be ſuch an ideot, and dizard, to ſuffer every man to ſpeake upon me what they liſt, to rayle what they liſt, to ſpue out all their venome againſt me at their pleaſures? Is it not convenient that he that ſpeaketh evill, ſhould be anſwered accordingly? If I ſhall uſe this lenity, and ſoftneſſe, I ſhall both encreaſe mine enemies frowardneſſe, and provoke other to doe like, Such reaſons make they that can ſuffer nothing, for the defence of their impacience. And yet if by froward anſwering to a froward perſon, there were hope to remedy his frowardneſſe, he ſhould leſſe offend that ſo ſhould anſwere, doing the ſame not of ire or malice, but only of that intent, that he that is ſo froward or malicious, may be reformed. But hee that cannot amend another mans fault, or cannot amend it without his owne fault, better it were that one ſhould periſh then two. Then if he cannot quiet him with gentle words, at the leaſt let him not follow him in wicked, and uncharitable words. If he can pacifie him with ſuffering, let him ſuffer, and if not it is better to ſuffer evill, then to doe evill, to ſay well, then to ſay evill. For to ſpeake well againſt evill commeth of the Spirit of GOD: but to render evill for evill, commeth of the contrary ſpirit. And he that cannot temper nor rule his owne anger, is but weake, & feeble, and rather more like a woman or a child, then a ſtrong man. For the true ſtrength, and manlineſſe is to overcome wrath, and to deſpiſe iniuries, and other mens fooliſhneſſe. And beſides this, he that ſhall deſpiſe the wrong done unto him by his enemy, every man ſhall perceive that it was ſpoken or done without cauſe: whereas contrarily, he that doth fume, and chafe at it, ſhall helpe the cauſe of his adverſary, giving ſuſpition that the thing is true. And in ſo going about to revenge evill, wee ſhew our ſelues to be evill, and while we will punniſh, and revenge another mans folly, we double, and augment our owne folly. But many pretences finde they that bee wilfull, to colour their impacience. Mine enemy, ſay they is not worthy to have gentle words or deeds, being ſo full of malice or frowardneſſe. The leſſe hee is worthy, the more art thou therefore allowed of GOD, and the more art thou commended of Chriſt, for whoſe ſake thou ſhouldeſt render good for evill, becauſe hee hath commanded thee, and alſo deſerved that thou ſhouldeſt ſo doe. Thy neighbour hath peradventure with a word offended thee: call thou to thy remembrance with how many words, and deeds, how grievouſly thou haſt offended thy Lord GOD. What was man, when Chriſt dyed for him? Was he not his enemy, and unworthy to have his favour, and mercy? Even ſo, with what gentleneſſe, and pacience doth he forbeare, and tolerate, and ſuffer thee, although he is daily offended by thee? Forgive therefore a light treſpaſſe to thy neighbour,

A queſtion.

Anſwer.

that

that Christ may forgive thee many thousands of trespasses, which art every day an offender. For if thou forgive thy brother, being to thee a trespasser, then hast thou a sure signe, and token, that GOD will forgive thee, to whom all men be debters, and trespassers. How wouldest thou have GOD mercifull to thee, if thou wilt be cruell unto thy brother? Canst thou not finde in thine heart to doe that towards another that is thy fellow, which God hath done to thee, that art but his servant? Ought not one sinner to forgive another, seeing that Christ which was no sinner, did pray to his Father for them that without mercy, and despitefully put him to death? Who, when he was reviled, he did not use reviling words againe, and when he suffered wrongfully, he did not threaten, but gave all vengeance to the iudgment of his Father which iudgeth rightfully. And what crakest thou of thy head, if thou labour not to be in the body? Thou canst be no member of Christ, if thou follow not the steppes of Christ: who (as the Prophet sayth) was ledde to death like a Lambe, not opening his mouth to reviling, but opening his mouth to praying for them that crucified him, saying, Father, forgive them, for they cannot tell what they doe. The which example, anon after Christ, Saint Steven did follow, and after, S. Paul: We be evill spoken of, (saith he) and we speake well: we suffer persecution, and take it patiently: Men curse us, and we gently entreat. Thus S. Paul taught that he did, and he did that he taught. Blesse you (sayth he) them that persecute you: blesse you, and curse not. Is it a great thing to speake well to thine adversary, to whom Christ doth command thee to doe well? David, when Shimei did call him all to naught, did not chide againe, but sayd patiently Suffer him to speake evill, if perchance the Lord will have mercy on mee. Histories be full of examples of Heathen men, that tooke very meekely both opprobrious, & reproachfull words, and iniurious or wrongfull deeds. And shall those Heathen excell in pacience us that professe Christ, the teacher, and example of all pacience? Lisander, when one did rage against him, in reviling of him, he was nothing moved: but sayd, Goe to, goe to, speake against me as much, & as oft as thou wilt, and leave out nothing, if perchance by this meanes thou mayest discharge thee of those naughty things, with the which it seemeth that thou art full laden. Many men speake evill of all men, because they can speake well of no man. After this sort, this wise man avoydeth from him, the reproachfull words spoken unto him, imputing, and laying them to the naturall sickenesse of his adversary. Pericles, when a certaine scolder, or rayling fellow did revile him, hee answered not a word againe, but went into a gallery, and after towards night, when he went home this scolder followed him, raging still more, & more, because hee saw the other to set nothing by him: and after that he came to his gate, (being darke night) Pericles commanded one of his servants to light a Torch, and to bring the scolder home to his owne house. He did not only with quietnesse suffer this brawler patiently, but also recompenced an evill turne with a good turne, and that to his enemy. Is it not a shame for us that professe Christ, to be worse then Heathen people, in a thing chiefly pertaining to Christs religion: Shall philosophy

1 Peter 2.
Esay 53.
Luke 23.
Acts 7.
1 Cor. 4.

losophy perſwade them more then GODS Word ſhall perſwade us? Shall naturall reaſon prevaile more with them, then religion ſhall with us? Shall mans wiſedome lead them to thoſe things, whereunto the Heavenly Doctrine cannot lead us? What blindneſſe, wilfulneſſe, or rather madneſſe is this? Pericles being provoked to anger with many villainous words, anſwered not a word. But we, ſtirred but with one little word, what foule worke doe we make? How doe we fume, rage, ſtampe, and ſtare like mad men? Many men, of every trifle will make a great matter, and of the ſparke of a little word will kindle a great fire, taking all things in the worſt part. But how much better is it, and more like to the example, & doctrine of Chriſt, to make rather of a great fault in our neighbour, a ſmall fault, reaſoning with our ſelues after this ſort: He ſpake theſe words, but it was in a ſudden heate, or the drinke ſpake them, and not he, or he ſpake them at the motion of ſome other, or he ſpake them, being ignorant of the truth, he ſpake them not againſt me, but againſt him whom he thought me to be. But as touching evill ſpeaking, he that is ready to ſpeake evill againſt other men, firſt let him examine himſelfe, whether he be faultleſſe, and cleare of the fault which he findeth in another. For it is a ſhame, when he that blameth another for any fault, is guilty himſelfe, eyther in the ſame fault, or in a greater. It is a ſhame for him that is blind, to call another man blind, and it is more ſhame for him that is whole blind, to call him blinkard, that is but purblind. For this is to ſee a ſtraw in another mans eye, when a man hath a blocke in his owne eye.

Reaſons to move men from quarrel-picking.

Then let him conſider, that he that uſeth to ſpeake evill, ſhall commonly be evill ſpoken of againe. And he that ſpeaketh what he will for his pleaſure, ſhall be compelled to heare what he would not, to his diſpleaſure. Moreover, let him remember that ſaying, that we ſhall give an account for every idle word. How much more then ſhall we make reckoning for our ſharpe, bitter, brawling, and chiding words, which provoke our brother to be angry, and ſo to the breach of his Charity? And as touching evill anſwering, although we be never ſo much provoked by other mens evill ſpeaking, yet we ſhall not follow their frowardneſſe by evill anſwering, if we conſider that anger is a kind of madneſſe, and that he which is angry, is (as it were for the time) in a phrenſie. Wherefore let him beware, leſt in his fury he ſpeake any thing, whereof afterward he may have iuſt cauſe to be ſorry. And he that will defend that anger is not fury, but that he hath reaſon, even when he is moſt angry: then let him reaſon thus with himſelfe when he is angry. Now I am ſo moved, and chafed, that within a little while after I ſhall be otherwiſe minded: wherefore then ſhould I now ſpeake any thing in mine anger, which hereafter, when I would faineſt, cannot bee changed? Wherefore ſhall I doe any thing, now being (as it were) out of my wit, for the which, when I ſhall come to my ſelfe againe, I ſhall be very ſad? Why doth not reaſon, why doth not godlineſſe, yea why doth not Chriſt obtaine that thing now of me, which hereafter time ſhall obtaine of me? If a man bee called an adulterer, uſurer, drunkard, or by any other ſhame-

Math. 12.

Reaſons to move men from froward anſwering.

shamefull name, let him consider earnestly, whether hee bee so called truely or falsely: if truely, let him amend his fault, that his adversary may not after worthily charge him with such offences: if these things bee layd against him falsely, yet let him consider whether hee hath given any occasion to be suspected of such things, and so he may both cut off that suspition, whereof this slaunder did arise, and in other things shall live more warily. And thus using our selues, we may take no hurt, but rather much good, by the rebukes, and slaunders of our enemy. For the reproch of an enemy may be to many men a quicker spurre to the amendment of their life, then the gentle monition of a friend. Pilippus the King of Macedony, when he was evill spoken of by the chiefe Rulers of the City of Athens, he did thanke them heartily, because by them he was made better, both in his words, and deeds: for I study (sayth he) both by my sayings, and doings to prove them lyers.

The third part of the Sermon *against Contention.*

YEe heard in the last lesson of the Sermon against strife, and brawling, how we may answer them which maintaine their froward sayings in contention, and that will revenge with words such evill as other men doe them, and finally how we may according to GODS will order our selues, and what to consider towards them when we are provoked to contention, and strife with raying words. Now to proceede in the same matter, you shall know the right way how to disprove, and overcome your adversary, and enemy. This is the best way to disprove a mans adversary, so to live, that all which shall know his honesty, may beare witnesse that he is slaundered unworthily. If the fault, whereof he is slaundered, be such, that for the defence of his honesty, he must needs make answere, let him answere quietly, and softly; on this fashion, That those faults be layd against him falsely. For it is truth that the Wise man sayth, A soft answere asswageth anger, and a hard, and sharpe answer doth stirre up rage, and fury. The sharpe answere of Nabal provoked David to cruell vengeance: but the gentle words of Abigal quenched the fire againe that was all in a flame. And a speciall remedy against malicious tongues is, to arme our selues with patience, meekenesse, and silence, lest with multiplying words with the enemy, we be made as evill as he. But they that cannot beare an evill word, peradventure for their owne excuse will alledge that which is written: He that despiseth his good name, is cruell. Also we read, Answere a foole according to his foolishnesse. And our Lord Jesus did hold his peace at certaine evill sayings: but to some he answered diligently. Hee heard men call him a Samaritane, a Carpenters sonne, a Wine drinker, and he held his peace: but when he heard them say, Thou hast the divell

Pro. 15.

1 Kings 25.

An objection.

Pro. 26.

Answer.

withyn

within thee, hee answered to that earnestly, Truth it is indeed, that there is a time, when it is convenient to answere a foole according to his foolishnesse, lest he should seeme in his owne conceit to be wise. And sometime it is not profitable to answere a foole according to his foolishnesse, lest the wise man be made like to the foole. When our infamy, or the reproach that is done unto us, is ioyned with the perill of many, then it is necessary in answering, to be quicke, and ready. For we read that many holy men of good zeale, have sharpely, and fiercely both spoken, and answered tyrants, and evill men: which sharpe words came not of anger, rancour, or malice, or desire of vengeance, but of a fervent desire to bring them to the true knowledge of GOD, and from ungodly living, by an earnest, and sharpe rebuke, and chiding. In this zeale, Saint Iohn Baptist called the Pharises, Adders-brood: and Saint Paul called the Galatians, Fooles: and the men of Creete, he called lyers, evill beasts, and sluggish bellies: and the false apostles, he called dogges, and crafty workmen. And his zeale is godly, and to be alowed, as it is plainely proved by the example of Christ, who although he were the fountaine, and spring of all meekenesse, gentlenesse, and softnesse: yet he called the obstinate Scribes, and Pharises, blind guides, fooles, painted graves, hypocrites, Serpents, Adders-brood, a corrupt, and wicked generation. Also he rebuketh Peter eagerly, saying, Goe behind mee Sathan. Likewise S. Paul reproveth Elymas, saying, O thou full of craft, and guile, enemy to all iustice, thou ceasest not to destroy the right waies of GOD: and now lo, the hand of the Lord is upon thee, and thou shalt be blind, and not see for a time. And S. Peter reprehendeth Ananias very sharpely, saying, Ananias, how is it that Sathan hath filled thy heart that thou shouldest lie unto the holy Ghost? This zeale hath beene so fervent in many good men, that it hath stirred them, not only to speake bitter, and eager words, but also to doe things, which might seeme to some to be cruell, but indeed they be very iust, charitable, and godly, because they were not done of ire, malice, or contentious mind, but of a fervent mind to the glory of GOD, and the correction of sinne, executed by men called to that office. For in this zeale our Lord Jesus Christ did drive with a whippe the buyers, and sellers out of the Temple. In this zeale Moses brake the two Tables which he had received at GODS hand, when he saw the Israelites dancing about the Calfe, and caused to be killed xxiiii. M. of his owne people. In this zeale Phinees the sonne of Eleasar, did thrust thorow with his sword, Zimri, and Cosbi, whom he found together ioyned in the act of uncleannesse. Wherefore now to returne againe to contentious words, and specially in matters of Religion, and GODS Word (which would be used with all modesty, sobernesse, and chastity) the words of Saint Iames ought to be well marked, and borne in memory where hee sayth, that of contention riseth all evill. And the wise King Salomon sayth, Honour is due to a man that keepeth himselfe from contention, and all that mingle themselues therewith, be fooles. And because this vice is so much hurtfull to the society of a Common-wealth, in all well-ordred Cities, these common brawlers, and scolders be punnished

Math. 3. *Galat.* 3. *Titus* 1. *Phil.* 3.

Math. 23.

Math. 16.

Acts 13.

Acts 5.

Iohn 2. *Exodus* 32.

Num. 25. But these examples are not to be followed of every body, but as men be called to office and set in authority.

Pro. 20.

with a notable kind of paine: as to be set on the cucking-stoole, pillory, or such like. And they be unworthy to live in a Common-wealth, the which doe as much as lieth in them, with brawling, and scolding to disturbe the quietnesse, and peace of the same. And whereof commeth this contention, strife, and variance, but of pride, and vaine-glory? Let us therefore humble our selves under the mighty hand of GOD, which hath promised to rest upon them that be humble, and low in spirit. If we be good, and quiet Christian men, let it appeare in our speech, and tongues. If wee have forsaken the Divell, let us use no more Divelish tongues: He that hath beene a raying scolder, now let him be a sober counsayler. He that hath beene a malicious slaunderer, now let him be a loving comforter. He that hath beene a vaine rayler, now let him be a ghostly teacher. He that hath abused his tongue in cursing, now let him use it in blessing. He that hath abused his tongue in evill speaking, now let him use it in speaking well. All bitternesse, anger, raying, and blasphemy, let it be avoyded from you. If you may, and if it be possible, in no wise be angry. But if you may not be cleane voyd of this passion, then yet so temper, and bridle it, that it stirre you not to contention, and brawling. If you be provoked with evill speaking, arme your selfe with pacience, lenity, and silence, eyther speaking nothing, or else being very soft, meeke, and gentle in answering: Overcome thine adversary with benefits, and gentlenesse. And above all things, keepe peace, and unity; be no peace-breakers, but peace-makers. And then there is no doubt, but that GOD the Authour of comfort, and peace, will grant us peace of conscience, and such concord, and agreement, that with one mouth, and minde, we may glorifie GOD the Father of our Lord Jesus Christ: to whom be all glory, now, and for ever. AMEN.

1 Pet. 5. Luke 1.

HEreafter shall follow Sermons of Fasting, Praying, Almes-deeds, of the Nativity, Passion, Resurrection, and Assention of our Saviour Christ: of the due receiving of his blessed Body, and Blood, under the forme of Bread, and Wine: against Idlenesse, against Gluttony, and Drunkennesse, against Covetousnesse, against Enuy, Ire, and Malice, with many other matters; aswell fruitfull as necessary to the edifying of Christian people, and the encrease of godly living.

God save the King.

THE SECOND TOME OF HOMILIES, OF SVCH MATTERS AS WERE PROMISED AND Entituled in the former part of HOMILIES.

Set out by the authority of the late Queenes Maje-
ſty : and to be read in every Pariſh Church agreeably.



LONDON,
Printed by IOHN NORTON, for IOYCE NORTON, and RICHARD WHITAKER: and are to be ſold at their ſhop, at the Kings Armes, in *St. Pauls* Church-yard. 1635.

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AN

An admonition to all Miniſters Eccleſiaſticall.

FOR that the Lord doth require of his Servant whom he hath ſet over his houſhould, to ſhew both faythfulneſſe, and prudence in his office: it ſhall be neceſſary that yee above all other doe behave your ſelues moſt faythfully, and diligently in your ſo high a function: that is, aptly, plainely, and diſtinctly to read the ſacred Scriptures, diligently to inſtruct the youth in their Catechiſme; gravely, and reverently to miniſter his moſt holy Sacraments, prudently alſo to chooſe out ſuch Homilies as bee moſt meete for the time, and for the more agreeable inſtruction of the people committed to your charge, with ſuch diſcretion, that where the Homily may appeare too long for one reading, to devide the ſame to bee read part in the forenoone, and part in the afternoone: And where

where it may ſo chance ſome one or other Chapter of the Old Teſtament to fall in order to be read upon the Sundaies or Holydaies, which were better to be changed with ſome other of the New Teſtament of more edification, it ſhall bee well done to ſpend your time to conſider well of ſuch Chapters before-hand, whereby your prudence, and diligence in your Office may appeare, ſo that your people may have cauſe to glorifie God for you, and bee the readier to embrace your labours to your better commendation, to the diſcharge of your conſciences, and their owne.

AN HOMILIE
OF THE RIGHT USE OF THE Church or Temple of GOD, and of the *reverence due unto the same.*

The first Chapter.

WHERE there appeareth at these daies great slacknesse, and negligence of a great sort of people, in resorting to the Church, there to serve GOD their Heavenly Father, according to their most bounden duty, as also much uncomely, and unreverent behaviour of many persons in the same when they be there assembled, and thereby may iust feare arise of the wrath of GOD, and his dreadfull plagues hanging over our heads for our grievous offences in this behalfe, amongst other many, and great sinnes which we daily, and hourely commit before the Lord. Therefore for the discharge of all our consciences, and for the avoyding of the common perill, and plague hanging over us, let us consider what may be sayd out of GODS holy booke concerning this matter, whereunto I pray you give good audience, for that it is of great weight, and concerneth you all. Although the eternall, and incomprehensible Maiesty of GOD, the Lord of Heaven, and Earth, whose seate is Heaven, and the Earth his footestoole, cannot be inclosed in temples or houses made with mans hand, as in dwelling places able to receive or contayne his Maiesty, according as is evidently declared by the Prophet Esaias, and by the doctrine of S. Steven, and S. Paul in the *Esay 66. Acts 7, 17.*

Acts of the Apoſtles. And where king Salomon (who builded unto the
3 Reg. 8, 2 Par. 2, & 6, Lord, the moſt glorious Temple that ever was made) ſayth, Who ſhall be able to build a meet or worthy Houſe for him? If Heaven, and the Heaven above all Heavens cannot containe him: how much leſſe can that which I have builded? And further confeſſeth: What am I, that I ſhould be able to build thee an Houſe, O Lord? But yet for this purpoſe only it is made, that thou mayeſt regard the prayer of thy ſervant, and his humble ſupplication. Much leſſe then be our Churches meete dwelling places to receive the incomprehenſible Maieſty of God. And indeed, the chiefe, and ſpeciall Temples of GOD, wherein he hath greateſt pleaſure, and moſt delighteth to dwell, and continue in, are the bodies, and minds of true Chriſtians, and the choſen people of GOD, according to the doctrine of the holy Scripture, declared in the firſt Epiſtle to the Corinthians. Know yee not (ſayth Saint Paul) that yee be the Temple of God,
1 Cor. 3, and that the Spirit of God dwelleth in you? If any man defile the Temple of God, him will God deſtroy. For the Temple of God is holy which
1 Cor. 6, yee are. And againe in the ſame Epiſtle: Know yee not that your body is the Temple of the Holy Ghoſt dwelling in you, whom yee have given you of GOD, and that yee be not your owne? For yee are dearely bought. Glorifie yee now therefore GOD in your body, and in your Spirit, which are GODS. And therefore as our Saviour
Iohn 4, Chriſt teacheth in the Goſpell of S. Iohn, they that worſhip GOD the Father in ſpirit, and truth, in what place ſoever they doe it, worſhip him aright: for ſuch worſhippers doth GOD the Father looke for. For GOD is a Spirit, and thoſe that worſhip him, muſt worſhip him in ſpirit, and truth, ſayth our Saviour Chriſt. Yet all this notwithſtanding, the materiall Church or Temple is a place appoynted as well by the uſage, and continuall examples expreſſed in the old Teſtament, as in the New, for the people of GOD to reſort together unto, there to heare GODS holy Word, to call upon his holy Name, to give him thankes for his innumerable, and unſpeakeable benefits beſtowed upon us, and duely, and truely to celebrate his holy Sacraments: (In the unfained doing, and accompliſhing of the which, ſtandeth that true, and right worſhiping of GOD aforementioned) and the ſame Church or Temple, is by the holy Scriptures both of the old Teſtament, and new, called the Houſe or Temple of the Lord, for the peculiar ſervice there done to his Maieſty by his people, and for the affectuous preſence of his heavenly Grace, wherewith he by his ſayd holy Word indueth his people ſo there aſſembled. And to the ſayd Houſe or Temple of GOD, at all times, by common order appoynted, are all people that be godly indeed bound with all diligence to reſort, unleſſe by ſickeneſſe, or other moſt urgent cauſes they be letted therefro. And all the ſame to reſorting thither; ought with all quietneſſe, and reverence there ſo behave themſelues, in doing there bounden duety, and ſervice to Almighty GOD, in the Congregation of his Saints. All which things are evident to be proved by GODS holy Word, as hereafter ſhall plainely appeare.

And

And first of all, I will declare by the Scriptures, that it is called (as it is indeed) the House of GOD, and Temple of the Lord. He that sweareth by the Temple (sayth our Saviour Christ) sweareth by it, and him that dwelleth therein, meaning GOD the Father, which he also expresseth plainely in the Gospell of S. Iohn, saying: Doe not make the House of my Father, the House of merchandize. And in the booke of the Psalmes, the Prophet David sayth, I will enter into thine House, I will worship in thy holy Temple, in thy feare. And it is almost in infinite places of the Scripture, specially in the Prophets, and booke of Psalmes, called the House of GOD, or House of the Lord, sometimes it is named the Tabernacle of the Lord, and sometimes the Sanctuary, that is to say, the holy Place or House of the Lord. And it is likewise called the House of prayer, as Salomon who builded the Temple of the Lord at Hierusalem, doth oft call it the House of the Lord, in the which the Lords Name should be called upon. And Esaias in the 56. chapter, My House shall be called the House of prayer amongst all Nations. Which text our Saviour Christ alleadgeth in the new Testament, as doth appeare in three of the Evangelists, and in the parable of the Pharise, and the Publicane which went to pray, in which parable our Saviour Christ saith, They went up into the Temple to pray. And Anna the holy widow, and prophetisse, served the Lord in fasting, and prayer in the Temple, night, and day. And in the story of the Acts it is mentioned, how that Peter, and Iohn went up into the Temple at the houre of prayer. And S. Paul praying in the Temple at Hierusalem, was rapt in the Spirit, and did see Jesus speaking unto him. And as in all convenient places, prayer may be used of the godly privately: so it is most certaine, that the Church or Temple is the due, and appoynted place for common, and publike prayer. Now that it is likewise the place of thankesgiving unto the Lord for his innumerable, and unspeakeable benefits bestowed upon us, appeareth notably in the latter end of the Gospell of S. Luke, and the beginning of the story of the Acts, where it is written that the Apostles, and Disciples after the ascention of the Lord, continued with one accord dayly in the Temple, alwaies praysing, and blessing GOD. And it is likewise declared in the first Epistle to the Corinthians, that the Church is the due place appoynted for the use of the Sacraments. It remaineth now to be declared, that the Church or Temple is the place where the lively Word of GOD (and not mans inventions) ought to be read, and taught, and that the people are bound thither with all diligence to resort: and this proofe likewise to be made by the Scriptures, as hereafter shall appeare.

Iohn 2, *Math. 23,* *Iohn 2,* *Psalme 5.* *Exod. 25,* *Levit 19.* *3 Reg. 8,* *2 Par. 6,* *Esay 56.* *Math. 12.* *Math. 21,* *Marke 11,* *Luke 19,* *Luke 18.* *Luke 2,* *Acts 3.* *Luke 24,* *Acts 12,* *1 Cor. 11,*

In the story of the Acts of the Apostles, we read that Paul, and Barnabas preached the Word of God in the Temples of the Iewes at Salamine. And when they came to Antiochia, they entred on the Sabbath day into the Synagogue or Church, and sate downe, and after the lesson or reading of the law, & the Prophets, the ruler of the Temple sent unto them, saying: Ye men, & brethren, if any of you have any exhortation to make unto the people, say it. And so Paul standing up, and making silence with his hand sayd, Yee men that be Israelites, and yee that feare God, give eare, &c. preaching

Acts 13,

to them a Sermon out of the Scriptures,as there at large appeareth.And
Acts 15, in the ſame Story of the Acts, the xviii. chapter is teſtifyed, how Paul
preached Chriſt out of the Scriptures at Theſſalonica. And in the xv.
chapter, Iames the Apoſtle in that holy Councell, and Aſſembly of his fel-
low Apoſtles ſayth, Moſes of old time hath in every City certaine that
preach him in the Sinagogues or Temples,where he is read every Sab-
bath day. By theſe places yee may ſee the uſage of reading the Scriptures
of the old Teſtament among the Iewes in their Synagogues every Sab-
bath day, and Sermons uſually made upon the ſame. How much more
then is it convenient that the Scriptures of GOD, and ſpecially the
Goſpell of our Saviour Chriſt ſhould be read, and expounded to us that
be Chriſtians,in our Churches,ſpecially our Saviour Chriſt,and his Apo-
ſtles allowing this moſt godly,and neceſſary uſage, and by their examples
confirme the ſame:

Math 4. Marke 1. Luke 4, Math.13,20. Marke 6, Luke 13. Luke 4, It is written in the ſtories of the Goſpell in divers places, that Jeſus
went round about all Galile,teaching in their Synagogues,and preaching
the Goſpell of the Kingdome. In which places is his great diligence in con-
tinuall preaching,and teaching of the people moſt evidently ſet forth.

In Luke yee read,how Jeſus according to his accuſtomed uſe came into
the Temple,and how the booke of Eſaias the Prophet was delivered him,
how he read a text therein,and made a Sermon upon the ſame.

Luke 19. Iohn 8, And in the xix.is expreſſed how he taught daily in the Temple. And it is
thus written in the 8.of Iohn, Jeſus came againe early in the morning into
the Temple,and all the people came unto him,and he ſate downe,& taught
them. And in the xviii. of Iohn,our Saviour teſtifyeth before Pilate, that
Iohn 18, he ſpake openly unto the world,and that he alwayes taught in the Syna-
Luke 21, gogue, and in the Temple, whither all the Iewes reſorted,and that ſecretly
he ſpake nothing. And in S.Luke, Jeſus taught in the Temple, and all the
people came earely in the morning unto him, that they might heare him in
the Temple.

Here yee ſee aſwell the diligence of our Saviour in teaching the Word
of GOD in the Temple daily,and ſpecially on the Sabbath dayes, as
alſo the readineſſe of the people reſorting altogether, and that earely in the
morning,into the Temple to heare him.

The ſame example of diligence in preaching the Word of GOD in the
Temple,ſhall yee finde in the Apoſtles,and the people reſorting unto them,
Acts the fift. Where the Apoſtles,although they had beene whipped,and
ſcourged the day before, and by the high Prieſt commanded that they
ſhould preach no more in the Name of Jeſus, yet the day following they
entred earely in the morning into the Temple, and did not ceaſe to teach
and declare Jeſus Chriſt. And in ſundry other places of the ſtory of the
Acts 13,16,17 Acts, yee ſhall finde like diligence both in the Apoſtles in teaching, and in
the people in comming to the Temple to heare GODS Word. And it
is teſtifyed in the firſt of Luke, that when Zachary the Holy Prieſt, and fa-
Luke 1, ther to Iohn Baptiſt, did ſacrifice within the Temple, all the people ſtood
without a long time praying: ſuch was their zeale, and fervency at that
Luke 2, time. And in the ſecond of Luke appeareth what great Journeys men,

women,

women, yea, and children tooke, to come to the Temple on the Feast day, there to serue the Lord, and specially the example of Ioseph, the blessed Virgin Mary, mother to our Saviour Jesus Christ, and of our Saviour Christ himselfe, being yet but a child, whose examples are worthy for us to follow So that if we would compare our negligence in resorting to the House of the Lord there to serue him, with the diligence of the Iewes in comming daily very early, sometime by great iourneys to their Temple, and when the multitude could not be received within the Temple, the fervent zeale that they had, declared in standing long without, and praying: we may iustly in this comparison condemne our slothfulnesse, and negligence, yea plaine contempt, in comming to the Lords House, standing so neere unto us, so seldome, and scarcely at any time. So farre is it from a great many of us to come early in the morning, or give attendance without, who disdaine to come into the Temple: and yet we abhorre the very name of the Iewes, when we heare it, as of a most wicked, and ungodly people. But it is to be feared, that in this poynt we be farre worse then the Iewes, and that they shall rise at the day of iudgment, to our condemnation, who in comparison to them, shew such slackenesse, and contempt in resorting to the House of the Lord, there to serue him, according as we are of duty most bound. And besides this most horrible dread of GOD'S iust iudgment in the great day, we shall not in this life escape his heavy hand, and vengeance for this contempt of the House of the Lord, and his due service in the same, according as the Lord himselfe threatneth in the first chapter of the Prophet Aggeus, after this sort: *Agge 1.* Because you have left my House desart, and without company (sayth the Lord) and ye have made haste every man to his owne house, for this cause are the Heavens stayed over you, that they should give no dew, and the Earth is forbidden that it shall bring forth her fruit, and I have called drought upon the Earth, and upon the Mountaines, and upon Corne, and upon Wine, and upon Oyle, and upon all things that the Earth bringeth forth, and upon men, and upon beasts, and upon all things, that mens hands labour for. Behold, if wee bee such worldlings that wee care not for the eternall iudgments of GOD (which yet of all other are most dreadfull, and horrible) we shall not escape the punnishment of God in this world by drought, and famine, and the taking away of all worldly commodities, which we as worldlings seeme only to regard, and care for. Whereas on the contrary part, if we would amend this fault, or negligence, slothfulnesse, and contempt of the House of the Lord, and his due service there, and with diligence resort thither together, to serue the Lord with one accord, and consent, in all holinesse, and righteousnesse before him, wee have promises of benefits both Heavenly, and worldly: Whersoever two or three be gathered in my Name (sayth our Saviour Christ) there am I in the middest of them. *Math. 18.* And what can be more blessed, then to have our Saviour Christ among us? Or what againe can bee more unhappy or mischievous, then to drive our Saviour Christ from amongst us, to leave a place for his, and our most ancient, and mortall enemy, the old Dragon, & Serpent, Sathan the divell in the midst of us:

In the ſecond of Luke it is written, how that the mother of Chriſt, and
Luke 1. Ioſeph, when they had long ſought Chriſt, whome they had loſt, and could finde him no where, that at the laſt they found him in the Temple, ſitting in the middeſt of the Doctors. So if we lacke Jeſus Chriſt, that is to ſay, the Saviour of our ſoules, and bodies, we ſhall not finde him in the Market-place, or in the Guild-hall, much leſſe in an Ale-houſe or Taverne, amongſt good fellowes (as they call them) ſo ſoone as we ſhall finde him in the Temple, the Lords Houſe, amongſt the Teachers, and Preachers of his Word, where indeed he is to be found. And as concerning worldly commodities, we have a ſure promiſe of our Saviour Chriſt: Seeke yee firſt the kingdome of GOD, and the righteouſneſſe thereof, and all theſe things ſhall withall be given unto you. And thus we have in the firſt part of this Homily declared by Gods Word, that the Temple or Church is the Houſe of the Lord, for that the Service of the Lord (as teaching, and hearing of his holy Word, calling upon his holy Name, giving thanks to him for his great, and innumerable benefits, and due miniſtring of his Sacraments) is their uſed. And it is likewiſe declared by the Scriptures, how all godly, and Chriſtian men, and women ought at times appoynted, with diligence to reſort unto the Houſe of the Lord, there to ſerue him, and to glorifie him, as he is moſt worthy, and we moſt bound, to whom be all glory, and honour, world without end. AMEN.

The ſecond part of the Homily of the *right uſe of the Church.*

IT was declared in the firſt part of this Homily, by GODS Word, that the Temple or Church is the Houſe of the Lord, for that the ſervice of the Lord (as teaching, and hearing of his holy Word, calling upon his holy Name, giving thankes to him, for his great, and innumerable benefits, and due miniſtring of the Sacraments) is there uſed. And it is likewiſe already declared by the Scriptures, how all godly, and Chriſtian men, and women, ought at times appoynted, with diligence to reſort unto the Houſe of the Lord, there to ſerue him, and to glorifie him, as he is moſt worthy, and we moſt bounden.

Now it remaineth in this ſecond part of the Homily concerning the right uſe of the Temple of GOD, to be likewiſe declared by GODS Word, with what quietneſſe, ſilence, and reverence, thoſe that reſort to the Houſe of the Lord, ought to uſe, and behave themſelues.

It may teach us ſufficiently how well it doth become us Chriſtian men reverently to uſe the Church, and holy Houſe of our prayers, by conſidering in how great reverence, and veneration the Iewes in the old Law had their Temple, which appeareth by ſundry places, whereof I will note unto you certaine. In the xxvi. of Matthew, it is layd to our Savi-

our

our Christs charge before a Temporall Judge, as a matter worthy death, by the two false witnesses, that he had sayd, he could destroy the Temple of GOD, and in three daies build it againe, not doubting but if they might make men to believe that hee had sayd any thing against the Honour, and Maiesty of the Temple, he should seeme to all men most worthy of death. And in the xxi. of the Acts, when the Iewes found Paul in the Temple, they layd hands upon him, crying, Yee men Israelites, helpe, this is the man who teacheth all men every where against the people, and the Law, and against this place: besides that, he hath brought the Gentiles into the Temple, and hath prophaned this holy place. Behold, how they tooke it for a like offence to speake against the Temple of God, as to speake against the Law of GOD, and how they iudged it convenient, that none but godly persons, and the true worshippers of GOD, should enter into the Temple of GOD. And the same fault is layd to Pauls charge by Tertullus, an eloquent man, and by the Iewes in the xxiiii. of the Acts, before a temporall Judge, as a matter worthy of death, that hee went about to pollute the Temple of GOD. And in the xxvii. of Matthew, when the chiefe Priests had receiued againe the pieces of silver at Iudas hand, they sayd, It is not lawfull to put them into Corban (which was the treasure house of the Temple) because it is the price of blood. So that they could not abide that not only any uncleane person, but also any other dead thing that was iudged uncleane, should once come into the Temple, or any place thereto belonging. And to this end is S. Pauls saying in the second Epistle to the Corinthians the vi. chapter to bee applyed: What fellowship is there betwixt righteousnesse, and unrighteousnesse? or what communion betweene light, and darkenesse? or what concord betweene Christ, and Belial? or what part can the faythfull have with the unfaythfull? or what agreement can there be betweene the Temple of GOD, and images? Which sentence, although it be chiefely referred to the temple of the minde of the godly: yet seeing that the similitude, and pith of the argument is taken from the materiall Temple, it inforceth that no ungodlinesse, specially of images or idols, may be suffered in the Temple of GOD, which is the place of worshipping GOD: and therefore can no more be suffered to stand there, then light can agree with darknesse, or Christ with Belial: for that the true worshipping of GOD, and the worshipping of images, are most contrary. And the setting of them up in the place of worshipping, may give great occasion to the worshipping of them. But to turne to the reverence that the Iewes had to their Temple: You will say that they honoured it superstitiously, and a great deale too much, crying out, the Temple of the Lord, the Temple of the Lord, being notwithstanding most wicked in life, and bee therefore most iustly reproved of Ieremy the Prophet of the Lord: truth it is that they were superstitiously given to the honouring of their Temple. But I would we were not as farre too short from the due reverence of the Lords House, as they overshot themselues therein. And if the Prophet iustly reprehended them, hearken also what the Lord requireth at our hands, that we may know whether we be blame-worthy or no.

Acts 21.

Acts 24.

Math. 27.

1 *Cor. 6.*

Ieremy 7.

It

Eccleſi. 4. It is written in Eccleſiaſtes the fourth chapter: When thou doſt enter into the Houſe of GOD (ſayth hee) take heed to thy feete, draw neere that thou mayeſt heare: for obedience is much more worth then the ſacrifice of fooles, which know not what evill they doe. Speake nothing raſhly there, neyther let thine heart be ſwift to utter words before GOD. For GOD is in heaven, and thou art upon the earth, therefore let thy words be few. Note (welbeloved) what quietneſſe in geſture, and behaviour, what ſilence in talke, and words, is required in the Houſe of GOD, for ſo he calleth it. See whether they take heed to their feete, as they be here warned, which never ceaſe from uncomely walking, and ietting up, and downe, and overthwart the Church, ſhewing an evident ſignification of notable contempt, both of GOD, and all good men there preſent: and what heed they take to their tongues, and ſpeech, which doe not only ſpeake words ſwiftly, and raſhly before the Lord (which they be here forbidden) but alſo oftentimes ſpeake filthily, covetouſly, and ungodly, talking of matters ſcarce honeſt or fit for the Ale-houſe or Taverne, in the Houſe of the Lord, little conſidering that they ſpeake before GOD, who dwelleth in Heaven, (as is here declared) when they be but vermin here creping upon the earth, in compariſon to his eternall Maieſty, and leſſe regarding that they muſt give an account at the great day. Math. 12. of every idle word whereſoever it be ſpoken, much more of filthy, uncleane, or wicked words ſpoken in the Lords Houſe, to the great diſhonour of his Maieſty, and offence of all that heare them. And indeed concerning the people, and multitude, the Temple is prepared for them to be hearers, rather then ſpeakers, conſidering that aſwell the Word of GOD is there read or taught, whereunto they are bound to give diligent eare, with all reverence, and ſilence, as alſo that common prayer, and thankeſgiving are rehearſed, and ſayd by the publique Miniſter in the name of the people, and the whole multitude preſent, whereunto they giving their ready audience, ſhould aſſent, and ſay, Amen, as S. Paul teacheth in the firſt Epiſtle to the Corinthians. 1 Cor. 14. And in another place, gloriſiing GOD with one ſpirit, and mouth: which cannot bee when every man, and woman in ſeverall pretence of devotion prayeth privately, one asking, another giving thanks, another reading doctrine, and not regarding to heare the common prayer of the Miniſter. And peculiarly, what due reverence is to be uſed in the miniſtring of the Sacraments in the Temple, the ſame S. Paul teacheth to the Corinthians, 1 Cor. 11. rebuking ſuch as did unreverently uſe themſelues in that behalfe. Have yee not houſes to eate, and drinke in (ſayth he:) Doe yee deſpiſe the Church, or congregation of GOD: What ſhall I ſay to you? Shall I praiſe you: In this I prayſe you not. And GOD requireth not only this outward reverence of behaviour, and ſilence in his Houſe, but all inward reverence in cleanſing of the thoughts of our hearts, threatning by his Prophet Oſee Oſee 6. in the ix. Chapter, that for the malice of the inventions, and devices of the people, he will caſt them out of his Houſe: whereby is alſo ſignified the eternall caſting of them out of his Heavenly Houſe, and Kingdome, which Levit. 19. is moſt horrible. And therefore in the xix. of Leviticus GOD ſayth, Feare

you

you with reverence my Sanctuary, for I am the Lord. And according to the same the Prophet David sayth, I will enter into thine house, I will worship in thy holy Temple in thy feare: shewing what inward reverence, and humblenesse of minde the godly men ought to have in the House of the Lord. And to alledge somewhat concerning this matter out of the new Testament, in what honour GOD would have his House or Temple kept, and that by the example of our Saviour Christ, whose authority ought of good reason with all true Christians to be of most weight, and estimation: It is written in all the foure Evangelists, as a notable act, and worthy to be testified by many holy witnesses, how that our Saviour Jesus Christ, that mercifull, and milde Lord, compared for his meekenesse to a sheepe, suffering with silence his fleece to be shorne from him, and to a Lambe led without resistance to the slaughter, which gave his body to them that did smite him, answered not him that reviled, nor turned away his face from them that did reproch him, and spit vpon him, and according to his owne example, gave precepts of mildnesse, and sufferance to his Disciples: Yet when he seeth the Temple, and holy House of his Heavenly Father misordered, polluted, and prophaned, used great severity, and sharpenesse, overturneth the Tables of the exchangers, subverteth the seats of them that sold Doves, maketh a whip of cords, and scourgeth out those wicked abusers, and prophaners of the Temple of God, saying, My House shall be called the House of prayer, but yee have made it a denne of thieves. And in the second of Iohn, Doe not yee make the House of my Father the House of Merchandise: For as it is the House of GOD, when GODS service is duely done in it: So when we wickedly abuse it with wicked talke or covetous bargaining, we make it a denne of thieves, or an house of merchandise. Yea, and such reverence would Christ should be therein, that he would not suffer any vessell to be carried thorow the Temple. And whereas our Saviour Christ (as is before mentioned out of S. Luke) could be found no where (when he was sought) but only in the Temple among the Doctours, and now againe he exerciseth his authority, and iurisdiction, not in Castles, and Princely Palaces amongst souldiers, but in the Temple: Yee may hereby understand in what places his spirituall Kingdome (which he denyeth to be of this world) is soonest to be found, and best to be knowne of all places in this world. And according to this example of our Saviour Christ in the Primitive Church, which was most holy, and godly, and in the which due discipline with severity was used against the wicked, open offenders were not suffered once to enter into the House of the Lord nor admitted to Common prayer, and the use of the holy Sacraments, with other true Christians, untill they had done open penance before the whole Church. And this was practised, not only upon meane persons, but also upon the rich, noble, and mighty persons, yea, upon Theodosius that puissant, and mighty Emperour, whom for committing [a] a grievous, and wilfull murther, S. Ambrosse Bishop of Millaine reproved sharpely, and [b] did also excommunicate the sayd Emperour, and brought him to open penance. And they that were so iustly exempted, and banished (as it

Psalme 5.

Math. 21. Marke 11. Luke 19. Iohn 11.

Esay 53. Acts 8. Esay 50. Math. 5.

Iohn 2.

Marke 11.

a The peoples fault was most grievous: the sentence executed otherwise, and more cruell then it should.

b He was only dehorted from receiving the Sacrament, untill by Repentance he might be better prepared, *Chrysost.*

it were) from the Houſe of the Lord, were taken (as they be indeed) for men devided, and ſeparated from Chriſts Church, and in moſt dangerous
1 Cor. 5. eſtate, yea as S. Paul ſayth, even given unto Sathan the divell for a time, and their company was ſhunned, and avoyded of all good men, and women untill ſuch time as they by repentance, & publike penance were reconciled. Such was the honour of the Lords Houſe in mens hearts, and outward reverence alſo at that time, and ſo horrible a thing was it to be ſhut out of the Church, and Houſe of the Lord in thoſe dayes, when Religion was moſt pure, and nothing ſo corrupt as it hath beene of late dayes. And yet we willingly, eyther by abſenting our ſelues from the Houſe of the Lord, doe (as it were) excommunicate our ſelues from the Church, and fellowſhip of the Saints of GOD, or elſe comming thither, by uncomely, and unreverent behaviour there, by haſty, raſh, yea, uncleane, and wicked thoughts, and words before the Lord our GOD, horribly diſhonour his holy Houſe the Church of GOD, and his holy Name, and Maieſty, to the great danger of our ſoules, yea, and certaine damnation alſo, if we doe not ſpeedily, and earneſtly repent us of this wickedneſſe.

Thus yee have heard (dearely beloved) out of GODS Word, what reverence is due to the holy Houſe of God, how all godly perſons ought with diligence at times appoynted thither to repayre, how they ought to behave themſelues there, with reverence, and dread before the Lord, what plagues, and punniſhments, as well temporall, as eternall, the Lord in his holy Word threatneth, as well to ſuch as neglect to come to his holy Houſe, as alſo to ſuch, who comming thither, doe unreverently by geſture or talke there behave themſelues. Wherefore if we deſire to have ſeaſonable weather, and thereby to enioy the good fruits of the earth, if we will avoyde drought, and barrenneſſe, thirſt, and hunger, which are plagues threatned unto ſuch as make haſte to goe to their owne houſes, to alehouſes, and tavernes, and leave the Houſe of the Lord empty, and deſolate, if we abhorre to be ſcourged, not with whips made of cords, out of the materiall Temple only (as our Saviour Chriſt ſerved the defilers of the Houſe of GOD in Hieruſalem) but alſo to be beaten, and driven out of the eternall Temple, and Houſe
Ephe. 3. of the Lord (which is his heavenly Kingdome) with the yron rod of everlaſting damnation, and caſt into utter darkeneſſe, where is weeping, and gnaſhing of teeth; if we feare, dread, and abhorre this (I ſay) as we have moſt iuſt cauſe to doe: then let us amend this our negligence, and contempt in comming to the Houſe of the Lord, this our unreverent behaviour in the Houſe of the Lord, and reſorting thither diligently together, let us there with reverent hearing of the Lords holy Word, calling on the Lords holy Name, giuing of hearty thankes unto the Lord for his manifold, and ineſtimable benefits dayly, and hourely beſtowed upon us, celebrating alſo reverently the Lords holy Sacraments, ſerue the Lord in his holy Houſe, as becommeth the ſervants of the Lord in holineſſe, and righteouſneſſe before him all the dayes of our life, and then we ſhall be aſſured, after this life, to reſt in his holy hill, and to dwell in his Tabernacle, there to prayſe, and magnifie his holy Name in the congregation

gregation of his Saints, in the holy Houſe of his eternall Kingdome of Heaven, which he hath purchaſed for us, by the death, and ſhedding of the precious Blood of his Sonne our Saviour Jeſus Chriſt, to whom with the Father, and the Holy Ghoſt, one immortall GOD, be all honour, glory, prayſe, and thankeſgiving, world without end. AMEN.

AN HOMILY AGAINST perill of Idolatry, and ſuperfluous decking *of Churches.*

The firſt Chapter.

IN what poynts the true ornaments of the Church or Temple of God doe conſiſt, and ſtand, hath beene declared in the two laſt Homilies, entreating of the right uſe of the Temple or Houſe of God, and of the due reverence that all true Chriſtian people are bound to give unto the ſame. The ſumme whereof is, that the Church or Houſe of God, is a place appoynted by the holy Scriptures, where the lively Word of God ought to be read, taught, and heard, the Lords holy Name called upon by publike prayer, hearty thankes given to his Maieſty for his infinite, and unſpeakeable benefits beſtowed upon us, his holy Sacraments duely, and reverently miniſtred, and that therefore all that be godly indeed, ought both with diligence at times appoynted, to repayre together to the ſayd Church, and there, with all reverence to uſe, and behave themſelves before the Lord. And that the ſayd Church thus godly uſed by the ſervants of the Lord, in the Lords true ſervice, for the effectuall preſence of Gods grace, wherewith he doth by his holy Word, and promiſes, endue his people their preſent, and aſſembled, to the attainement aſwell of commodities worldly, neceſſary for us, as alſo of all Heavenly gifts, and life everlaſting, is called by the Word of GOD (as it is indeed) the Temple of the Lord, and the Houſe of GOD, and that therefore the due reverence thereof, is ſtirred up in the hearts of the godly, by the conſideration of theſe true ornaments of the ſayd Houſe of GOD, and not by any outward ceremonies or coſtly, and glorious decking of the ſayd Houſe or Temple of the Lord,

Lord, contrary to the which most manifest doctrine of the Scriptures, and contrary to the usage of the Primitive Church, which was most pure, and uncorrupt, and contrary to the sentences, and iudgments of the most ancient, learned, and godly Doctours of the Church (as hereafter shall appeare) the corruption of these latter dayes, hath brought into the Church infinite multitudes of Images, and the same, with other parts of the Temple also, have decked with gold, and siluer, painted with colours, set them with stone, and pearle, clothed them with silkes, and precious vestures, fancying untruely that to be the chiefe decking, and adorning of the Temple or House of GOD, and that all people should be the more moued to the due reuerence of the same, if all corners thereof were glorious, and glistering with gold, and precious stones. Whereas indeed they by the sayd Image, and such glorious deckings of the Temple, have nothing at all profited such as were wise, and of understanding: but have thereby greatly hurt the simple, and unwise, occasioning them thereby to commit most horrible Idolatry. And the covetous persons, by the same occasion, seeming to worship, and peradventure worshipping indeed, not only the Images, but also the matter of them, gold, and silver, as that vice is of all others in the Scriptures peculiarly called Idolatry or worshipping of Images. Against the which foule abuses, and great enormities shall be alledged unto you: First, the authority of GODS holy Word, aswell out of the old Testament, as of the new. And secondly, the testimonies of the holy, and ancient learned Fathers, and Doctours, out of there owne workes, and ancient Histories Ecclesiasticall, both that you may at once know their iudgments, and withall understand what manner of ornaments were in the Temples in the Primitive Church in those times, which were most pure, and syncere. Thirdly, the reasons, and arguments made for the defence of Images or Idols, and the outragious decking of Temples, and Churches, with gold, silver, pearle, and precious stone, shall be confuted, and so this whole matter concluded. But lest any should take occasion by the way, of doubting by words or names, it is thought good here to note first of all, that although in common speech we use to call the likenesse of similitudes of men or other things, Images, and not Idols: yet the Scriptures use the sayd two words (Idols, and Images) indifferently for one thing alway. They be words of divers tongues, and sounds, but one in sence, and signification in the Scriptures. The one is taken of the Greeke word Εἴδωλα, an Idoll, and the other of the Latin word Imago, an Image, and so both used as English termes in the translating of Scriptures indifferently, according as the Septuaginta have in their translation in Greeke Εἴδωλα, and S. Hierome in his translation of the same places in Latin hath Simulachra, in English, Images. And in the new Testament, that which S. Iohn calleth Εἰδωλον, S. Hierome likewise translateth Simulachrum, as in all other like places of Scripture usually he doth so translate. And Tertullian, a most ancient Doctour, and well learned in both the tongues, Greeke, and Latin, interpreting this place of S. Iohn, Beware of Idols, that is to say (sayth Tertullian) of the Images themselues: the Latin words which he useth, be Effigies, and Imago, to say,

Ephe. 5, Coloss. 3,

1 Iohn 5,

Lib. de coro. ma militis.

a

an Image. And therefore it ſkilleth not, whether in this proceſſe we uſe the one terme or the other, or both together, ſeeing they both (though not in common Engliſh ſpeech, yet in Scripture) ſignifie one thing: And though ſome, to blind mens eyes, have heretofore craftily gone about to make them to be taken for words of divers ſignification in matters of Religion, and have therefore uſually named the likeneſſe or ſimilitude of a thing ſet up amongſt the Heathen in their Temples or other places to bee worſhipped, an Idoll. But the like ſimilitude with us ſet up in the Church, the place of worſhipping, they call an Image, as though theſe two words (Idoll, and Image) in Scripture, did differ in property, and ſence, which (as is aforeſayd) differ only in ſound, and language, and in meaning bee indeed all one, ſpecially in the Scriptures: and matters of Religion. And our Images alſo have beene, and be, and if they be publiquely ſuffered in Churches, and Temples, ever will be alſo worſhipped, and ſo Idolatry committed to them, as in the laſt part of this Homily ſhall at large be declared, and proved. Wherefore our Images in Temples, and Churches, be indeed none other but Idols, as unto the which Idolatry hath beene, is, and ever will be committed.

And firſt of all, the Scriptures of the old Teſtament, condemning, and abhorring alwell all Idolatry or worſhipping of Images, as alſo the very Idols or Images themſelues, ſpecially in Temples, are ſo many, and plentifull, that it were almoſt an infinite worke, and to bee contained in no ſmall volume, to record all the places concerning the ſame. For when GOD had choſen to himſelfe a peculiar, and ſpeciall people from amongſt all other Nations that knew not GOD, but worſhipped idols, and falſe gods, he gave unto them certaine ordinances, and Lawes to bee kept, and obſerved of his ſayd people. But concerning none other matter did hee give eyther moe, or more earneſt, and expreſſe Lawes to his ſayd people, then thoſe that concerned the true worſhipping of him, and the avoyding, and fleeing of Idols, and Images, and Idolatry: for that, both the ſayd Idolatry is moſt repugnant to the right worſhipping of him, and his true glory, above all other vices, and that hee knew the proneneſſe, and inclination of mans corrupt kind, and nature, to that moſt odious, and abominable vice. Of the which ordinances, and Lawes, ſo given by the Lord to his people concerning that matter, I will rehearſe, and alleadge ſome that be moſt ſpeciall for this purpoſe, that you by them may iudge of the reſt.

In the fourth Chapter of the Booke named Deutronomy, is a notable place, and moſt worthy with all diligence to be marked, which beginneth thus: And now Iſrael, heare the Commandements, and Judgments which I teach thee (ſayth the Lord) that thou doing them, mayſt live, and enter, and poſſeſſe the land which the Lord GOD of your Fathers will give you. Yee ſhall put nothing to the Word which I ſpeake to you, neyther ſhall yee take any thing from it. Keepe yee the Commandements of the Lord your GOD, which I command you. And by, *Deut. 4. Num. 23.*

and by after hee repeateth the same sentence three or foure times, before hee come to the matter that hee would specially warne them of, as it were for a Preface, to make them to take the better heed unto it. Take heed to thy selfe (sayth he) and to thy soule with all carefulnesse, lest thou forgettest the things which thine eyes have seene, and that they goe not out of thine heart all the daies of thy life, thou shalt teach them to thy children, and nephewes, or posterity. And shortly after. The Lord spake unto you out of the middle of fire, but you heard the voyce or sound of his words, but you did see no forme or shape at all. And by, and by followeth, Take heed therefore diligently unto your soules, you saw no manner of Image in the day in the which the Lord spake unto you in Horeb, out of the midst of the fire, lest peraduenture, you being deceived, should make to your selues any graven image, or likenesse of man or woman, or the likenesse of any beast which is upon the earth, or of the birds that flie under heaven, or of any creeping thing that is moved on the earth, or of the fishes that doe continue in the waters: lest peradventure thou lifting up thine eyes to Heaven, doe see the Sunne, and the Moone, and the Starres of Heaven, and so thou, being deceived by errour, shouldest honour, and worship them which the Lord thy GOD hath created to serue all Nations that be under Heaven. And againe: Beware that you forget not the covenant of the Lord thy God, which he made with thee, and so make to thy selfe any carved Image of them which the Lord hath forbidden to bee made: for the Lord thy GOD is a consuming fire, and a iealous GOD. If thou have children, and nephewes, and doe tarry in the Land, and being deceived doe make to your selues any similitude, doing evill before the Lord your GOD, and provoke him to anger; I doe this day call vpon heaven, and earth to witnesse, that yee shall quickly perish out of the land which you shall possesse, you shall not dwell in it any long time, but the Lord will destroy you, and will scatter you amongst all Nations, and yee shall remaine but a very few among the Nations, whether the Lord will lead you away, and then shall you serue gods which are made with mans hands, of wood, and stone, which see not, and heare not, neyther eate nor smell, and so forth. This is a notable Chapter, and entreateth almost altogether of this matter. But because it is too long to write out the whole, I have noted you certaine principall poynts out of it. First, how earnestly, and oft he calleth upon them to marke, and to take heed, and that upon the perill of their soules, to the charge which he giveth them. Then how he forbiddeth by a solemne, and long rehearsall of all things in heaven, in earth, and in the water, any image or likenesse of any thing at all to be made. Thirdly, what penalty, and horrible destruction, he solemnely, with invocation of heaven, and earth, for record, denounceth, and threatneth to them, their children, and posterity, if they contrary to this Commandement, doe make or worship any images or similitude, which he so straightly hath forbidden. And when they, this notwithstanding, partly by inclination of mans corrupt nature most prone to idolatry, and partly occasioned by the Gentiles, and Heathen people dwelling about them, who were idolaters,

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did fall to the making, and worſhipping of images: GOD, according to his Word, brought upon them all thoſe plagues which hee threatned them with, as appeareth in the bookes of the Kings, and the Chronicles, in ſundry places at large. And agreeable hereunto are many other notable places in the old Teſtament, Deutronomy 27. Curſed be he that maketh a carved image, or a caſt or molten image, which is abomination before the Lord, the worke of the artificers hand, and ſetteth it up in a ſecret corner, and all the people ſhall ſay, Amen.

Read the thirteene, and foureteene Chapters of the booke of Wiſedome, concerning idols or images, how they be made, ſet up, called upon, and offered unto, and how hee prayſeth the tree whereof the gibbet is made, as happy, in compariſon to the tree that an image or idoll is made of, even by theſe very words, Happy is the tree wherethrough righteouſneſſe commeth, (meaning the gibbet) but curſed is the idoll that is made with hands, yea, both it, and hee that made it, and ſo forth. And by, and by hee ſheweth how that the things which were the good creatures of GOD before (as trees or ſtones) when they bee once altered, and faſhioned into Images to bee worſhipped, become abomination, a temptation unto the ſoules of men, and a ſnare for the feete of the unwiſe, And why? the ſeeking out of Images, is the beginning of whoredome, (ſayth he) and the bringing up of them, is the deſtruction of life: for they were not from the beginning, neyther ſhall they continue for ever, The wealthy idleneſſe of men hath found them out upon earth, therefore ſhall they come ſhortly to an end: and ſo forth to the end of the chapter. containing theſe poynts, How Idols or Images were firſt invented, and offred unto, how by an ungracious cuſtome they were eſtabliſhed, how tyrants compell men to worſhip them, how the ignorant, and the common people are deceived by the cunning of the workeman, and the beauty of the Image, to doe honour unto it, and ſo to erre from the knowledge of GOD, and of other great, and many miſchiefes that come by Images. And for a concluſion he ſayth, that the honouring of abominable Images, is the cauſe, the beginning, and end of all evill, and that the worſhippers of them bee eyther mad, or moſt wicked. See, and view the whole chapter with diligence, for it is worthy to bee well conſidered, ſpecially that is written of the deceiving of the ſimple, and unwiſe common people by Idols, and Images, and repeated twice or thrice, leſt it ſhould be forgotten. And in the chapter following be theſe words: the painting of the picture, a carved Image with divers colours, enticeth the ignorant ſo, that he honoureth, and loveth the picture of a dead Image that hath no ſoule. Nevertheleſſe, they that love ſuch evill things, they that truſt in them, they that make them, they that favour them, and they that honour them, are all worthy of death, and ſo forth. Sapi. 15.

In the booke of Pſalmes, the Prophet curſeth the Image-honourers, in divers places. Confounded be all they that worſhip carved Images, and that delight or glory in them. Like be they unto the Images that make them, and they that put their truſt in them. Pſal. 115. Pſal. 135.

Esay 42. And in the Prophet Esay, sayth the Lord, Even, I am the Lord, and this is my Name, and my glory will I give to none other, neyther my honour to graven Images. And by, and by, Let them bee confounded with shame that trust in Idols or Images, or say to them, You are our
Esay 11. GODS. And in the xi. chapter, after he hath set forth the incomprehensible Maiesty of GOD, he asketh, To whom then will yee make GOD like? Or what similitude will yee set up unto him? Shall the carver make him a carved Image: and shall the Goldsmith cover him with Gold, and cast him into a forme of Silver-plates: And for the poore man, shall the Image-maker frame an Image of timber, that hee may have somewhat to set up also? And after this he cryed out, O wretches, heard yee never of this? Hath it not beene preached unto you since the beginning, and so forth, how by the Creation of the world, and the greatnesse of the worke, they might understand the Maiesty of GOD, the Creatour, and Maker of all, to be greater then that it should be expressed, or set forth in any Image or bodily similitude: And besides this preaching, even in the Law of GOD written with his owne finger (as the Scripture speaketh) and that in the first Table, and the beginning thereExodus 20. of, is this doctrine aforesayd against Images (not briefly touched) but at large set forth, and preached, and that with denunciation of destruction to the contemners, and breakers of this Law, and their posterity after them. And lest it should yet not be marked or not remembred, the same is written, and reported not in one, but in sundry places of the Word of GOD, that by oft reading, and hearing of it, we might once learne, and
Exodus 20. Deut. 5. remember it, as you also heare daily read in the Church, GOD spake these words, and sayd, I am the Lord thy GOD. Thou shalt have none other Gods but me. Thou shalt not make to thy selfe any graven Image, nor the likenesse of any thing that is in Heaven above, nor in the Earth beneath, nor in the water under the Earth, Thou shalt not bow downe to them, nor worship them: For I the Lord thy GOD am a iealous GOD, and visit the sinne of the fathers upon the children, unto the third, and fourth generation of them that hate me, and shew mercy unto thousands in them that love me, and keepe my Commandements. All this notwithstanding, neither could the notablenesse of the place, being the very beginning of the very loving Lords Law, make us to marke it, nor the plaine declaration by recounting of all kind of similitudes, cause us to understand it, nor the oft repeating, and reporting of it in divers, and sundry places, the oft reading, and hearing of it, could cause us to remember it, nor the dread of the horrible penalty to our selves, our children, and posterity after us, feare us from transgressing of it, nor the greatnesse of the reward to us, and our children after us, move us any thing to obedience, and the observing of this the Lords great Law: But as though it had beene written in some corner, and not at large expressed, but briefely, and obscurely touched, as though no penalty to the transgressours, nor reward to the obedient, had beene adioyned unto it, like blind men without all knowledge, and understanding like unreasonable beasts, without dread of punnishment, or respect of reward,

ward, have diminiſhed, and diſhonoured the high Maieſty of the liuing GOD, by the baſeneſſe, and vileneſſe of ſundry, and diuers images of dead ſtockes, ſtones, and mettals. And as the Maieſty of GOD, whom we haue left, forſaken, and diſhonoured, and therefore the greatneſſe of our ſinne, and offence againſt his Maieſty, cannot bee expreſſed: So is the weakeneſſe, vileneſſe, and fooliſhneſſe, in deuice of the Images (whereby wee haue diſhonoured him) expreſſed at large in the Scriptures, namely the Pſalmes, the booke of Wiſdome, the Prophet Eſaias, Ezekiel, and Baruch, ſpecially in theſe places, and chapters of them: Pſalme Cxv. and Cxxxiii. Eſay xl. and xliii. Ezekiel the vi. Wiſdome xiii. xiiii. xv. Baruch vi. The which places, as I exhort you often, and diligently to read, ſo are they too long at this preſent to be rehearſed in an Homily. Notwithſtanding, I will make you certaine briefe or ſhort notes out of them, what they ſay of theſe Idols or Images. Firſt, that they be made but of ſmall pieces of wood, ſtone, or metall, and therefore they cannot be any ſimilitudes of the great Maieſty of GOD, whoſe ſeate is Heauen, and the Earth his footeſtoole. Secondarily, that they be dead, haue eyes, and ſee not, hands, and feele not, feete, and cannot goe, &c. and therefore they cannot be fit ſimilitudes of the liuing GOD. Thirdly, that they haue no power to doe good nor harme to others, though ſome of them haue an axe, ſome a ſword, ſome a ſpeare in their hands, yet doe theeues come into their Temples, and robbe them, and they cannot once ſturre to defend themſelues from the theeues: nay, if the Temple or Church be ſet afire, that their Prieſts can runne away, and ſaue themſelues, but they cannot once moue, but tarry ſtill like blockes as they are, and be burned: and therefore they can bee no meete figures of the puiſſant, and mighty GOD, who alone is able both to ſaue his ſeruants, and to deſtroy his enemies euerlaſtingly. They bee trimly deckt in Gold, Siluer, and Stone, aſwell the Images of men, as of women, like wanton wenches (ſayth the Prophet Baruch) that loue paramours, and therefore can they not teach us, nor our wiues, and daughters any ſoberneſſe, modeſty, and chaſtity. And therefore although it is now commonly ſayd that they bee the Lay-mens bookes, yet we ſee they teach no good leſſon, neither of God, nor godlineſſe, but all errour, and wickednelle. Therefore GOD by his word, as he forbiddeth any Idols or Images to be made or ſet up, ſo doth he command ſuch as we finde made, and ſet up, to be pulled downe, broken, and deſtroyed.

Places of the Scripture againſt idols or images.

Baruch 6.

And it is written in the booke of Numbers, the xxiii. chapter, that there was no Idoll in Iacob, nor there was no Image ſeene in Iſrael, and that the Lord GOD was with the people. Where note, that the true Iſraelites, that is the people of GOD, haue no Images among them, but that GOD was with them, and that therefore there enemies cannot hurt them, as appeareth in the proceſſe of that chapter. And as concerning Images already ſet up, thus ſayth the Lord in Deutronomy, Ouerturne their Alters, and breake them to pieces, cut downe their graues, burne their images: for thou art an holy people unto the Lord, And the ſame is repeated more vehemently againe in the twelfth chap-

Num. 23.

Deut. 7, & 12.

ter of the same booke. Here not, what the people of GOD ought to doe to Images, where they finde them. But lest any private persons, upon colour of destroying Images, should make any stirre or disturbance in the Common-wealth, it must alwaies be remembred, that the redresse of such publique enormities pertayneth to the Magistrates, and such as be in authority only, and not to private persons, and therefore the good Kings of Juda, Asa, Ezechias, Iosaphat, and Iosias, are highly commended for the breaking downe, and destroying of the Alters, Idols, and Images. And the Scriptures declare that they, especially in that poynt, did that which was
3 Kings 16. 1 Chro. 14, 15, 31. right before the Lord. And contrariwise, Hieroboam, Achab, Ioas, and other Princes, which eyther set up, or suffred such Altars or Images undestroyed, are by the Word of GOD reported to have done evill before the Lord. And if any, contrary to the Commandement of the Lord, will needs set up such Alters or Images, or suffer them undestroyed amongst them, the Lord himselfe threatneth in the first chapter of the booke of
Num. 1. Numbers, and by his holy Prophets, Ezechiel, Micheas, and Abacuc, that he will come himselfe, and pull them downe. And how he will handle, punnish, and destroy the people that so set up, or suffer such Alters, Images, or Idols undestroyed, he denounceth by his Prophet Ezechiel on this man-
Ezech. 6, ner: I my selfe (sayth the Lord) will bring a sword over you, to destroy your high places, I will cast downe your Alters, and breake downe your Images, your slaine men will I lay before your gods, and the dead carcasses of the children of Israel will I cast before their Idols, your bones will I straw round about your Altars, and dwelling places, your Cities shall bee desolate, the high places layd waste, your Altars destroyed, and broken, your gods cast downe, and taken away, your Temples layd even with the ground, your owne workes cleane rooted out, your slaine men shall lie amongst you, that yee may learne to know how that I am the Lord, and so forth to the chapters end, worthy with diligence to be read: that they that be neere, shall perish with the sword, they that be farre of, with the pestilence, they that flee into holds or wildernesse, with hunger; and if any be yet left, that they shall be carryed away prisoners to servitude, and bondage. So that if either the multitude, or plainnesse of the places might make us to understand, or the earnest charge that GOD giveth in the layd places move us to regard, or the horrible plagues, punnishments, and dreadfull destruction, threatned to such worshippers of Images or Idols, setters up, or maintainers of them, might ingender any feare in our hearts, we would once leave, and forsake this wickednes, being in the Lords sight so great an offence, and abomination. Infinite places almost might be brought out of the Scriptures of the old Testament concerning this matter, but these few at this time shall serue for all.

You will say peradventure, these things pertaine to the Iewes, what have we to doe with them? Indeed they pertaine no lesse to us Christians, then to them. For if we be the people of GOD, how can the Word, and Law of GOD not appertaine to us? Saint Paul alleadging one text out of the old Testament, concludeth generally for other Scriptures
Rom. 15. of the old Testament as well as that, saying, Whatsoever is written before

foꝛe (meaning in the old Teſtament) is written foꝛ our inſtruction: which ſentence is moſt ſpecially true of ſuch writings of the old Teſtament, as containe the immutable Law, and oꝛdinances of God, in no age oꝛ time to bee altred, noꝛ of any perſons of any nations oꝛ age to be diſobeyed, ſuch as the above rehearſed places bee. Notwithſtanding, foꝛ your further ſatisfying herein, accoꝛding to my pꝛomiſe, I will out of the Scriptures of the new Teſtament oꝛ Goſpell of our Saviour Chꝛiſt, likewiſe make a confirmation of the ſayd doctrine againſt Idols, oꝛ Images, and of our duty concerning the ſame. Firſt, the Scriptures of the new Teſtament doe in ſundꝛy places make mention with reioycing, as foꝛ a moſt excellent benefit, and gift of GOD, that they which receiued the fayth of Chꝛiſt, were turned from their dumbe, and dead Images, unto the true, and liuing GOD, who is to be bleſſed foꝛ ever: namely in theſe places, the xiiii. and xvii. of the Acts of the Apoſtles, the xi. to the Romans, the firſt Epiſtle to the Corinthians, the xii. chapter to the Galatians, the fourth, and the firſt to the Theſſalonians the firſt chapter.

And in likewiſe the ſayd Idols, Images, and woꝛſhipping of them, are in the Scriptures of the new Teſtament by the Spirit of God much abhoꝛred, and deteſted, and earneſtly foꝛbidden, as appeareth both in the foꝛenamed places, and alſo many other beſides, as in the vii. and xv. of the Acts of the Apoſtles, the firſt to the Romans, where is ſet foꝛth the hoꝛrible plague of idolaters, given ouer by GOD into a repꝛobate ſence to woꝛke all wickednes, and abominations not to be ſpoken, as uſually ſpirituall, and carnall foꝛnication goe together.

In the firſt Epiſtle to the Corinthians the fifth chapter, wee are foꝛbidden once to keepe company, oꝛ to eate, and dꝛinke with ſuch as bee called bꝛethꝛen, oꝛ Chꝛiſtians that doe woꝛſhip images. In the fifth to the Galatians, the woꝛſhipping of images is numbꝛed amongſt the woꝛkes of the fleſh: and in the firſt to the Corinthians the tenth, it is called the ſeruice of diuels, and that ſuch as uſe it, ſhall be deſtroyed. And in the ſixt chapter of the ſayd Epiſtle, and the fifth to the Galatians, is denounced, that ſuch Image-woꝛſhippers ſhall never come into the inheritance of the Kingdome of Heaven. And in ſundꝛy other places is thꝛeatned, that the wꝛath of GOD ſhall come upon all ſuch. And theꝛefoꝛe Saint Iohn in his Epiſtle exhoꝛteth us as his deare childꝛen, to beware of images. 1 *Iohn 5.*
And S. Paul warneth us to flee from the woꝛſhipping of them, if wee be wiſe, that is to ſay, if we care foꝛ health, and feare deſtruction, if we regard the Kingdome of GOD, and life everlaſting, and dꝛead the wꝛath of GOD, and everlaſting damnation. Foꝛ it is not poſſible that we ſhould be woꝛſhippers of images, and the true ſeruants of GOD alſo, as S. Paul teacheth, in the ſecond to the Corinthians the ſixt chapter, affirming expꝛeſſely that there can bee no moꝛe conſent oꝛ agreement betweene the Temple of GOD (which all true Chꝛiſtians be) and images, then betweene righteouſneſſe, and unrighteouſneſſe, betweene light, and darkneſſe, betweene the faithfull, and the unfaithfull, oꝛ betweene Chꝛiſt and the diuell. Which place enfoꝛceth, both that we ſhould not woꝛſhip images, and that we ſhould not haue images in the Temple, foꝛ feare, 1 *Cor. 10.*

and

and occasion of worshipping them, though they be of themselues things indifferent: for the Christian is the holy Temple, and lively Image of God, as the place well declareth, to such as will read, and weigh it. And whereas all godly men did ever abhorre, that any kneeling, and worshipping or offring should be used to themselues when they were alive, (for that it was the honour due to GOD only) as appeareth in the Acts of the Apostles by S. Peter forbidding it to Cornelius, and by S. Paul, & Barnabas, forbidding the same to the Citizens in Lystra: Yet we like mad men fall downe before the dead idols or images of Peter, and Paul, and give that honour to stockes, and stones, which they thought abominable to bee given to themselues being alive. And the good Angell of GOD, as appeareth in the booke of S. Iohns Revelation, refused to be kneeled unto, when that honour was offred him of Iohn: Beware (saith the Angell) that thou doe it not, for I am thy fellow servant. But the evill angell Sathan desireth nothing so much as to be kneeled unto, and thereby at once both to robbe GOD of his due honour, and to worke the damnation of such as make him so low curtesie, as in the story of the Gospell appeareth in sundry places. Yea, and he offred our Saviour Christ all earthly goods, on the condition that he would kneele downe, and worship him. But our Saviour repelled Sathan by the Scriptures, saying, It is written, Thou shalt worship thy Lord GOD, and him alone shalt thou serve. But we by not worshipping, and serving GOD alone (as the Scriptures teach us) and by worshipping of Images, contrary to the Scriptures, plucke Sathan to us, and are ready without reward to follow his desire: yea, rather then fayle, we will offer him gifts, and oblations to receive our service. But let us, brethren, rather follow the councell of the good Angell of GOD, then the suggestion of subtill Sathan, that wicked angell, and old Serpent, who according to the pride whereby he first fell, attempteth alway by such sacriledge to deprive GOD (whom he envieth) of his due honour: and (because his owne face is horrible, and ugly) to conveigh it to himselfe by the mediation of gilt stockes, and stones, and withall to make us the enemies of God, and his owne suppliants, and slaves, and in the end to procure us for a reward, everlasting destruction, and damnation: Therefore above all things, if we take our selues to be Christians indeed (as we be named) let us credit the Word, obey the Law, and follow the doctrine, and example of our Saviour, and Master Christ, repelling Sathans suggestion to idolatry, and worshipping of Images, according to the truth alledged, and taught out of the Testament, and Gospell of our sayd Heavenly Doctour, and Schoolemaster Jesus Christ, who is GOD to bee blessed for ever,

AMEN.

Acts 10.
Acts 14.

Math. 4.
Luke 4.

The

The ſecond part of the Homily againſt *perill of Idolatry.*

YOu have heard (welbeloved) in the firſt part of this Homily, the doctrine of the Word of GOD againſt idols, and images, againſt idolatry, and worſhipping of images, taken out of the Scriptures of the old Teſtament, and the New, and confirmed by the examples as well of the Apoſtles as our Saviour Chriſt himſelfe. Now although our Saviour Chriſt taketh not, or needeth not any teſtimony of men, and that which is once confirmed by the certainety of his eternall truth, hath no more need of the confirmation of mans doctrine, and writings, then the bright Sunne at noonetide hath need of the light of a little Candle to put away darkeneſſe, and to encreaſe his light: yet for your further contentation, it ſhall in this ſecond part be declared (as in the beginning of the firſt part was promiſed) that this truth, and doctrine concerning the forbidding of images, and worſhipping of them taken out of the holy Scriptures, aſwell of the old Teſtament, as the New, was believed, and taught of the old holy Fathers, and moſt ancient learned Doctours, and received in the old Primative Church, which was moſt uncorrupt, and pure. And this declaration ſhall be made out of the ſayd holy Doctours owne writings, and out of the ancient Hiſtories Eccleſiaſticall to the ſame belonging.

Tertullian, a moſt ancient Writer, and Doctour of the Church, who lived about one hundred, and threeſcore yeeres after the death of our Saviour Chriſt, both in ſundry other places of his workes, and ſpecially in his booke written againſt the manner of Crowning, and in another little treatiſe entituled, Of the Souldiers crowne or garland, doth moſt ſharpely, and behemently writ, and inveigh againſt images or idols. And upon Saint Iohns words, the firſt Epiſtle, and fifth chapter, ſayth thus, Saint Iohn (ſayth hee) deepely conſidering the matter, ſayth, My little children, keepe your ſelues from images or idols. He ſayth not now, Keepe your ſelues from idolatry, as it were from the ſervice, and worſhipping of them: but from the images or idols themſelues, that is, from the very ſhape, and likeneſſe of them. For it were an unworthy thing, that the Image of the living GOD ſhould become the image of a dead idoll. Doe you not thinke, thoſe perſons which place images, and idols in Churches, and Temples, yea ſhrine them even over the Lords Table, even as it were of purpoſe to the worſhipping, and honouring of them, take good heed to eyther of S. Iohns counſell, or Tertullians? For ſo to place images, and idols, it is to keepe themſelues from them, or elſe to receive, and embrace them.

Lib. contra coronandi morem.

1 *Iohn* 5.

Origines

Origenes in his booke against Celsus, sayth thus: Christian men, and Iewes, when they heare these words of the Law (Thou shalt feare the Lord thy GOD, and shalt not make any Image) doe not only abhorre the Temples, Altars, and Images of the gods, but if need be, will rather die then they should defile themselues with any impiety. And shortly after he sayth, in the Common-wealths of the Iewes, the carver of Idols, and Image-maker, was cast farre of, and forbidden, lest they should have any occasion to make Images, which might plucke certaine foolish persons from GOD, and turne the eyes of their soules to the contemplation of earthly things. And in another place of the same booke: it is not only (sayth he) a mad, and frantick part to worship Images, but also once to dissemble or winke at it. And a man may know God, and his only Sonne, and those which have had such honour given them by GOD, that they be called gods: But it is not possible that any should by worshipping of Images get any knowledge of God.

Athanasius in his booke against the Gentiles, hath these words: Let them tell, I pray you how GOD may be knowne by an Image. If it be by the matter of an Image, then there needeth no shape or forme, seeing that God hath appeared in all materiall, creatures which doe testifie his glory. Now if they say he is knowne by the forme or fashion: is hee not better to be knowne by the living things themselves, whose fashions the Images expresse? For of surety, the glory of GOD should be more evidently knowne, if it were declared by reasonable, and living creatures, rather then by dead, and unmoveable Images. Therefore when yee doe grave or paint Images, to the end to know God thereby, surely yee doe an unworthy, and unfit thing. And in another place of the same booke he saith, The invention of Images came of no good, but of evill, and whatsoever hath an evill beginning, can never in any thing be iudged good, seeing it is altogether naught. Thus farre Athanasius, a very ancient, holy, and learned Bishop, and Doctour, who iudgeth both the first beginning, and the end, and altogether of Images or Idols to be naught.

Lib. 2. cap. 16. Lactantius likewise, an old, and learned writer in his booke of the Origine of errour, hath these words, GOD is above man, and is not placed beneath, but is to be sought in the highest region. Wherefore there is no doubt, but that no religion is in that place whersoever any Image is: For if religion stand in godly things, (and there is no godlinesse but in heavenly things) then be Images without religion. These be Lactantius words, who was above xiii. hundred yeeres agoe, and within three hundred yeeres after our Saviour Christ.

Cyrillus, an old, and holy Doctour, upon the Gospell of S. Iohn, hath these words, Many have left the Creator, and have worshipped the creature, neyther have they beene abashed to say unto a stocke: Thou art my father, and unto a stone, Thou begottest me. For many, yea, almost all (alasse for sorrow) are fallen into such folly, that they have given the glory of Deity or Godhead, to things without sence or feeling.

Epiphanius Bishop of Salamine in Ciprus, a very holy, and learned man, who liued in Theodosius the Emperours time, about three hundred

dred, and ninety yeeres after our Saviour Chriſts aſcention, writeth this to Iohn, Patriarch of Hieruſalem: I entred (ſayth Epiphanius) into a certaine Church to pray: I found there a linnen cloth hanging in the Church-dooze, paynted, and having in it the image of Chriſt, as it were, oz of ſome other Saint, foz I remember not well whoſe image it was) therefoze when I did ſee the image of man hanging in the Church of Chriſt, contrary to the authozity of the Scriptures, I did teare it, and gave counſell to the keepers of the Church, that they ſhould wind a pooze man that was dead, in the ſayd cloth, and ſo bury him.

And afterwards the ſame Epiphanius ſending another unpainted cloth, foz that paynted one which he had tozne, to the ſayd Patriarch, writeth thus, I pray you will the Elders of that place to receive this cloth which I have ſent by this bearer, and command them that from henceforth no ſuch painted clothes contrary to our religion be hanged in the Church of Chriſt. Foz it becommeth your goodneſſe rather to have this care, that you take away ſuch ſcrupuloſity, which is unfitting foz the Church of Chriſt, and offenſive to the people committed to your charge. And this Epiſtle, as wozthy to be read of many, did S. Ierome himſelfe tranſlate into the Latin tongue. And that yee may know that S. Ierome had this holy, and learned Biſhop Epiphanius in moſt high eſtimation, and therefoze did tranſlate this Epiſtle, as a writing of authozity: heare what a teſtimony the ſayd S. Ierome giveth him in another place, in his Treaty againſt the errours of Iohn, Biſhop of Hieruſalem, where he hath theſe wozds: Thou haſt (ſayth S. Ierome) Pope Epiphanius, which doth openly in his letters call thee an hereticke. Surely thou art not to be pzeferred befoze him, neyther foz age noz learning, noz godlineſſe of life, noz by the teſtimony of the whole world. And ſhoztly after in the ſame treaty ſayth S. Ierome: Biſhop Epiphanius was ever of ſo great veneration, and eſtimation, that Valens the Emperour, who was a great perſecutour, did not once touch him. Foz heretikes, being Pzinces, thought it their ſhame if they ſhould perſecute ſuch a notable man. And in the tripartite Eccleſiaſticall Hiſtozy, the ninth booke, and xlviii. Chapter, is teſtified, that Epiphanius being yet alive, did wozke miracles, and that after his death, devils being expelled at his grave oz tombe, did roare. Thus you ſee, what authozity S. Ierome, and that moſt ancient Hiſtozy give unto the holy, and learned Biſhop Epiphanius, whoſe iudgment of images in Churches, and Temples, then beginning by ſtealth to creepe in, is wozthy to be noted.

All notable Biſhops were then called *Popes*.

Lib. 9. cap. 48.

Firſt, he iudged it contrary to Chriſtian Religion, and the authozity of the Scriptures, to have any images in Chriſt Church. Secondly, he reiected not only carved, graven, and molten images, but alſo paynted images, out of Chriſts Church. Thirdly, that hee regardeth not whether it were the image of Chriſt, oz of any other Saint, but being an image, would not ſuffer it in the Church. Fourthly, that hee did not only remove it out of the Church, but with a vehement zeale, tare it in ſunder, and exhozted that a coarſe ſhould bee wzapped, and buried in it, iudging it meete foz nothing but to rot in the earth, following herein the example

of

of the good King Ezechias, who broke the brazen Serpent to pieces, and burned it to ashes, for that idolatry was committed to it. Last of all, that Epiphanius thinketh it the duety of vigilant Bishops, to be carefull that no images be permitted in the Church, for that they be occasion of scruple, and offence to the people committed to their charge. Now whereas neither S. Ierome, who did translate the same Epistle, nor the Authors of that most ancient History Ecclesiasticall tripartite (who doe most highly commend Epiphanius, as is aforesayd) nor any other godly or learned Bishop at that time, or shortly after, have written any thing against Epiphanius iudgment concerning images: it is an evident proofe, that in those daies, which were about foure hundred yeeres after our Saviour Christ, there were no images publiquely used, and received in the Church of Christ, which was then much lesse corrupt, and more pure then now it is.

And whereas Images began at that time secretly, and by stealth to creepe out of private mens houses into the Churches, and that first in paynted cloathes, and walles, such Bishops as were godly, and vigilant, when they spied them, removed them away, as unlawfull, and contrary to Christian Religion, as did here Epiphanius, to whose iudgment you have not only S. Ierome the Translatour of his Epistle, and the writer of the History tripartite, but also all the learned, and godly Clarkes, yea, and the whole Church of that Age, and so upward to our Saviour Christs time, by the space of about foure hundred yeeres, consenting, and agreeing. This is written the more largely of Epiphanius, for that our image-maintainers now a daies, seeing themselues so prested with this most plaine, and earnest act, and writing of Epiphanius, a Bishop, and Doctour of such antiquity, and authority, labour by all meanes (but in vaine against the truth) eyther to prove that this Epistle was neither of Epiphanius writing, nor S. Ieromes translation: eyther if it be, say they, it is of no great force: for this Epiphanius, say they was a Iew, and being converted to the Christian faith, and made a Bishop, retained the hatred which Iewes have to images still in his minde, and so did, and wrote against them as a Iew, rather then as a Christian. O Iewish impudence, and malice of such devisers, it would be proved, and not sayd only, that Epiphanius was a Iew. Furthermore, concerning the reason they make, I would admit it gladly. For if Epiphanius iudgment against Images is not to bee admitted, for that hee was borne of a Iew an enemy to Images, which bee GODS enemies, converted to Christs Religion, then likewise followeth it, that no sentence in the old Doctours, and Fathers sounding for images, ought to bee of any authority: for that in the Primative Church the most part of learned writers, as Tertullian, Cyprian, Ambrose, Austen, and infinite others more, were of Gentiles (which bee favourers, and worshippers of Images) converted to the Christian Fayth, and so let somewhat slippe out of their pennes, sounding for Images, rather as Gentiles then Christians, as Eusebius in his History Ecclesiasticall, and Saint Ierome sayth plainely, that

Imges

Images came firſt from the Gentiles to us Chriſtians. And much more doth it follow, that the opinion of all the rabblement of the popiſh Church, maintaining images, ought to be eſteemed of ſmall authority, for that it is no marvell that they which have from their childhood beene brought up amongſt images, and idols, and have drunke in idolatry almoſt with their mothers milke, hold with images, and idols, and ſpeake, and write for them. But indeed it would not be ſo much marked, whether he were of a Jew or Gentile converted unto Chriſts Religion, that writeth, as how agreeable or contrary to GODS Word he doth write, and ſo to credit or diſcredit him. Now what GODS Word ſayth of idols, and images, and the worſhipping of them, you heard at large in the firſt part of this Homily.

Saint Ambroſe in his treaty of the death of Theodoſius the Emperour, ſayth, Helene found the Croſſe, and the title on it. Shee worſhipped the King, and not the wood ſurely (for that is an heatheniſh errour, and the vanity of the wicked) but ſhee worſhipped him that hanged on the Croſſe, and whoſe name was written in the title, and ſo forth. See both the godly Empreſſe fact, and S. Ambroſe iudgment at once: They thought it had beene an heatheniſh errour, and vanity of the wicked, to have worſhipped the Croſſe it ſelfe which was embrewed with our Saviour Chriſts owne precious blood. And wee fall downe before every Croſſe piece of timber, which is but an image of that Croſſe.

Saint Auguſtine, the beſt learned of all ancient Doctours, in his xliiii. Epiſtle to Maximus ſayth, Know thou that none of the dead, nor any thing that is made of GOD, is worſhipped as GOD of the Catholique Chriſtians, of whom there is a Church alſo in our Towne. Note, that by S. Auguſtine, ſuch as worſhipped the dead, or creatures be not Catholique Chriſtians.

The ſame S. Auguſtine teacheth in the xii. booke of the City of GOD, the tenth Chapter, that neyther Temples or Churches ought to be builded or made for Martyrs or Saints, but to GOD alone: and that there ought no Prieſts to be appoynted for Martyr or Saint, but to GOD only. The ſame S. Auguſtine in his booke of the manners of the Catholique Church, hath theſe words: I know that many be worſhippers of tombes, and pictures, I know that there bee many that banquet moſt riotouſly over the graves of the dead, and giving meat to dead carcaſſes, doe bury themſelues upon the buried, and attribute their gluttony, and drunkenneſſe to religion. See, hee eſteemeth worſhipping of Saints tombes, and pictures, as good religion as gluttony, and drunkenneſſe, and not better at all. Saint Auguſtine greatly alloweth Marcus Varro, affirming that religion is moſt pure without images, and ſayth himſelfe, Images be of more force to crooken an unhappy ſoule, then to teach, and inſtruct it. And ſayth further: Every child, yea every beaſt knoweth that it is not GOD that they ſee, Wherefore then doth the Holy Ghoſt ſo often monish us of that which all men know: Whereunto

Saint Auguſtine himſelfe anſwereth thus: For (ſayth he) when Images are placed in Temples, and ſet in honourable ſublimity, and begin once to bee worſhipped, forthwith breedeth the moſt vile affection of errour. This is S. Auguſtines iudgment of Images in Churches, that by, and by they breed errour, and idolatry. It would be teadious to rehearſe all other places, which might be brought out of the ancient Doctours againſt Images, and idolatry. Wherefore we ſhall hold our ſelues contented with theſe few at this preſent. Now as concerning hiſtories Eccleſiaſticall, touching this matter, that yee may know why, and when, and by whom Images were firſt uſed privately, and afterwards not only received into Chriſtian Churches, and Temples, but in concluſion worſhipped alſo, and how the ſame was gaine-ſayd, reſiſted, and forbidden, as well by godly Biſhops, and learned Doctours, as alſo by ſundry Chriſtian Princes: I will briefly collect into a compendious hiſtory, that which is at large, and in ſundry places written by divers ancient writers, and hyſtoriographers concerning this matter.

Lib. de ciu. dei. cap. 43, in Pſa. 36, & 113,

As the Iewes, having moſt plaine, and expreſſe commandement of GOD, that they ſhould neyther make nor worſhip any Image (as it is at large before declared) did notwithſtanding, by the example of the Gentiles or Heathen people that dwelt about them, fall to the making of Images, and worſhipping of them, and ſo to the committing of moſt abominable idolatry, for the which GOD by his holy Prophets doth moſt ſharpely reprove, and threaten them, and afterward did accompliſh his ſayd threatnings by extreme punniſhing of them (as is alſo above ſpecified:) Even ſo ſome of the Chriſtians in old time, which were converted from worſhipping of idols, and falſe gods, unto the true liuing GOD, and to our Saviour Jeſus Chriſt, did of a certaine blind zeale (as men long accuſtomed to Images) paint or carve Images of our Saviour Chriſt, his Mother Mary, and of the Apoſtles, thinking that this was a poynt of gratitude, and kindneſſe toward thoſe, by whom they had received the true knowledge of GOD, and the doctrine of the Goſpell. But theſe pictures, or Images came not yet into Churches, nor were not yet worſhipped of a long time after. And leſt you ſhould thinke that I doe ſay this of mine owne head only without authority, I alledge for mee Euſebius Biſhop of Ceſarea, and the moſt ancient Authour of the Eccleſiaſticall hiſtory, who lived about the three hundred, and thirtieth yeere of our Lord in Conſtantinus Magnus daies, and his ſonne Conſtantius Emperours, in the ſeventh booke of his hiſtory Eccleſiaſticall, the xiiii. chapter, and Saint Ierome upon the tenth chapter of the Prophet Ieremy: who both expreſſly ſay, that the errours of images (for ſo Saint Ierome calleth it) have come in, and paſſed to the Chriſtians from the Gentiles, by an Heathenish uſe, and cuſtome. The cauſe, and meanes Euſebius ſheweth, ſaying, It is no marvell if they which being Gentiles before, and did believe, ſeeme to offer this, as a gift to our Saviour, for the benefits which they had received of him: Yea, and we doe ſee now that images of Peter,

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and Paul,and of our Saviour himſelfe be made,and tables to be painted, which we thinke to have beene obſerved,and kept indifferently by an Heathenish cuſtome. For the Heathen are wont ſo to honour them whom they iudged honour worthy, for that ſome tokens of old men ſhould be kept. For the remembrance of poſterity is a token of their honour that were before,and the love of thoſe that come after.

Thus farre I have rehearſed Euſebius words. Where note yee,that both Saint Ierome, and hee agreeth herein, that theſe Images came in amongſt Chriſtian men by ſuch as were Gentiles,and accuſtomed to idols, and being converted to the fayth of Chriſt, retayned yet ſome remnants of Gentility not thorowly purged: for Saint Ierome calleth it an errour manifeſtly. And the like example wee ſee in the Acts of the Apoſtles, of the Iewes, who when they were converted to Chriſt, would have brought in their circumciſion (whereunto they were ſo long accuſtomed) with them, into Chriſts Religion. With whom the Apoſtles, (namely Saint Paul) had much a doe for the staying of that matter. But of Circumciſion was leſſe marvell, for that it came firſt in by GODS ordinance, and Commandement. A man may moſt iuſtly wonder of images ſo directly againſt Gods holy Word, and ſtraight Commandement, how they ſhould enter in. But images were not yet worſhipped in Euſebius time, nor publikely ſet up in Churches, and Temples, and they who privately had them did erre of a certaine zeale,and not by malice: but afterwards they crept out of private houſes into Churches, and ſo breed firſt ſuperſtition, and laſt of all idolatry amongſt Chriſtians, as hereafter ſhall appeare. Acts 15.

In the time of Theodoſius,and Martian,Emperours,who raigned about the yeere of our Lord 460. and 1117. yeeres agoe, when the people of the City of Nola once a yeere did celebrate the birth day of Saint Felix in the Temple,and uſed to banquet there ſumptuouſly, Pontus Paulinus Biſhop of Nola cauſed the walles of the Temple to be painted with ſtories taken out of the old Teſtament,that the people beholding, and conſidering thoſe pictures,might the better abſtaine from too much ſurfetting, and riot. And about the ſame time Aurelius Prudentius, a very learned, and Chriſtian Poet, declareth how he did ſee painted in a Church, the hiſtory of the paſſion of Saint Caſſian, a Schoolemaſter, and Martyr, whom his owne Schollers at the commandement of the tyrant, tormented with the pricking or ſtabbing in of their poyntels or brazen pennes into his body,and ſo by a thouſand wounds,and moe(as ſayth Prudentius) moſt cruelly ſlew him. And theſe were the firſt paintings in Churches that were notable of antiquity. And ſo by this example came in painting,and afterward Images of Timber,and Stone, and other matter, into the Churches of Chriſtians. Now, and yee well conſider this beginning,men are not ſo ready to worſhip a picture on a wall, or in a window, as an imboſſed, and gilt image,ſet with Pearle, and Stone. And a proceſſe of a ſtory, painted with the geſtures,and actions of many perſons,and commonly the ſumme of the ſtory written withall, hath another uſe in it, then one dumbe

Idoll or Image ſtanding by it ſelfe: but from learning by painted ſtories, it came by little, and little to idolatry. Which when godly men (aſwell Emperours, and learned Biſhops, as others) perceived, they commanded that ſuch pictures, Images, or Idols, ſhould be uſed no more. And I will for a declaration thereof, begin with the decree of the ancient Chriſtian Emperours, Valens, and Theodoſius the ſecond, who raigned about foure hundred yeeres after our Saviour Chriſts aſſention, who forbad that any Images ſhould be made or painted privately: for certaine it is, that there was none in Temples publikely in their time. Theſe Emperours did write unto the Captaine of the Army attending on the Emperours after this ſort, Valens, and Theodoſius Emperours, unto the Captaine of the Army: Whereas we have a diligent care to maintaine the religion of GOD above, in all things, we will grant to no man to ſet forth, grave, carue, or paint the Image of our Saviour Chriſt in colours, Stone, or any other matter, but in what place ſoever it ſhall be found, we command that it be taken away, and that all ſuch as ſhall attempt any thing contrary to our decrees or commandement herein, ſhall be moſt ſharpely punniſhed, This decree is written in the bookes named Libri Auguſtales, the Emperiall bookes, gathered by Tribonianus, Baſilides, Theophilus, Dioſcorus, and Satira, men of great authority, and learning, at the commandement of the Emperour Iuſtinian, and is alleadged by Petrus Crinitus, a notable learned man, in the ix. booke, and ix. chapter of his worke, entituled, De honeſta diſciplina, that is to ſay, of honeſt learning. Here you ſee what Chriſtian Princes of moſt ancient times decreed againſt Images which then began to creepe in amongſt the Chriſtians. For it is certaine that by the ſpace of three hundred yeeres, and more, after the death of our Saviour Chriſt, and before theſe godly Emperours raigned, there were no Images publiquely in Churches or Temples. How would the idolaters glory, if they had ſo much antiquity, and authority for them, as is here againſt them?

Now ſhortly after theſe daies, the Goathes, Vandales, Hunnes, and other barbarous, and wicked nations, burſt into Italy, and all parts of the Weſt countries of Europe, with huge, and mighty armies, ſpoyled all places, deſtroyed Cities, and burned Libraries, ſo that learning, and true Religion went to wracke, and decayed incredibly. And ſo the Biſhops of thoſe later daies, being of leſſe learning, and in the middeſt of the warres, taking leſſe heed alſo then did the Biſhops afore, by ignorance of GODS Word, and negligence of Biſhops, and ſpecially barbarous Princes, not rightly inſtructed in true Religion bearing the rule, Images came into the Church of Chriſt in the ſayd Weſt parts, where theſe barbarous people ruled, not now in painted clothes only, but embolled in Stone, Timber, Metall, and other like matter, and were not only ſet up, but began to be worſhipped alſo. And therefore Serenus Biſhop of Maſſile, the head Towne of Gallia Narbonenſis (now called the Province) a godly, and learned man, who was about ſixe hundred yeeres after our Saviour Chriſt, ſeeing the people by occaſion of Images fall to

moſt

most abominable idolatry, brake to pieces all the Images of Christ, and Saints which were in that City, and was therefore complayned upon to Gregory, the first of that name, Bishop of Rome, who was the first learned Bishop that did allow the open having of Images in Churches, that can be knowne by any writing or history of antiquity, And upon this Gregory doe all Image-worshippers at this day ground their defence. But as all things that bee amisse, have from a tolerable beginning growne worse, and worse, till they at the last became untolerable: so did this matter of Images. First, men used privately stories painted in tables, cloathes, and walles. Afterwards, grosse, and embossed Images privately in their owne houses. Then afterwards, pictures first, and after them embossed Images began to creepe into Churches, learned, and godly men ever speaking against them. Then by use it was openly maintayned that they might be in Churches, but yet forbidden that they should bee worshipped. Of which opinion was Gregory, as by the sayd Gregories Epistle to the forenamed Serenus Bishop of Massile, plainely appeareth, Which Epistle is to be found in the booke of Epistles of Gregory, or Register, in the 1. part of the iiii. Epistle, where hee hath these words: That thou didst forbid Images to be worshipped, we prayse altogether, but that thou didst breake them, we blame. For it is one thing to worship the picture, and another thing by the picture of the story, to learne what is to be worshipped. For that which Scripture is to them that read, the same doth picture performe unto idiots, or the unlearned beholding, and so forth. And after a few words: therefore it should not have been broken, which was set up, not to be worshipped in Churches, but only to instruct the minds of the ignorant. And a little after, thus thou shouldest have sayd, If you will have Images in the Church for that instruction wherefore they were made in old time, I doe permit that they may be made, and that you may have them, and shew them, that not the sight of the story, which is opened by the picture: but that worshipping which was inconveniently given to the pictures, did mislike you. And if any would make Images, not to forbid them, but avoyd by all meanes to worship any Image. By these sentences taken here, and there out of Gregories Epistle to Serenus (for it were too long to rehearse the whole) yee may understand whereunto the matter was now come sixe hundred yeeres after Christ: that the having of Images or pictures in the Churches, were then maintained in the West part of the world (for they were not so forward yet in the East Church) but the worshipping of them was utterly forbidden. And you may withall note, that seeing there is no ground for worshipping of Images in Gregories writing, but a plaine condemnation thereof, that such as doe worship Images, doe uniustly alledge Gregory for them. And further, if Images in the Church doe not teach men according to Gregories minde, but rather blind them: it followeth, that Images should not be in the Church by his sentence, who only would they should bee placed there to the end that they might teach the ignorant. Wherefore, if it bee declared that Images have beene, and be worshipped, and also that they teach nothing but errour, and lies (which shall by GODS grace here-

after be done) I trust that then by Gregories owne determination, all Images, and Image-worshippers shall bee overthrowne. But in the meane season, Gregories authority was so great in all the west Church, that by his encouragement men set up Images in all places: but their iudgment was not so good to consider why he would have them set up, but they fell all on heapes to manifest idolatry, by worshipping of them, which Bishop Serenus (not without iust cause) feared would come to passe. Now if Serenus his iudgment, thinking it meete that Images, whereunto idolatry was committed, should be destroyed, had taken place, idolatry had beene overthrowne: For to that which is not, no man committeth idolatry. But of Gregories opinion thinking that Images might bee suffered in Churches, so it were taught that they should not be worshipped, what ruine of religion, and what mischiefe ensued afterward to all Christendome, experience hath to our great hurt, and sorrow proved. First, by the schisme rising betweene the East, and the West Church about the sayd Images. Next, by the division of the Empire into two parts by the same occasion of Images, to the great weakning of all Christendome, whereby last of all, hath followed the utter overthrow of the Christian Religion, and noble Empire in Greece, and all the East parts of the world, and the encrease of Mahomets false religion, and the cruell dominion, and tyranny of the Saracens, and Turkes, who doe now hang over our neckes also that dwell in the West parts of the world, ready at all occasions to overrunne us. And all this doe we owe vnto our Idols, and Images, and our idolatry in worshipping of them.

Eutrop. li. de. rebus, *Rom.* 23.

But now give you eare a little to the processe of the history, wherein I doe much follow the histories of Paulus Diaconus, and others ioyned with Eutropius an old writer. For though some of the Authours were fauourers of Images: yet doe they most plainely, and at large prosecute the histories of those times whom Baptist Platina also in his history of Popes, as in the lives of Constantine, and Gregory the second Bishop of Rome, and other places (where he intreateth of this matter) doth chiefely follow. After Gregories time, Constantine Bishop of Rome assembled a Councell of Bishops in the West Church, and did condemne Philippicus then Emperour, and Iohn Bishop of Constantinoble of the heresie of the Monothelites, not without a cause indeed, but very iustly. When hee had so done, by the consent of the learned about him, the sayd Constantine Bishop of Rome, caused the Images of the ancient Fathers, which had beene at those fiue councels which were allowed, and received of all men, to bee painted in the entry of Saint Peters Church at Rome. When the Greekes had knowledge hereof, they began to dispute, and reason the matter of Images with the Latines, and held this opinion, that Images could have no place in Christs Church, and the Latines held the contrary, and tooke part with the Images. So the East, and West Churches which agreed evill before, upon this contention about Images fell to vtter enmity, which was never well reconciled yet. But in the meane season Philippicus, and Arthemius, or Anastatius, Emperours, commanded Images, and pictures to bee pulled downe, and rased out in every place

Platina in vitis *Constantini* & *Grego.* 2.

of

of their dominion. After them came Theodosius the third, hee commanded the defaced Images to bee painted againe in their places: but this Theodosius raigned but one yeere. Leo the third of that name succeeded him, who was a Syrian borne, a very wise, godly, mercifull, and valiant Prince. This Leo by proclamation commanded, that all Images set up in Churches to be worshipped, should be plucked downe, and defaced: and required specially the Bishop of Rome that hee should doe the same, and himselfe in the meane season caused all Images that were in the Emperiall City Constantinople, to be gathered on an heape in the midst of the City, and there publiquely burned them to ashes, and whited over, and rased out all pictures painted upon the walles of the Temples, and punnished sharpely divers maintayners of Images. And when some did therefore report him to bee a tyrant, hee answered, that such of all other were most iustly punnished, which neyther worshipped GOD aright, nor regarded the Emperiall Maiesty, and authority, but maliciously rebelled against wholsome, and profitable Lawes. When Gregorius, the third of that name, Bishop of Rome heard of the Emperours doings in Greece, concerning the Images, he assembled a councell of Italian Bishops against him, and there made decrees for Images, and that more reverence, and honour should yet be given them then was before, and stirred up the Italians against the Emperour, first at Ravenna, and moved them to Rebellion. And as Vspurgensis, and Anthonius, Bishops of Florence testified in their Chronicles, he caused Rome, and all Italy, at the least to refuse their obedience, and the payment of any more tribute to the Emperour: and so by treason, and rebellion maintayned their idolatry. Which example, other Bishops of Rome have continually followed, and gone thorow withall most stoutly.

Treason, and rebellion for the defence of Images.

After this Leo, who raigned xxxiiii. yeeres, succeeded his sonne Constantine the fifth, who after his fathers example, kept Images out of the Temple, and being moved with the councell which Gregory had assembled in Italy for Images against his father: he also assemble a councell of all the learned men, and Bishops of Asia, & Greece, although some writers place this councell in Leo Isauricus his fathers latter daies. In this great assembly they sate in councell from the fourth of the Idus of February, to the sixt of the Idus of August, and made concerning the use of Images this decree: It is not lawfull for them that believe in GOD through Jesus Christ, to have any Images, neyther of the Creator, nor of any creatures, set up in Temples to be worshipped: but rather that all things by the Law of GOD, and for the avoyding of offence, ought to bee taken out of the Churches. And this decree was executed in all places where any Images were found in Asia or Greece. And the Emperour sent the determination of this councell holden at Constantinople, to Paul then Bishop of Rome, and commanded him to cast all Images out of the Churches: which he (trusting in the friendship of Pippine a mighty Prince) refused to doe. And both he, and his successour Stephanus the third (who assembled another councell in Italy for Images) condemned the Emperour, and the councell of Constantinople of heresie, and made a decree that the

A Ccouncell against Images

holy

holy Images (for so they called them) of Christ, the blessed Virgin, and other Saints, were indeed worthy honour, and worshipping. When Constantine was dead, Leo the iiii. his sonne raigned after him, who married a woman of the City of Athens, named Theodora, who also was called Irene, by whom he had a sonne, named Constantine the first, and dying whilest his sonne was yet young, left the regiment of the Empire, and gouernance of his young sonne to his wife Irene. These things were done in the Church about the yeere of our Lord 760. Note here I pray you in this processe of the story, that in the Churches of Asia, and Greece, there were no Images publiquely by the space of almost seven hundred yeeres. And there is no doubt but the primitive Church next the Apostles time was most pure. Note also, that when the contention began about Images, how of five Christian Emperours, who were the chiefe Magistrates by GODS Law to be obeyed, only one, which was Theodosius, who raigned but one yeere, held with Images. All the other Emperours, and all the learned men, and Bishops of the East Church, and that in assembled councels condemned them, besides the two Emperours before mentioned, Valens, and Theodosius the second, who were long before these times, who straightly forbad that any Images should be made. And universally after this time, all the Emperours of Greece (only Theodosius excepted) destroyed continually all Images. Now on the contrary part, note yee, that the Bishops of Rome, being no ordinary Magistrates appointed of GOD, out of their diocesse, but usurpers of Princes authority contrary to Gods Word, were the maintainers of Images against Gods Word, and stirrers up of sedition, and rebellion, and workers of continuall treason against their soueraigne Lords, contrary to Gods Law, and the ordinance of all humane Lawes, being not onely enemies to GOD, but also Rebels, and Traytours against their Princes. These be the first bringers in of Images openly into Churches. These be the maintayners of them in the Churches, and these be the meanes whereby they have maintayned them: to wit, conspiracy, treason, and rebellion against GOD, and their Princes.

Of *Irene*,

Now to proceede in the history, most worthy to be knowne. In the nonage of Constantine the first, the Empresse Irene his mother, in whose hands the regiment of the Empire remained, was governed much by the advice of Theodote Bishop, and Tharasius Patriarch of Constantinoble, who practised, and held with the Bishop of Rome in maintayning of Images most earnestly. By whose councell, and intreaty, the Empresse first most wickedly digged up the body of her father in Law Constantine the fift, and commanded it to be openly burned, and the ashes to be throwen into the Sea. Which example (as the constant report goeth) had like to have beene put in practice with Princes corses in our daies, had the authority of the holy father continued but a little longer. The cause why the Empresse Irene thus used her father in Law, was, for that hee, when he was alive, had destroyed Images, and had taken away the sumptuous ornaments of Churches, saying that Christ, whose Temples they were, allowed poverty, and not pearles, and precious Stones. Afterward

ward the ſayd Irene, at the perſwaſion of Adrian Biſhop of Rome, and Paul the Patriarch of Conſtantinople, and his ſucceſſour Tharaſius, aſſembled a councell of the Biſhops of Aſia, and Greece, at the City Nicea, where the Biſhop of Romes Legates, being preſidents of the councell, and ordring all things as they liſted, the councell which were aſſembled before under the Emperour Conſtantine the fifth, and had decreed that all Images ſhould be deſtroyed, was condemned as an hereticall councell, and aſſembly: And a decree was made, that Images ſhould be put up in all the Churches of Greece, and that honour, and worſhip alſo ſhould be given unto the ſayd Images. And ſo the Empreſſe ſparing no diligence in ſetting up of Images, nor coſt in decking them in all Churches, made Conſtantinople within a ſhort time altogether like Rome it ſelfe. And now you may ſee that come to paſſe which Biſhop Serenus feared, and Gregory the firſt forbad in vaine: to wit, that Images ſhould in no wiſe be worſhipped. For now not only the ſimple, and unwiſe (unto whom images, as the Scriptures teach, be ſpecially a ſnare) but the Biſhops, and learned men alſo, fall to idolatry by occaſion of images, yea, and make decrees, and Lawes for the maintainance of the ſame. So hard is it, and indeed impoſſible any long time to have images publikely in Churches, and Temples without idolatry, as by the ſpace of little more then one hundred yeeres betwixt Gregory the firſt, forbidding moſt ſtraightly the worſhipping of images, and Gregory the third, Paul, and Leo the third, Biſhops of Rome, with this councell commanding, and decreeing that images ſhould bee worſhipped, moſt evidently appeareth.

A decree that Images ſhould be worſhipped

Now when Conſtantine the young Emperour came to the age of twenty yeeres, he was daily in leſſe, and leſſe eſtimation. For ſuch as were about his mother, perſwaded her, that it was GODS determination that ſhe ſhould raigne alone, and not her ſonne with her. The ambitious woman believing the ſame, depriued her ſonne of all Imperiall dignity, & compelled all the men of warre, with their Captaines, to ſweare to her, that they would not ſuffer her ſonne Conſtantine to reigne during her life. With which indignity the young Prince being moued, recouered the regiment of the Empire unto himſelfe by force, and being brought up in true Religion in his fathers time, ſeeing the ſuperſtition of his mother Irene, and the idolatry commited by images, caſt downe, brake, and burned all the idols, and images that his mother had ſet up. But within a few yeeres after, Irene the Empreſſe taken againe into her ſonnes favour, after ſhee had perſwaded him to put out Nicephorus his uncles eyes, and to cut out the tongues of his foure other uncles, and to forſake his wife, and by ſuch meanes to bring him into hatred with all his ſubiects, now further, to declare that ſhe was no changeling, but the ſame woman that had before digged up, and burned her father in Lawes body, and that ſhee would bee as naturall a mother as ſhee had beene a kind daughter, ſeeing the images, which ſhee loued ſo well, and had with ſo great coſt ſet up daily deſtroyed by her ſonne the Emperour, by the helpe of certaine good companions depriued her ſonne of the Empire; And

firſt

first, like a kind, and loving mother, put out both his eyes, and layd him in prison, where after long, and many torments, she at the last most cruelly slew him.

In this history, loyned to Eutropius, it is written, that the Sunne was darkened by the space of xvii. daies most strangely, and dreadfully, and that all men sayd, that for the horriblenesse of that cruell, and unnaturall fact of Irene, and the putting out of the Emperours eyes, the Sunne had lost his light. But indeed, GOD would signifie by the darknesse of the Sunne, into what darknesse, and blindnesse of ignorance, and idolatry, Christendome should fall by the occasion of images, The bright Sunne of his eternall truth, and light of his holy Word, by the mysts, and blacke clouds of mens traditions being blemished, and darkned, as by sundry most terrible earthquakes that happened about the same time, GOD signified, that the quiet estate of true religion, should by such idolatry be most horribly tossed, and turmoyled. And here may you see what a gracious, and vertuous Lady this Irene was, how loving a neece to her husbands uncles, how kind a mother in Law to her sonnes wife, how loving a daughter to her father in Law, how naturall a mother to her owne sonne, and what a stout, and valiant Captaine the Bishops of Rome had of her, for the setting up, and mantenance of their idols or images. Surely, they could not have found a meeter patrone for the maintenance of such a matter, then this Irene, whose ambition, and desire of rule was insatiable, whose treason continually studied, and wrought, was most abominable, whose wicked, and unnaturall cruelty passed Medea, and Progne, whose detestable paricides have ministred matter to Poets to write their horrible tragedies.

And yet certaine Historiographers, who doe put in writing all these her horrible wickednesses, for love they had to images, which she maintayned, doe prayse her as a godly Empresse, and as sent from God. Such is the blindnesse of false superstition, if it once take possession in a mans mind, that it will both declare the vices of wicked Princes, and also commend them. But not long after, the sayd Irene being suspected to the princes, and Lords of Greece of treason, in alienating the Empire to Charles King of the Francons, and for practising a secret marriage betweene herselfe, and the sayd King, and being convicted of the same, was by the said Lords deposed, and deprived againe of the Empire, and carried into exile into the Iland Lesbos, where she ended her lewd life.

While these tragedies about images were thus working in Greece, the same question of the use of images in Churches began to bee moved in Spaine also. And at Eliberi, a notable City, now called Granate, was a councell of Spanish Bishops, and other learned men assembled, and there, after long deliberation, and debating of the matter, it was concluded at length by the whole councell, after this fort, in the 36 Article.

Another councell against Images.

We thinke that pictures ought not to be in Churches, lest that be honoured or worshipped which is painted on walles. And in the xli. Canon of that Councell it is thus written: We thought good to admonish the faythfull that as much, as in them lyeth, they suffer no images to be in

Doctours of the Councell against Images

their

their houſes, but if they feare any violence of their ſervants, at the leaſt let them keepe themſelues cleane, and pure from Images, if they doe not ſo, let them be accounted as none of the Church. Note here, I pray you, how a whole, and great Country in the Weſt, and South parts of Europe, neerer to Rome a great deale then to Greece in ſituation of place, doe agree with the Greekes againſt Images, and doe not only forbid them in Churches, but alſo in private houſes, and doe excommunicate them that doe the contrary: And another councell of the learned men of all Spaine alſo, called Concilium Toletanum Duodecimum, decreed, and determined likewiſe againſt Images, and Image-worſhippers. But when theſe decrees of the Spaniſh councell at Eliberi came to the knowledge of the Biſhop of Rome, and his adherents, they feared leſt all Germany alſo would decree againſt Images, and forſake them, thought to prevent the matter, and by the conſent, and helpe of the Prince of Francons (whoſe power was then moſt great in the Weſt part of the world) aſſembled a councell of Germans at Frankford, and there procured the Spaniſh councell againſt Images afore mentioned, to bee condemned by the name of the Fœlician hereſie, (for that Fælix Biſhop of Aquitania was chiefe in that councell,) and obtained that the acts of the ſecond Nicene councell, aſſembled by Irene (the holy Empreſſe whom ye heard of before) and the ſentence of the Biſhop of Rome for images, might be received. For much after this ſort doe the papiſts report of the hiſtory of the councell of Frankford. Notwithſtanding the booke of Carolus Magnus his owne writing, as the title ſheweth, which is now put in print, and commonly in mens hands, ſheweth the iudgment of that Prince, and of the whole councell of Frankford alſo, to be againſt Images, and againſt the ſecond councell of Nice aſſembled by Irene for Images, and calleth it an arrogant, fooliſh, and ungodly councell, and declareth the aſſembly of the councell of Frankford, to have beene directly made, and gathered againſt that Nicene councell, and the errours of the ſame. So that it muſt needs follow, that eyther there were in one Princes time two councels aſſembled at Frankeford, on contrary to the other, which by no hiſtory doth appeare., or elſe that after their cuſtome, the Popes, & Papiſts have moſt ſhamefully corrupted the councell, as their manner is to handle, not only Councels, but alſo all hiſtories, and writings of the old Doctours, falſifying, and corrupting them for the maintenance of their wicked, and ungodly purpoſes, as hath in times of late come to light, and doth in our daies more, and more continually appeare moſt evidently. Let the forged gift of Conſtantine, & the notable attempt to falſifie the firſt Nicene councell for the Popes Supremacy, practiſed by Popes in Saint Auguſtines time bee a witneſſe hereof: which practice indeed had then taken effect, had not the diligence, and wiſedome of S. Auguſtine, and other learned, and godly Biſhops in Affrick, by their great labour, and charges alſo, reſiſted, and ſtopped the ſame. Now to come towards an end of this hiſtory, and to ſhew you the principall poynt that came to paſſe by the maintenance of images. Whereas from Conſtantinus Magnus time untill this day, all authority imperiall, and

Yet another councell againſt images.

The forged gift of *Conſtantine*, &c.

Nicene councell like to be falſified.

and Princely dominion of the Empire of Rome, remayned continually in the right, and possession of the Emperours, who had their continuance, and seate Imperiall at Constantinople the City royall. Leo the third, then Bishop of Rome, seeing the Greeke Emperours so bent against his gods of Gold, and Silver, Timber, and Stone, and having the King of the Francons or Frenchmen, named Charles, whose power was exceeding great in the West Countries, very applyable to his minde, for causes hereafter appearing, under the pretence that they of Constantinople were for that matter of images under the Popes ban, and curse, and therefore unworthy to be Emperours, or to beare rule, and for that the Emperours of Greece being farre off, were not ready at a becke to defend the Pope against the Lumbards his enemies, and other with whom hee had variance: this Leo the third, I say, attempted a thing exceeding strange, and unheard of before, and of uncreditable boldnesse, and presumption: For he by his Papall authority doth translate the governement of the Empire, and the Crowne, and name Imperiall, from the Greekes, and giveth it unto Charles the great, King of the Francons, not without the consent of the forenamed Irene, Empresse of Greece, who also sought to be ioyned in marriage with the said Charles. For the which cause the sayd Irene was by the Lords of Greece deposed, & banished, as one that had betrayed the Empire, (as ye before have heard.) And the said princes of Greece did, after the deprivation of the said Irene, by common consent, elect, and create (as they alwaies had done) an Emperour named Nicephorus, whom the Bishop of Rome, and they of the West would not acknowledge for their Emperour; For they had already created them another: and so there became two Emperours. And the Empire which was before one, was divided into two parts, upon occasion of idols, and images, and the worshipping of them: even as the kingdome of the Israelites was in old time, for the like cause of idolatry divided in King Roboam his time. And so the Bishop of Rome, having the favour of Charles the great by this meanes assured to him, was wondrously inhaunced in power, and authority, and did in all the West Church (especially in Italy) what he lust, where images were set up, garnished, and worshipped of all sorts of men. But Images were not so fast set up, and so much honoured in Italy, and the West: but Nicephorus Emperour of Constantinople, and his successours Scauratius, the two Michaels, Leo, Theophilus, and other Emperours their successours in the Empire of Greece, continually pulled them downe, brake them, burned them, and destroyed them as fast. And when Theodorus Emperour would at the Councell of Lions have agreed with the Bishop of Rome, and have set up images, he was by the Nobles of the Empire of Greece deprived, and another chosen in his place, and so rose a ielousie, suspition, grudge, hatred, and enmity betweene the Christians, and Empires of the East countries, and West, which could never bee quenched nor pacified. So that when the Saracens first, and afterward the Turkes, invaded the Christians, the one part of Christendome would not helpe the other. By reason whereof at the last, the noble

These things were done about the 803 yeere of our Lord.

Or Scauratius,

ble Empire of Greece, and the City imperiall Conſtantinople, was loſt, and is come into the hands of the Infidels, who now have overrunne almoſt all Chriſtendome, and poſſeſſing paſt the middle of Hungary, which is part of the Weſt Empire, doe hang over all our heads, to the utter danger of all Chriſtendome.

Thus we ſee what a ſea of miſchiefes the mainteance of Images hath brought with it, what an horrible Schiſme betweene the Eaſt, and the Weſt Church, what an hatred betweene one Chriſtian, and another, Councels againſt Councels, Church againſt Church, Chriſtians againſt Chriſtians, Princes againſt Princes, rebellions, treaſons, unnaturall, and moſt cruell murthers, the daughter digging up, and burning her father the Emperours body, the mother for love of Idols, moſt abominably murthering her owne ſonne, being an Emperour, at the laſt, the tearing in ſunder of Chriſtendome, and the Empire into two pieces, till the Infidels, Sarazens, and Turkes, common enemies to both parts, have moſt cruelly vanquiſhed, deſtroyed, and ſubdued the one part, the whole Empire of Greece, Aſia the leſſe, Thracia, Macedonia, Epirus, and many other great, and goodly Countries, and Provinces, and have wonne a great piece of the other Empire, and put the whole in dreadfull feare, and moſt horrible danger. For it is not without a iuſt, and great cauſe to be dread, leſt as the Empire of Rome was even for the like cauſe of Images, and the worſhipping of them torne in pieces, and divided, as was for Idolatry the Kingdome of Iſrael in old time divided: ſo like punniſhment, as for the like offence fell upon the Iewes, will alſo light upon us: that is, leſt the cruell tyrant, and enemy of our Common-wealth, and Religion, the Turke, by GOD'S iuſt vengeance, in like wiſe, partly murther, and partly lead away into captivity us Chriſtians, as did the Aſſyrian, and Babilonian Kings murther, and lead away the Iſraelites, and leſt the Empire of Rome, and Chriſtian Religion be ſo utterly brought under foote, as was then the Kingdome of Iſrael, and true Religion of GOD, whereunto the matter already (as I have declared) ſhrewdly enclineth on our part, the greater part of Chriſtendome within leſſe then three hundred yeeres ſpace, being brought into captivity, and moſt miſerable thraldome under the Turke, and the noble Empire of Greece cleane everted. Whereas if the Chriſtians, divided by theſe Image matters, had holden together, no Infidels, and miſcreants could thus have prevailed againſt Chriſtendome. And all this miſchiefe, and miſery, which we have hitherto fallen into, doe we owe to our mighty gods of gold, & ſilver, ſtocke, and ſtone, in whoſe helpe, and defence (where they cannot helpe themſelues) we have truſted ſo long, untill our enemies the Infidels have overcome, and overrunne us almoſt altogether. A iuſt reward for thoſe that have left the mighty living GOD, the Lord of hoſts, and have ſtooped, and given the honour due to him, to dead blocks, and ſtocks, who have eyes, and ſee not, feete, and cannot goe, &c. and are curſed of GOD, and all they that make them, and that put their truſt in them.

Thus you understand (welbeloved in our Saviour Christ) by the iudgment of the old learned, and godly Doctours of the Church, and by ancient histories Ecclesiasticall agreeing to the verity of GODS Word alleaged out of the old Testament, and the new, that Images, and Image-worshipping were in the Primitive Church (which was most pure, and uncorrupt) abhorred, and detested, as abominable, and contrary to true Christian Religion. And that when Images began to creepe into the Church, they were not only spoken, and written against by godly, and learned Bishops, Doctours, and Clarkes, but also condemned by whole Councels of Bishops, and learned men assembled together, yea, the sayd Images by many Christian Emperours, and Bishops were defaced, broken, and destroyed, and that above seven hundred, and eight hundred yeeres agoe, and that therefore it is not of late daies (as some would beare you in hand) that Images, and Image-worshipping have beene spoken, and written against. Finally, you have heard what mischiefe, and misery hath by the occasion of the sayd Images fallen upon whole Christendome, besides the losse of infinite soules, which is most horrible of all. Wherefore let us beseech GOD, that we, being warned by his holy Word, forbidding all Idolatry, and by the writing of old godly Doctours, and Ecclesiasticall histories written, and preserved by GODS ordinance for our admonition, and warning, may flee from all Idolatry, and so escape the horrible punnishment, and plagues, as well worldly, as everlasting, threatned for the same: which GOD our heavenly Father grant us, for our only Saviour, and Mediatour, Jesus Christs sake. AMEN.

THE

The third part of the Homily against Images, and the worshipping of them, containing the confutation of the principall arguments which are used to be made for the maintenance of Images. Which part may serue to instruct the Curates themselues, or men of good vnderstanding.

NOw yee haue heard how plainly, how vehemently, and that in many places, the word of God speaketh against not only Idolatry, and worshipping of Images, but also against Idols, and Images themselues: (I meane alwaies thus herein, in that we be stirred, and prouoked by them to worship them, and not as though they were simply forbidden by the new Testament, without such occasion, and danger:) And yee haue heard likewise out of Histories Ecclesiasticall, the beginning, proceeding, and successe of Idolatry by Images, and the great contention in the Church of Christ about them: to the great trouble, and decay of Christendome: and withall yee haue heard the sentences of old ancient Fathers, and godly learned Doctours, and Bishops, against Images, and Idolatry, taken out of their owne writings. It remayneth, that such reasons as be made for the maintenance of Images, and excessiue paynting, guilding, and decking aswell of them, as of the Temples or Churches, also be answered, and confuted, partly by application of some places before alledged, to their reasons, and partly, by otherwise answering the same. Which part hath the last place in this Treatise, for that it cannot be well understood of the meaner sort, nor the arguments of Image-maintayners, can without prolixity too much teadious, be answered without the knowledge of the Treatise going before. And although diuers things before mentioned, be here rehearsed againe: yet this repetition is not superfluous, but in a manner necessary, for that the simple sort cannot else understand how the foresayd places are to be applyed to the arguments of such as doe maintaine Images, wherewith otherwise they might be abused.

First, it is alleadged by them that maintayne Images, that all lawes, prohibitions, and curses, noted by us out of the holy Scripture, and sentences of the Doctours also by us alleadged against Images, and the worshipping of them, appertaine to the Idols of the Gentiles or Pagans, as the Idoll of Iupiter, Mars, Mercury, &c. and not to our Images of GOD, of Christ, and his Saints. But it shall be declared both by GODS word, and the sentences of the ancient Doctours, and iudgment of the Primi-

tive Church, that all Images, aſwell ours, as the Idols of the Gentiles, be forbidden, and unlawfull, namely, in Churches, and Temples. And firſt this is to be replyed out of GODS Word, that the Images of God the Father, the Sonne, and the Holy Ghoſt, eyther ſeverally, or the Images of the Trinity, which we had in every Church, be by the Scriptures expreſſely, and directly forbiden, and condemned, as appeareth by theſe

Deut. 4. places: The Lord ſpake unto you out of the middle of fire, you heard the voyce or ſound of his words, but you did ſee no forme or ſhape at all, leſt peradventure you being deceived, ſhould make to your ſelfe any graven Image or likeneſſe: and ſo forth, as is at large rehearſed in the firſt part of this Treatiſe againſt Images. And therefore in the old Law, the middle of the Propitiatory, which repreſented Gods ſeate, was empty, leſt any ſhould take occaſion to make any ſimilitude or likeneſſe of him.

Eſay 40. Eſaias, after he hath ſet forth the incomprehenſible Maieſty of GOD, he asketh, To whom then will yee make God like? or what ſimilitude will yee ſet up unto him? Shall the Carver make him a carved Image? and ſhall the Goldſmith cover him with gold, or caſt him into a forme of ſilver plates? And for the poore man, ſhall the Image-maker frame an Image of Timber, that he may have ſomewhat to ſet up alſo? And after this he cryeth out: O wretches, heard yee never of this? Hath it not beene preached to you ſinnce the beginning, how by the creation of the world, and the greatneſſe of the worke, they might underſtand the Maieſty of GOD the Maker, and Creatour of all, to be greater then that it could be expreſſed or ſet forth in any Image or bodily ſimilitude? Thus farre the Prophet Eſaias, who from the xliiii. chapter, to the xlix. entreateth in a manner of no other thing. And S. Paul in the Acts of the Apoſtles

Acts 17. evidently teacheth the ſame, that no ſimilitude can be made unto God, in gold, ſilver, ſtone, or any other matter. By theſe, and many other places of Scripture it is evident, that no Image eyther ought or can be made unto God. For how can God, a moſt pure Spirit, whom man never ſaw, be expreſſed by a groſſe bodily, and viſible ſimilitude? How can the infinite Maieſty, and greatneſſe of GOD, incomprehenſible to mans minde, much more not able to be compaſſed with the ſence, be expreſſed in a ſmall, and little Image? How can a dead, and dumbe Image expreſſe the living God? What can an Image, which when it is fallen, cannot riſe up agine, which can neyther helpe his friends, nor hurt his enemies, expreſſe of the moſt puiſſant, and mighty God, who alone is able to reward his friends, and to deſtroy his enemies everlaſtingly? A man might

Habac. 2. iuſtly cry with the Prophet Habacuc, Shall ſuch Images inſtruct or teach any thing right of God: or ſhall they become Doctours? Wherefore men that have made an Image of God, whereby to honour him, have thereby diſhonoured him moſt highly, diminiſhed his Maieſty, ble-

Rom. 1. miſhed his glory, and falſifyed his truth. And therefore S. Paul ſayth, that ſuch as have framed any ſimilitude or Image of God like a mortall man, or any other likeneſſe, in timber, ſtone, or other matter, have changed his truth into a lie. For both they thought it to be no longer that which it was, a ſtocke, or a ſtone, and tooke it to be that which it was

not,

not,as,GOD,or an Image of GOD. Wherefore an Image of God, is not only a lie, but a double lie alſo. But the divell is a lyer, and the father of lies: wherefore the lying Images which be made of GOD, to his great diſhonour, and horrible danger of his people, came from the devill. Iohn 8.

Wherefore they be convict of fooliſhneſſe,and wickednеſſe in making of Images of GOD, or the Trinity: for that no Image of GOD ought or can be made, as by the Scriptures, and good reaſon evidently appeareth: yea, and once to deſire an Image of GOD, commeth of infidelity, thinking not GOD to be preſent, except they might ſee ſome ſigne or Image of him, as appeareth by the Hebrewes in the wildernеſſe willing Aaron to make them gods whom they might ſee goe before them. Where they obiect, that ſeeing in Eſaias, and Daniel be certaine deſcriptions of GOD,as ſitting on a high ſeate, &c. Why may not a paynter likewiſe ſet him forth in colours to be ſeene, as it were a Iudge ſitting in a throne, aſwell as he is deſcribed in writing by the Prophets, ſeeing that Scripture or writing,and picture, differ but a little: Firſt, it is to be anſwered, that things forbidden by Gods Word,as paynting of Images of GOD, and things permitted of GOD, as ſuch deſcriptions uſed of the Prophets, be not all one: neyther ought, nor can mans reaſon (although it ſhew never ſo goodly) prevaile any thing againſt GODS expreſſe Word,and plaine Statute-Law, as I may well terme it. Furthermore, the Scripture,although it have certaine deſcriptions of GOD,yet if you read on forth,it expoundeth it ſelfe,declaring that GOD is a pure Spirit,infinite, who repleniſheth Heaven, and Earth, which the picture doth not,nor expoundeth it ſelfe,but rather when it hath ſet GOD forth in a bodily ſimilitude, leaveth a man there, and will eaſily bring one into the hereſie of the Anthropomorphites,thinking GOD to have hands,and feete, and to ſit as a man doth: which they that doe (ſayth S. Auguſtine in his booke de fide & ſimbolo cap.7.) fall into that ſacriledge which the Apoſtle deteſteth,in thoſe who have changed the glory of the incorruptible GOD, into the ſimilitude of a corruptible man. For it is wickednеſſe for a Chriſtian to erect ſuch an Image to GOD in a Temple,and much more wickednеſſe to erect ſuch a one in his heart by believing of it. But to this they reply, that this reaſon notwithſtanding, Images of Chriſt may be made,for that he tooke upon him fleſh, and became man. It were well that they would firſt grant, that they have hitherto done moſt wickedly in making, and maintayning of Images of GOD, and of the Trinity in every place, whereof they are by force of GODS Word,and good reaſon convicted: and then to deſcend to the tryall for other Images.

Now concerning their obiection, that an Image of Chriſt may be made, the anſwer is eaſie. For in GODS Word,and Religion,it is not only required whether a thing may be done or no: but alſo whether it be lawfull,and agreeable to GODS Word to be done, or no. For all wickednеſſe may be, and is daily done, which yet ought not to be done. And the words of the reaſons above alledged out of the Scriptures are, that Images neyther ought, nor can be made unto GOD. Wherefore to re-

ply that Images of Christ may be made, except withall it be proved, that it is lawfull for them to be made, is, rather then to hold ones peace, to say somewhat, but nothing to the purpose. And yet it appeareth that no Image can be made of Christ, but a lying Image (as the Scriptures peculiarly called Images lies) for Christ is GOD, and man. Seeing therefore that for the Godhead, which is the most excellent part, no Images can be made, it is falsely called the Image of Christ. Wherefore Images of Christ be not only defects, but also lies. Which reason serveth Rom. 1, also for the Images of Saints, whose soules, the most excellent parts of them, can by no Images be presented, and expressed, Wherefore, they be no Images of Saints, whose soules raigne in ioy with GOD, but of the bodies of Saints, which as yet lie putrified in the graves. Furthermore, no true Image can be made of Christs body, for it is unknowne now of what forme, and countenance he was. And there be in Greece, and at Rome, and in other places, divers Images of Christ, and none of them like to other, and yet every of them affirmeth, that theirs is the true, and lively Image of Christ, which cannot possible be. Wherefore, as soone as an Image of Christ is made, by, and by is a lie made of him, which by GODS Word is forbidden. Which also is true of the Images of any Saints of antiquity, for that it is unknowne of what forme, and countenance they were. Wherefore seeing that Religion ought to be grounded upon truth, Images which cannot be without lies, ought not to be made, or put to any use of Religion, or to be placed in Churches, and Temples, places peculiarly appointed to true Religion, and service of GOD. And thus much, that no true Image of GOD, our Saviour Christ, or his Saints can be made: wherewithall is also confuted that their allegation, that Images be the Laymens bookes. For it is evident by that which is afore rehearsed, that they teach nothing of God, of our Saviour Christ, and of his Saints, but lies, and errours. Wherefore eyther they be no bookes, or if they be, they be false, and lying bookes, the teachers of all errour.

And now if it should be admitted, and granted, that an Image of Christ could truely be made, yet it is unlawfull that it should be made, yea, or that the Image of any Saint should be made, specially to be set up in Temples, to the great, and unavoydable danger of Idolatry, as hereafter shall be proved. And first concerning the Image of Christ, that though it might be had truely, yet it were unlawfull to have it in Churches publikely, it is a notable place in Irenæus, who reproved the Heretickes called Lib. 1, cap. 24, Gnostici, for that they carried about the Image of Christ, made truly after his owne proportion in Pilates time (as they sayd) and therefore more to be esteemed, then those lying Images of him which we now have. The which Gnostici also used to set garlands upon the head of the sayd Image to shew their affection to it. But to goe to Gods Word. Be not, I pray you the words of the Scriptures plaine: Beware lest thou being *Levit 26,* deceived, make to thy selfe (to say, to any use of Religion) any graven *Deut. 5,* Image, or any similitude of any thing, &c. And curled be the man that *Similitudo,* maketh a graven or molten Image, abomination before the Lord, &c. Be *Sculptile,* not *Fusile,*

not our Images ſuch? Be not our Images of Chriſt, and his Saints, either carved or molten, or caſt, or ſimilitudes of men, and women? It is happy that we have not followed the Gentiles in making of Images of beaſt, fiſhes, and vermines alſo. Notwithſtanding, the Image of an Horſe, as alſo the Image of the Aſſe that Chriſt rod on, have in divers places beene brought into the Church, and Temple of God. And is not that which is written in the beginning of the Lords moſt holy Law, and daily read unto you, moſt evident alſo: Thou ſhalt not make any likeneſſe of any thing in Heaven above, in Earth beneath, or in the Water under the Earth, &c. Could any more be forbidden, and ſayd, then this: eyther of the kinds of Images, which be eyther carved, molten, or otherwiſe ſimilitudes: or of things whereof Images are forbidden to be made: Are not all things eyther in Heaven, Earth, or Water under the Earth: And be not our Images of Chriſt, and his Saints likeneſſes of things in Heaven, Earth, or in the Water: if they continue in their former anſwer, that theſe prohibitions concerne the Idols of the Gentiles, and not our Images: Firſt, that anſwer is already confuted, concerning the Images of God, and the Trinity at large, and concerning the Images of Chriſt alſo, by Irenæus. And that the Law of God is likewiſe to be underſtood againſt all our Images, aſwell of Chriſt, as his Saints, in Temples, and Churches, appeareth further by the iudgment of the old Doctours, and the Primitive Church. Epiphanius renting a paynted cloth, wherein was the picture of Chriſt, or of ſome Saints, affirming it to be againſt our Religion, that any ſuch Image ſhould be had in the Temple or Church (as is before at large declared) iudged that not only Idols of the Gentiles, but that all Images of Chriſt, and his Saints alſo, were forbidden by Gods Word, and our Religion. Lactantius affirming it to be certaine that no true Religion can be where any Image or picture is (as is before declared) iudged that aſwell all Images, and pictures, as the Idols of the Gentiles were forbidden, elſe would he not ſo generally have ſpoken, and pronouced of them. And Saint Auguſtine (as is before alleadged) greatly alloweth M. Varro, affirming that Religion is moſt pure without Images: and ſayth himſelfe, Images be of more force to crooke an unhappy ſoule, then to teach, and inſtruct it. And he ſayth further, Every child, yea every beaſt knoweth that it is not GOD that they ſee. Wherefore then doth the Holy Ghoſt ſo often monish us of that which all men know: Whereunto Saint Auguſtine anſwereth thus: For (ſayth he) when Images are placed in Temples, and ſet in honourable ſublimity, and begin once to be worſhipped, forthwith breedeth the moſt vile affection of errour. This is Saint Auguſtines iudgment of Images in Churches, that by, and by they breed errour, and Idolatry. The Chriſtian Emperours, the learned Biſhops, all the learned men of Aſia, Greece, and Spaine, aſſembled in Councels at Conſtantinople, and in Spaine, ſeven, and eight hundred yeeres agoe, and more, condemning, and deſtroying all Images, aſwell of Chriſt, as of the Saints, ſet up by the Chriſtians (as is before at large declared) teſtifie, that they underſtood Gods Word ſo, that it forbade our Images, aſwell as the Idols of the Gentiles.

Deut. 27.

Exod. 20.

Lib. 4, cap 3, de civit. dei. in Pſalme 36, and 113.

And

Sap. 14. And as it is written, Sap. 14. that Images were not from the beginning, neyther shall they continue to the end: so were they not in the beginning in the Primitive Church, GOD grant they may in the end be destroyed. For all Christians in the Primitive Church, as Origen against Celsus, Cyprian also, and Arnobius doe testifie, were sore charged, and complayned on, that they had no Altars nor Images. Wherefore did they not (I pray you) conforme themselues to the Gentiles in making of Images, but for lacke of them sustayned their heavy displeasure, if they had taken it to be lawfull by GODS Word to have Images? It is evident therefore that they tooke all Images to be unlawfull in the Church or Temple of GOD, and therefore had none (though the Gentiles therefore were most highly displeased) following this rule, We must obey GOD rather then men. And Zephirus in his notes upon the Apology of Tertullian, gathereth, that all his vehement perswasion should be but cold, except we know this once for all, that Christian men in his time did most hate Images, with their ornaments. And Irenæus (as is above declared) reproveth the Heretickes called Gnostici, for that they carried about the Image of Christ. And therefore the Primitive Church, which is specially to be followed as most incorrupt, and pure, had publiquely in Churches neither Idols of the Gentiles, nor any other Images, as things directly forbidden by GODS Word. And thus it is declared by GODS Word, the sentences of the Doctours, and the iudgment of the Primitive Church, which was most pure, and syncere, that all Images, aswell ours, as the Idols of the Gentiles, be by GODS Word forbidden, and therefore unlawfull, specially in Temples, and Churches.

Origen cont. Celsum, lib. 4, & 8, *Ciprianus* contra *Demetrium*,

Acts 5,

Now if they (as their custome is) flee to this answere, that GODS Word forbiddeth not absolutely all Images to be made, but that they should not be made to be worshipped, and that therefore we may have Images, so we worship them not, for that they be things indifferent, which may be abused or well used. Which seemeth also to be the iudgment of Damascene, and Gregorie the first, as is above declared. And this is one of their chiefe allegations for the maintenance of Images, which have beene alleadged since Gregorie the first his time.

Damas. lib. 4, de fide orth. cap. 17, *Grego.* in epist. ad Serenum massil,

Well, then we be come to their second allegation, which in part we would not sticke to grant them. For we are not so superstitious or scrupulous that we doe abhorre eyther flowers wrought in Carpets, Hangings, and other Arasse, eyther Images of Princes printed or stamped in their Coynes, which when Christ did see in a Roman Coyne, we read not that he reprehended it, neyther doe we condemne the arts of paynting, and Image-making, as wicked of themselues. But we would admit, and grant them, that Images used for no Religion, or superstition rather, we meane Images of none worshipped, nor in danger to be worshipped of any, may be suffered. But Images placed publiquely in Temples, cannot possibly be without danger of worshipping, and Idolatry: wherefore they are not publiquely to be had or suffered in Temples, and Churches. The Iewes, to whom this Law was first given (and yet

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being a morall Commandement, and not ceremoniall, as all Doctours interpret it, bindeth us alwell as them) the Iewes I ſay, who ſhould have the true ſence, and meaning of GODS Law ſo peculiarly given unto them, neyther had in the beginning any Images publiquely in their Temple (as Origine, and Ioſephus at large declare) neyther after the reſtitution of the Temple, would by any meanes conſent to Herod, Pilate, or Petronius, that Images ſhould be placed only in the Temple at Ieruſalem, although no worſhipping of Images was required at their hands: but rather offred themſelues to the death, then to aſſent that Images ſhould once be placed in the Temple of GOD, neyther would they ſuffer any Image-maker among them And Origen added this cauſe, leſt their minds ſhould be plucked from GOD, to the contemplation of earthly things. And they are much commended for his earneſt zeale, in maintayning of GODS honour, and true Religion. And truth it is, that Iewes, and Turkes, who abhorre Images, and Idols, as directly forbidden by GODS word, will never come to the truth of our Religion, whiles the ſtumbling-blockes of Images remaine amongſt us, and lie in their way. If they obiect yet the brazen Serpent which Moſes did ſet up, or the Images of the Cherubims, nor any other Images which the Iewes had in their Temple, the anſwere is eaſie. We muſt in Religion obey Gods generall Law, which bindeth all men, and not follow examples of particular diſpenſation, which be no warrants for us: elſe we may by the ſame reaſon reſume circumciſion, and ſacrificing of beaſt, and other rites permitted to the Iewes. Neyther can thoſe Images of Cherubim, ſet in ſecret where no man might come nor behold, be any example for our publique ſetting up of Images in Churches, and Temples. But to let the Iewes goe: Where they ſay that Images, ſo they be not worſhipped, as things indifferent, may be tolerable in Temples, and Churches: We inferre, and ſay for the adverſative, that all our Images of GOD, our Saviour Chriſt, and his Saints, publiquely ſet up in Temples, and Churches, places peculiarly appoynted to the true worſhipping of GOD, be not things indifferent, nor tolerable: but againſt GODS Law, and Commandement, taking their owne interpretation, and expoſition of it. Firſt, for that all Images, ſo ſet up publiquely, have beene worſhipped of the unlearned, and ſimple ſort, ſhortly after they had beene publiquely ſo ſet up, and in concluſion, of the wiſe, and learned alſo. Secondly, for that they are worſhipped in ſundry places now in our time alſo, And thirdly, for that it is impoſſible that Images of God, Chriſt, or his Saints can be ſuffered (eſpecally in Temples, and Churches) any while or ſpace, without worſhipping of them: and that Idolatry, which is moſt abominable before God, cannot poſſibly be eſcaped, and avoyded, without the aboliſhing, and deſtruction of Images, and Pictures in Temples, and Churches, for that Idolatry is to Images, ſpecially in Temples, and Churches, an inſeparable accident (as they terme it) ſo that Images in Churches, and Idolatry, goe alwayes both together, and that therefore the one cannot be avoyded, except the other (ſpecially in all publique

Origen. cont. Celſum, lib. 4. *Ioſeph.* antiq. lib. 17, cap. 8, lib. 18, cap. 1, lib. 18, cap. 15.

places

places) be destroyed. Wherefore, to make Images, and publikely to set them up in the Temples, and Churches, places appoynted peculiarly to the service of GOD, is to make Images to the use of religion, and not only against this precept, Thou shalt make no manner of Images: but against this also, thou shalt not bow downe to them, nor worship them. For they being set up, have beene, be, and ever will be worshipped. And the full proofe of that which in the beginning of the first part of this Treaty was touched, is here to be made, and performed: To wit, that our Images, and Idols of the Gentiles be all one, aswell in the things themselues, as also in that our Images have beene before, be now, and ever will be worshipped, in like forme, and manner, as the Idols of the Gentiles were worshipped, so long as they be suffered in Churches, and Temples. Whereupon it followeth, that our Images in Churches have beene, be, and ever will be, none other but abominable Idols, and be therefore no things indifferent. And every of these parts shall be proved in order, as hereafter followeth. And first, that our Images, and the Idols of the Gentiles be all one concerning themselues is most evident, the matter of them being gold, silver, or other metall, stone, wood, clay, or playsters, as were the Idols of the Gentiles, and so being eyther moulten or cast, eyther carved, graven, hewne, or otherwise formed, and fashioned after the similitude, and likenesse of man or woman, be dead, and dumbe workes of mans hands, having mouthes, and speake not: eyes, and see not: hands, and feele not: feete, and goe not, and so aswell in forme as matter, be altogether like the Idols of the Gentiles. Insomuch that all the titles which be given to the Idols in the Scriptures, may be verified of our Images. Wherefore, no doubt but the like curses which are mentioned in the Scriptures, will light upon the makers, and worshippers of them both. Secondly, that they have beene, and be worshipped in our time, in like forme, and manner as were the Idols of the Gentiles, is now to be proved. And for that Idolatry standeth chiefly in the minde, it shall in this part first be proved, that our Image-maintayners have had, and have the same opinions, and iudgment of Saints, whose Images they have made, and worshipped, as the Gentiles Idolaters had of their gods. And afterwards shall be declared, that our Image-maintayners, and worshippers have used, and use the same outward rites, and manner of honouring, and worshipping their Images, as the Gentiles did use before their Idols, and that therefore they commit Idolatry, as well inwardly, and outwardly, as did the wicked Gentiles Idolaters.

Simulachra gentium, Argentum & aurum, Fusile, Similitudo, Sculptile. Similichrum opera manuum hominum.

And concerning the first part of the Idolatrous opinions of our Image-maintayners. What I pray you be such Saints with us, to whom we attribute the defence of certaine Countries, spoyling GOD of his due honour herein, but Dij tutelares of the Gentiles Idolaters? Such as were Belus to the Babylonians, and Assyrians, Osiris, and Isis to the Egyptians, Vulcane to the Lemnians, and to such other. What be such Saints to whom the safegard of certaine Cities are appoynted, but Dij presides, with the Gentiles Idolaters? Such as were at Delphos Apollo, at Athens

Dij tutelares,

Dij præsides.

thens Minerva, at Carthage Iuno, at Rome Quirinus, &c. What be ſuch Saints, to whom, contrary to the uſe of the Primitive Church, Temples, and Churches be builded, and Altars erected, but Dii Patroni, of the Gentiles Idolaters? Such as were in the Capitoll Iupiter, in Paphus Temple Venus, in Epheſus Temple Diana, and ſuch like. Alas, we ſeeme in thus thinking, and doing, to have learned our Religion not out of GODS Word, but out of the Pagan Poets, who ſay, Exceſſere omnes adytis, ariſque relictis, Dii quibus imperium hoc ſteterat, &c. That is to ſay, All the gods by whoſe defence this Empire ſtood, are gone out of the Temples, and have forſaken their Altars. And where one Saint hath Images in divers places, the ſame Saint hath divers names thereof moſt like to the Gentiles. When you heare of our Lady of Walſingham, our Lady of Ipſwich, our Lady of Wilſdon, and ſuch other: what is it but an imitation of the Gentiles Idolaters? Diana Agrotera, Diana Coriphea, Diana Epheſia, &c. Venus Cypria, Venus Paphia, Venus Gnidia. Whereby is evidently meant, that the Saint for the Image ſake, ſhould in thoſe places, yea, in the Images themſelues, have a dwelling, which is the ground of their Idolatry. For where no Images be, they have no ſuch meanes. Terrentius Varro ſheweth, that there were three hundred Iupiters in his time: there were no fewer Venetes, and Dianæ: we had no fewer Chriſtophers, Ladies, and Mary Magdalens, and other Saints. Oenomaus, and Heſiodus ſhew, that in their time there were thirty thouſand gods. I thinke we had no fewer Saints, to whom we gave the honour due to GOD. And they have not only ſpoyled the true living GOD of his due honour, in Temples, Cities, Countreyes, and Lands, by ſuch devices, and inventions as the Gentiles Idolaters have done before them: but the Sea, and waters have as well ſpeciall Saints with them, as they had had gods with the Gentiles, Neptune, Triton, Nereus, Caſtor, and Pollux, Venus, and ſuch other. In whoſe places be come Saint Chriſtopher, Saint Clement, and divers other, and ſpecially our Lady, to whom ſhipmen ſing Aue maris ſtella. Neither hath the fire eſcaped the Idolatrous inventions. For inſtead of Vulcan, and Veſta, the Gentiles gods of the fire, our men have placed Saint Agatha, and make letters on her day for to quench fire with. Every Artificer, and profeſſion hath his ſpeciall Saint, as a peculiar god. As for example, Schollers have S. Nicholas, and S. Gregory, Paynters S. Luke, neyther lacke ſouldiers their Mars, nor lovers their Venus, among Chriſtians. All diſeaſes have their ſpeciall Saints, as gods the curers of them. The pockes S. Roche, the falling evill Saint Cornelis, the tooth-ache S. Appolin, &c. Neyther doe beaſts, and cattell lacke their gods with us, for S. Loy is the horſeleech, and S. Anthony the ſwineheard, &c. Where is GODS providence, and due honour in the meane ſeaſon: who ſayth, The Heavens be mine, and the Earth is mine, the whole world, and all that in it is, I doe give victory, and I put to flight: of me be all counſels, and helpe, &c. Except I keepe the City, in vaine doth he watch that keepeth it, thou Lord ſhalt ſave both men, and beaſts. But we have left him neither Heaven, nor Earth, nor Water, nor Countrey, nor City, peace nor warre

Dij patrohi.

to rule, and governe, neyther men, nor beasts, nor their diseases to cure, that a godly man might iustly for zealous indignation cry out, O Heaven, O Earth, and Seas, what madnesse, and wickednesse against GOD are men fallen into? What dishonour doe the creatures to their Creator, and maker: and if we remember GOD sometime, yet because we doubt of his ability or will to helpe, we ioyne to him another helper as if he were a nowne Adiective, using these sayings: Such as learne, GOD, and Saint Nicholas be my speed: such as neeze, GOD helpe, and Saint Iohn; to the horse, GOD, and Saint Loy save thee. Thus are we become like Horses, and Mules, which have no understanding. For, is there not one GOD only, who by his power, and wisedome made all things, and by his providence governeth the same? and by his goodnesse maintayneth, and saveth them? Be not all things of him, by him, and through him? Why dost thou turne from the Creator, to the creatures? This is the manner of the Gentiles Idolaters: but thou art a Christian, and therefore by Christ alone hast accesse to GOD the Father, and helpe of him only. These things are not written to any reproch of the Saints themselues, who were the true servants of GOD, and did give all honour to him, taking none unto themselues, and are blessed soules with GOD: but against our foolishnesse, and wickednes, making of the true servants of GOD, false gods, by attributing to them the power, and honour which is GODS, and due to him only. And for that we have such opinions of the power, and ready helpe of Saints, all our Legends, Hymnes, Sequences, and Masses, did containe Stories, Lauds, and Prayses of them, and prayers to them: yea, and Sermons also together of them, and to their prayses, Gods Word being cleane layd aside. And this we doe altogether agreeable to the Saints, as did the Gentiles Idolaters to their false gods. For these opinions which men have had of mortall persons, were they never so holy, the old most godly, and learned Christians have written against the fayned gods of the Gentiles, and Christian Princes have destroyed their Images, who if they were now living, would doubtlesse likewise both write, against our false opinions of Saints, and also destroy their Images. For it is evident, that our Image-maintayners have the same opinion of Saints, which the Gentiles had of their false gods, and thereby are moved to make them Images as the Gentiles did. If answer be made, that they make Saints but intercessours to GOD, and meanes for such things as they would obtaine of GOD: that is even after the Gentiles Idolatrous usage, to make them of Saints gods, called Dij Medioximi, to be meane intercessours, and helpes to GOD, as though he did not heare, or should be weary if he did all alone. So did the Gentiles teach, that there was one chiefe power working by other, as meanes, and so they made all gods subiect to fate or destiny: as Lucian in his dialogues faineth that Neptune made suit to Mercury, that he might speake with Iupiter. And therefore in this also, it is most evident, that our Image-maintayners be all one in opinion with the Gentiles Idolaters.

Medioximi Dij,

Now remayneth the third part, that their rites, and ceremonies in honouring

nouring, and worſhipping of the Images or Saints be all one with the rites which the Gentiles Idolaters uſed in honouring their Idols. Firſt, what meaneth it, that Chriſtians after the example of the Gentiles Idolaters, goe on pilgrimage to viſit Images, where they hath the like at home, but that they have a more opinion of holineſſe, and vertue in ſome Images, then other ſome, like as the Gentiles Idolaters had? which is the readieſt way to bring them to Idolatry by worſhipping of them, and directly againſt GODS Word, who ſayth, Seeke me, and yee ſhall live, and doe not ſeeke Bethel, enter not into Gilgal, neither goe to Berſheba. And againe ſuch as had any ſuperſtition in the holineſſe of the place, as though they ſhould be heard for the places ſake, ſaying, Our Fathers worſhipped in this Mountaine, and yee ſay, that at Hieruſalem is the place where men ſhould worſhip, our Saviour Chriſt pronounceth, Believe me, the houre commeth when yee ſhall worſhip the Father neyther in this Mountayne, nor at Hieruſalem, but true worſhippers ſhall worſhip the Father in Spirit, and truth. But it is too well knowne, that by ſuch pilgrimage-going, Lady Venus, and her ſonne Cupid were rather worſhipped wantonly in the fleſh, then GOD the Father, and our Saviour Chriſt his Sonne truely worſhipped in the Spirit.

Amos 5.

Iohn. 4.

And as it is very agreeable (as S. Paul teacheth) that they which fell to Idolatry, which is ſpirituall fornication, ſhould alſo fall into carnall fornication, and all uncleanneſſe, by the iuſt iudgments of GOD, delivering them over to abominable concupicence.

What meaneth it that Chriſtian men, after the uſe of the Gentiles Idolaters, cap, and kneele before Images: which if they had any ſence, and gratitude, would kneele before men, Carpenters, Maſons, Plaſterers, Founders, and Goldſmiths, their makers, and framers, by whoſe meanes they have attayned this honour, which elſe ſhould have beene evilfavoured, and rude lumpes of clay, or playſter, pieces of timber, ſtone, or metall, without ſhape or faſhion, and ſo without all eſtimation, and honour, as that Idol in the Pagan Poet confeſſeth, ſaying, I was once a vile blocke, but now I am become a GOD, &c. What a fond thing is it for man, who hath life, and reaſon, to bow himſelfe to a dead, and unſenſible Image, the worke of his owne hand? is not this ſtouping and kneeling before them, adoration of them, which is forbidden ſo earneſtly by GODS Word? Let ſuch as ſo fall downe before Images of Saints, know, and confeſſe that they exhibite that honour to dead ſtocks, and ſtones, which the Saints themſelues, Peter, Paul, and Barnabas would not to be given to them being alive: which the Angell of GOD forbiddeth to be given to him. And if they ſay, they exhibite ſuch honour not to the Image, but to the Saint whom it repreſenteth, they are convicted of folly, to believe that they pleaſe Saints with that honour, which they abhorre as a ſpoyle of Gods honour: for they be no changelings: but now both having greater underſtanding, and more fervent love of GOD, doe more abhore to deprive him of his due honour, and being now like unto the Angels of God, doe with Angels flee to take unto

Rom. 4.

Horatius,

Adorare,
Geneſis 23
& 33.

3 Reg. 1,
Acts 13, & 14
Apoc. 19.

them by sacrilege the honour due to GOD: And herewithall is confuted their lewd distinction of Latria, and Dulia, where it is evident, that the Saints of GOD cannot abide, that as much as any outward worshipping be done or exhibited to them. But Sathan, GODS enemy, desiring to rob GOD of his honour, desireth exceedingly that such honour might be given to him. Wherefore those which give the honour due to the Creator, to any creature, doe seruice acceptable to no Saints, who be the friends of GOD, but unto Sathan, GOD, and mans mortall, and sworne enemy. And to attribute such desire of divine honour to Saints, is to blot them with a most odious, and divellish ignominy, and villany, and indeed of Saints, to make them Sathans, and very devils, whose property is to challenge to themselues the honour which is due to GOD only. And furthermore, in that they say that they doe not worship the Images, as the Gentiles did their Idols, but GOD, and the Saints whom the Images doe represent, and therefore that their doings before Images, be not like the Idolatry of the Gentiles before their Idols, Saint Augustine, Lactantius, and Clemens, doe prove evidently, that by this their answere, they be all one with the Gentiles Idolaters. The Gentiles (saith S. Augustine) which seeme to be of the purer Religion say, We worship not the Images, but by the corporall Image we doe behold the signes of the things which we ought to worship. And Lactantius sayth, The Gentiles say, We feare not the Images, but them after whose likenesse the Images be made, and to whose names they be consecrated. Thus farre Lactantius. And Clemens sayth, That serpent the devill uttereth these words by the mouth of certaine men, We to the honour of the invisible GOD, worship visible Images. Which surely is most false. See how in using the same excuses which the Gentiles Idolaters pretended, they shew themselues to ioyne with them in Idolatry. For notwithstanding this excuse, S. Augustine, Clemens, and Lactantius prove them Idolaters. And Clemens sayth, that the serpent the divell putteth such excuses in the mouth of Idolaters. And the Scriptures say, They worship the stockes, and stones (notwithstanding this excuse) even as our Image-maintayners doe. And Ezekiel therefore calleth the GODS of the Assyrians, stockes, and stones, although they were but Images of their GODS. So are our Images of GOD, and the Saints, named by the Names of GOD, and his Saints, after the use of the Gentiles. And the same Clemens sayth thus in the same booke, They dare not give the name of the Emperour to any other, for he punnisheth his offendour, and traytour by, and by: but they dare give the Name of GOD to other, because he for repentance suffereth his offendours. And even so doe our Image-worshippers give both Names of GOD, and the Saints, and also the honour due to GOD, to their Images, even as did the Gentiles Idolaters to their Idols. What should it meane that they, according as did the Gentiles Idolaters, light candles at noone time, or at midnight, before them, but therewith to honour them? For other use is there none in so doing. For in the day it needeth not, but was ever a proverbe of foolishnesse,

Math. 4.

Augustine Psalme 135.

Lactan. lib. 2. iusti.

To

To light a Candle at noone time. And in the night, it availeth not to light a Candle before the blinde: and GOD hath neyther uſe or honour thereof. And concerning this Candle-lighting, it is notable that Lactantius above a thouſand yeeres agoe hath written, after this manner, If they would behold the Heavenly light of his Sunne, then ſhould they perceive that GOD hath no need of their Candles, who for the uſe of man hath made ſo goodly a light. And whereas in ſo little a circle of the Sunne, which for the great diſtance, ſeemeth to be no greater then a mans head, there is ſo great brightneſſe, that the light of mans eye is not able to behold it, but if one ſtedfaſtly looke upon it a while, his eyes will be dulled, and blinded with darkneſſe: How great light, how great cleareneſſe may we thinke to be with GOD, with whom is no night nor darkeneſſe? and ſo forth. And by, and by he ſayth, ſeemeth he therefore to be in his right minde, who offereth up to the Giver of light, the light of a ware Candle for a gift? He requireth another light of us, which is not ſmoky, but bright, and cleare, even the light of the minde, and underſtanding. And ſhortly after he ſayth, But their gods, becauſe they be Earthly, have neede of light, leſt they remaine in darkeneſſe, whoſe worſhippers, becauſe they underſtand no Heavenly thing, doe draw Religion, which they uſed downe to the Earth, in the which being darke of nature, is neede of light. Wherefore they give to their gods no Heavenly, but the Earthly underſtanding of mortall men. And therefore they believe thoſe things to be neceſſary, and pleaſant unto them, which are ſo to us, who have need eyther of meate when we be hungry, or drinke when we be thirſty, or cloathing when we be a cold, or when the Sunne is ſet, candle-light, that we may ſee. Thus farre Lactantius, and much more, too long here to write, of candle-lighting in Temples before Images, and Idols for Religion: whereby appeareth both the fooliſhneſſe thereof, and alſo, that in opinion, and act, we doe agree altogether in our Candle-religion, with the Gentiles Idolaters. What meaneth it that they, after the example of the Gentiles Idolaters, burne Incenſe, offer up gold to Images, hang up crouches, chaines, and ſhips, legges, armes, and whole men, and women of Ware, before Images, as though by them, or Saints (as they ſay) they were delivered from lameneſſe, ſickneſſe, captivity, or ſhipwracke? Is not this Colere imagines, to worſhip Images, ſo earneſtly forbidden in Gods Worde If they deny it, let them read the xi. Chapter of Daniel the Prophet, who ſayth of Antichriſt, He ſhall worſhip GOD whom his fathers knew not, with gold, ſilver, and with precious ſtone, and other things of pleaſure: in which place the Latine word is Colet. And in the ſecond of Paralipomenon the xxix. Chapter, all the outward rites, and ceremonies as burning of incenſe, and ſuch other, wherewith GOD in the Temple was honoured, is called Cultus (to ſay) worſhipping, which is forbidden ſtraitly by GODS Word to be given to Images. Doe not all ſtories Eccleſiaſticall declare, that our holy Martyrs, rather then they would bow, and kneele, or offer up one crumme of Incenſe before an Image or

Libr. 6, iuſtit, cap. 2.

Colere.

Cultus.

Idol, haue ſuffered a thouſand kinds of moſt horrible, and dreadfull death? And what excuſes ſoeuer they make, yet that all this running on pilgrimage, burning of Incenſe, and Candles, hanging up of crouches, chaines, ſhips, armes, legges, and whole men, and women of Waxe, kneeling, and holding up of hands, is done to the Images, appeareth by this, that where no Images be, or where they haue beene, and be taken away, they doe no ſuch things at all. But all the places frequented when the Images were there, now they be taken away, be forſaken, and left deſert, nay, now they hate, and abhorre the place deadly, which is an euident proofe, that that which they did before, was done in reſpect of the Images. Wherefore, when we ſee men, and women on heapes to goe on pilgrimage to Images, kneele before them, hold up their hands before them, ſet up Candles, burne Incenſe before them, offer up gold, and ſiluer unto them, hang up ſhips, crouches, chaines, men, and women of Waxe before them, attributing health, and ſafegard, the gifts of GOD, to them, or the Saints whom they repreſent, as they rather would haue it: who I ſay, who can doubt, but that our Image-maintayners, agreeing in all Idolatrous opinions, outward rites, and ceremonies with the Gentiles Idolaters, agree alſo with them in committing moſt abominable Idolatry? And to encreaſe this madneſſe, wicked men which haue the keeping of ſuch Images, for their more lucre, and aduantage, after the example of the Gentiles Idolaters, haue reported, and ſpread abroad, aſwell by lying tales, as written fables, diuers miracles of Images. As that ſuch an Image miraculouſly was ſent from Heaven, euen like Paladium, or magna Diana Epheſiorum. Such another was as miraculouſly found in the Earth, as the mans head was in the Capitol, or the Horſe head in Capua. Such an Image was brought by Angels. Such an one came it ſelfe farre from the Eaſt to the Weſt, as dame Fortune fled to Rome. Such an Image of our Lady was paynted by Saint Luke, whom of a Phyſicion they haue made a Paynter for that purpoſe. Such an one an hundred yokes of Oxen could not moue, like bona Dea, whom the ſhip could not carry, or Iupiter Olympius, which laught the artificers to ſcorne that went about to remoue him to Rome. Some Images, though they were hard, and ſtony, yet for tender heart, and pity, wept. Some like Caſtor, and Pollux, helping their friends in battaile, ſwet, as Marble pillars doe in dankiſh weather. Some ſpake more monſtrouſly then euer did Balaams Aſſe, who had life, and breath in him. Such a cripple came, and ſaluted this Saint of Oke, and by, and by was made whole, and loe, here hangeth his crouch. Such an one in a tempeſt bowed to S. Chriſtopher, and ſcaped, and behold, here is his ſhip of Waxe. Such an one by S. Leonards helpe brake out of priſon, and ſee where his fetters hang. And infinite thouſands moe miracles, by like or more ſhameleſſe lyes were reported. Thus doe our Image-maintayners, in earneſt apply to their Images, all ſuch miracles as the Gentiles haue fayned of their Idols. And if it were to be admitted, that ſome miraculous acts were by illuſion of the deuill done where Images be: (For it is euident that the moſt part were fayned lies, and crafty iugglings

of

of men) yet followeth it not therefore, that ſuch Images are eyther to be honoured, or ſuffered to remaine, no more then Ezechias left the brazen Serpent undeſtroyed, when it was worſhipped, although it were both ſet up by GODS Commandement, and alſo approved by a great, and true miracle: for as many as beheld it, were by, and by healed: neyther ought miracles perſwade us to doe contrary to GODS Word. For the Scriptures have for a warning hereof foreſhewed, that the kingdome of Antichriſt ſhall be mighty in miracles, and wonders, to the ſtrong illuſion of all the reprobate. But in this they paſſe the folly, and wickedneſſe of the Gentiles, that they honour, and worſhip the reliques, and bones of our Saints, which prove that they be mortall men, and dead, and therefore no gods to be worſhipped, which the Gentiles would never confeſſe of their gods for very ſhame. But the reliques we muſt kiſſe, and offer unto, ſpecially on Relique-Sunday. And while we offer (that we ſhould not be weary or repent us of our coſt) the muſicke, and minſtrelſie goeth merily all the offertory time, with praying, and calling upon thoſe Saints, whoſe reliques be then in preſence. Yea, and the water alſo wherein thoſe reliques have beene dipped, muſt with great reverence be reſerved, as very holy, and effectuall. Is this agreeable to Saint Chryſoſtome, who writeth thus of reliques? Doe not regard the aſhes of the Saints bodies, nor the reliqnes of their fleſh, and bones, conſumed with time: but open the eyes of thy fayth, and behold them clothed with heavenly vertue, and the grace of the Holy Ghoſt, and ſhining with the brightneſſe of the heavenly light. But our Idolaters found too much vantage of reliques, and relique-water, to follow Saint Chryſoſtomes counſell. And becauſe reliques were ſo gainefull, few places were there but they had reliques provided for them. And for more plenty of reliques, ſome one Saint had many heads, one in one place, and another in another place. Some had ſixe armes, and xxvi. fingers. And where our Lord bare his croſſe alone, if all the pieces of the reliques thereof were gathered together, the greateſt ſhip in England would ſcarcely beare them, and yet the greateſt part of it, they ſay, doth yet remaine in the hands of the Infidels, for the which they pray in their beads bidding, that they may get it alſo into their hands, for ſuch godly uſe, and purpoſe. And not only the bones of the Saints, but every thing appertayning to them, was an holy relique. In ſome place they offer a ſword, in ſome the ſcabberd in ſome a ſhooe, in ſome a ſaddle that had bin ſet upon ſome holy Horſe, in ſome the coales wherewith S. Laurence was roaſted, in ſome place the taile of the Aſſe which our Lord Jeſus Chriſt ſate on, to be kiſſed, and offred unto for a relique. For rather then they would lacke a relique, they would offer you a Horſe bone, inſtead of a Virgins arme, or the tayle of the Aſſe to be kiſſed, and offered unto for reliques. O wicked, impudent, and moſt ſhameles men, the devilers of theſe things! O ſilly, fooliſh, and daſtardly dawes, and more beaſtly then the Aſſe whoſe tayle they kiſſed, that believe ſuch things! Now God be mercifull to ſuch miſerable, and ſilly Chriſtians, who by the fraud, and falſhood of thoſe which ſhould have taught them the way of truth, and life, have

Homilia de ſeptem mac chabæis.

beene made not only moze wicked then the Gentiles Idolaters, but alſo no wiſer then Aſſes, Hozſes, and Mules, which have no underſtanding.

Of theſe things already rehearſed, it is evident, that our Image-maintayners have not only made Images, and ſet them up in Temples, as did the Gentiles Idolaters their Idols: but alſo that they have had the ſame Idolatrous opinions of the Saints, to whom they have made Images, which the Gentiles Idolaters had of their falſe gods, and have not only woꝛſhipped their Images with the rites, ceremonies, ſuperſtition, and all circumſtances, as did the Gentiles Idolaters their Idols: but in many poynts alſo have farre exceeded them in all wickedneſſe, fooliſhneſſe, and madneſſe. And if this be not ſufficient to pꝛove them Image-woꝛſhippers, that is to ſay, Idolaters: loe, you ſhall heare their owne open confeſſion, I meane, not only the decrees of the ſecond Nicene Councell under Irene, the Roman Councell under Gregory the third, in which as they teach that Images are to be honoured, woꝛſhipped, as is befoꝛe declared: ſo yet doe they it warily, and fearefully, in compariſon to the blaſphemous bold blaſing of manifeſt Idolatry to be done to Images, ſet foꝛth of late, even in theſe our daies, the light of GODS truth ſo ſhining, that above other abominable doings, and writings, a man would marvell moſt at their impudent, ſhameleſſe, and moſt ſhamefull bluſtering boldneſſe, who would not at the leaſt have choſen them a time of moꝛe darkneſſe, as meeter to utter their hoꝛrible blaſphemies in: but have now taken an harlots face, not purpoſed to bluſh, in ſetting abꝛoad the furniture of their ſpirituall whoꝛedome. And here the plaine blaſphemy of the reverend Father in GOD, Iames Naclantus Biſhop of Clugium, written in his expoſition of Saint Pauls Epiſtle to the Romans, and the firſt chapter, and put in pꝛint now of late at Venice, may ſtand inſtead of all, whoſe woꝛds of Image-woꝛſhipping be theſe in Latine, as he did wꝛite them, not one ſyllable altered.

Ergo non ſolum fatendum eſt, fideles in Eccleſia adorare coram imagine (ut nonnulli ad cautelam forte loquuntur) ſed & adorare imaginem, ſine quo volueris ſcrupulo, quin & eo illam venerantur cultu, quo & prototypon eius propter quod ſi illud habet adorare latria, & illa latria: ſi dulia, vel hyperdulia, & illa pariter eiuſmodi cultu adoranda eſt.

The ſence whereof in Engliſh is this: Theꝛefoꝛe it is not only to be confeſſed, that the faythfull in the Church doe woꝛſhip befoꝛe an Image (as ſome peradventure doe warily ſpeake) but alſo doe woꝛſhip the Image it ſelfe, without any ſcruple oꝛ doubt at all: Yea, and they woꝛſhip the Image with the ſame kinde of woꝛſhip, wherewith they woꝛſhip the copy of the Image, oꝛ the thing whereafter the Image is made. Wherefoꝛe if the copy it ſelfe is to be woꝛſhipped with divine honour (as is GOD the Father, Chꝛiſt, and the Holy Ghoſt) the Image of them is alſo to be woꝛſhipped with divine honour. If the copy ought to be woꝛſhipped with inferiour honour, oꝛ higher woꝛſhip: the Image alſo

ſo is to be worſhipped with the ſame honour or worſhip. Thus farre hath Naclantus, whoſe blaſphemies let Pope Gregorius the firſt confute, and by his authority damne them to Hell, as his ſucceſſours have horribly thundred. For although Gregory permitteth Images to be had, yet he forbiddeth them by any meanes to be worſhipped, and prayſeth much Biſhop Serenus for the forbidding the worſhipping of them, and willeth him to teach the people to avoyd by all meanes to worſhip any Image. But Naclantus blowed forth his blaſphemous Idolatry, willing Images to be worſhipped with the higheſt kind of adoration, and worſhip: and leſt ſuch wholeſome doctrine ſhould lacke authority, he groundeth it upon Ariſtotle in his booke de ſomno & vigilia, that is, of ſleeping, and waking, as by his printed Booke noted in the margin, is to be ſeene: whoſe impudent wickedneſſe, and Idolatrous iudgment, I have therefore more largely ſet forth, that yee may (as Virgil ſpeaketh of Simon) of one know all theſe Image-worſhippers, and Idolaters, and underſtand to what poynt in concluſion the publique having of Images in Temples, and Churches hath brought us: comparing the times, and writings of Gregory the firſt, with our daies, the blaſphemies of ſuch Idolaters as this inſtrument of Belial, named Naclantus, is. Wherefore, now it is by the teſtimony of the old godly Fathers, and Doctours, by the open confeſſion of Biſhops aſſembled in Councels, by the moſt evident ſignes, and arguments, opinions, Idolatrous acts, deeds, and worſhipping done to their Images, and by their owne open confeſſion, and doctrine ſet forth in their bookes, declared, and ſhewed, that our Images have beene, and be commonly worſhipped, yea, and that they ought ſo to be: I will out of GODS Word make this generall argument againſt all ſuch makers, ſetters up, and maintayners of Images in publique places. And firſt of all I will begin with the Words of our Saviour Chriſt, Woe be to that man by whom an offence is given, woe be to him that offendeth one of theſe little ones, or weake ones: better were it for him, that a milſtone were hanged about his necke, & he caſt into the middle of the Sea, and drowned, then he ſhould offend one of theſe little ones, or weake ones. And in Deut. GOD himſelfe denounceth him accurſed, that maketh the blind to wander out of the way. And in Levit. Thou ſhalt not lay a ſtumbling blocke or ſtone before the blind. But Images in Churches, and Temples have beene, and be, and (as afterward ſhall be proved) ever will be offences, and ſtumbling blocks, ſpecially to the weake, ſimple, and blind common people, deceiving their hearts by the cunning of the Artificer (as the Scripture expreſſly in ſundry places doth teſtifie) and ſo bringing them to Idolatry. Therefore woe be to the erecter, ſetter up, and maintayner of Images in Churches, and Temples, for a greater penalty remayneth for him then the death of the body.

Gregor.

Epiſt. ad Serenum maſſil.

Of Image worſhipping.

Math. 18

Deut 27.

Levit 19.

Sap. 13, 14.

If anſwer be yet made, that this offence may be taken away by diligent, and ſyncere doctrine, and preaching of GODS Word, as by other meanes: and that Images in Churches, and Temples therefore be not things abſolutely evill to all men, although dangerous to ſome: and therefore that it were to be holden, that the publique having of them in

Churches

Churches, and Temples, is not expedient, as a thing perilous, rather then unlawfull, and a thing utterly wicked. Then followeth the third Article to be proved, which is in this: That it is not possible, if Images be suffered in Churches, and Temples, eyther by preaching of GODS Word, or by any other meanes, to keepe the people from worshipping of them, and so to avoyd Idolatry. And first concerning Preaching. If it should be admitted, that although Images were suffered in Churches yet might Idolatry by diligent, and syncere preaching GODS Word be avoyded: It should follow of necessity, that, syncere Doctrine might alwayes be had, and continue, aswell as Images, and so that whersoever, to offence, were erected an Image, there also, of reason, a godly, and syncere Preacher should, and might be continually maintayned. For it is reason, that the warning be as common as the stumbling blocke, the remedy as large as is the offence, the medicine as generall as the poyson: but that is not possible, as both reason, and experience teacheth. Wherefore preaching cannot stay Idolatry, Images being publikely suffered. For an Image, which will last for many hundred yeeres, may for a little be bought: but a good Preacher cannot without much be continually maintayned. Item, if the Prince will suffer it, there will be by, and by many, yea, infinite Images: but syncere Preachers were, and ever shall be put a few in respect of the multitude to be taught. For our Saviour Christ sayth, The harvest is plentifull, but the workemen be but few: which hath beene hitherto continually true, and will be to the worlds end: And in our time, and here in our Country so true, that every Shire should scarcly have one good Preacher, if they were divided.

Now Images will continually to the beholders preach their Doctrine, that is, the worshipping of Images, and Idolatry, to the which Preaching mankind is exceeding prone, and enclined to give eare, and credit: as experience of all Nations, and ages doth too much prove. But a true Preacher to stay this mischiefe, is in very many places scarcely heard once in the whole yeere, and somewhere not once in seven yeeres, as is evident to be proved. And that evill opinion which hath beene long rooted in mens hearts, cannot suddenly by one Sermon be rooted out cleane. And as few are enclined to credit sound Doctrine: as many, and almost all, be prone to superstition, and Idolatry. So that herein appeareth not only a difficulty, but also an impossibility of the remedy. Further, it appeareth not by any story of credit, that true, and syncere Preaching hath endured in any one place above one hundred yeeres: But it is evident, that Images, superstition, and worshipping of Images, and Idolatry, have continued many hundred yeeres: For all writings, and experience doe testifie, that good things doe by little, and little ever decay, untill they be cleane banished: and contrariwise, evill things doe more, and more increase, till they come to a full perfection, and wickednesse. Neyther need we to seeke example farre off for a proofe hereof, our present matter is an example. For Preaching of GODS Word most syncere in the beginning) by processe of time, waxed lesse, and lesse pure, and after corrupt, and last of all, altogether layd downe, and left off, and other inventions of

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men crept in place of it. And on the other part, Images among Chriſtian men were firſt painted, and that in whole ſtories together, which had ſome ſignification in them: Afterwards, they were imboſſed, and made of timber, ſtone, playſter, and metall. And firſt they were only kept priuately in priuate mens houſes: And then after, they crept into Churches, and Temples, but firſt by paynting, and after by emboſſing: and yet were they no where at the firſt worſhipped, But ſhortly after, they began to be worſhipped of the ignorant ſort of men: as appeareth by the Epiſtle that Gregory the firſt of that name, Biſhop of Rome, did write to Serenus Biſhop of Marcelles. Of the which two Biſhops, Serenus for Idolatry committed to Images, brake them, and burned them. Gregory, although he thought it tolerable to let them ſtand, yet he iudged it abominable that they ſhould be worſhipped, and thought (as is now alledged) that the worſhipping of them might be ſtayed, by teaching of GODS Word, according as he exhorteth Serenus to teach the people, as in the ſame Epiſtle appeareth. But whether Gregories opinion, or Serenus iudgment were better herein, conſider yee, I pray you, for experience by, and by, confuteth Gregories opinion. For notwithſtanding Gregories writing, and the preaching of others, Images being once publiquely ſet up in Temples, and Churches, ſimple men, and women ſhortly after fell on heaps to worſhipping of them: And at the laſt, the learned alſo were carried away with the publique errour, as with a violent ſtreame or flood. And at the ſecond Councell of Nicene, the Biſhops, and Cleargy decreed that Images ſhould be worſhipped: and ſo by occaſion of theſe ſtumbling blocks, not only the unlearned, and ſimple, but the learned, and wiſe, not the people only, but the Biſhops, not the ſheepe, but alſo the ſhepheards themſelues (who ſhould haue beene guides in the right way, and lights to ſhine in darkneſſe) being blinded by the bewitching of Images, as blind guides of the blind, fell both into the pit of damnable Idolatry. In the which all the world, as it were drowned, continued untill our age, by the ſpace of about eight hundred yeeres, unſpoken againſt in a manner. And this ſucceſſe had Gregories order: which miſchiefe had neuer come to paſſe, had Biſhop Serenus way beene taken, and all Idols, and Images beene utterly deſtroyed, and aboliſhed: for no man worſhippeth that that is not. And thus you ſee, how from having of Images priuately, it came publique ſetting of them up in Temples, and Churches, although without harme atthe firſt, as was then of ſome wiſe, and learned men iudged: and from ſimple having them there, it came at the laſt to worſhipping of them. Firſt, by the rude people, who ſpecially (as the Scripture teacheth) are in danger of ſuperſtiton, and Idolatry, and afterwards by the Biſhops', the learned, and by the whole Cleargy. So that Layty, and Cleargy, learned, and unlearned, all ages, ſects, and degrees of men, women, and childrẽ', of whole Chriſtendome (an horrible, and moſt dreadfull thing to thinke) haue beene at once drowned in abominable Idolatry, of all other vices moſt deteſted of GOD, and moſt damnable to man, and that by the ſpace of eight hundred yeeres, and more. And to this end is come that beginning of ſetting up of Images in Churches, then iudged harmeleſſe, in experience

Sap. 13, 14.

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proved not only harmefull, but exitious, and peſtilent, and to the deſtruction, and ſubverſion of all good religion univerſally. So that I conclude, as it may be poſſible in ſome one City or little Country, to have Images ſet up in Temples, and Churches, and yet Idolatry by earneſt, and continuall preaching of GODS true Word, and the ſincere Goſpell of our Saviour Chriſt, may be kept away for a ſhort time: So is it impoſſible, that (Images once ſet up, and ſuffered in Temples, and Churches) any great Countires, much leſſe the whole world, can any long time be kept from Idolatry. And the godly will reſpect, not only their owne City, Country, and time, and the health of men of their age: but be carefull for all places, and times, and the ſalvation of men of all ages. At the leaſt, they will not lay ſuch ſtumbling blocks, and ſnares, for the feete of other Countrymen, and ages, which experience hath already proved to have beene the ruine of the world. Wherefore I make a generall concluſion of all that I have hitherto ſayd: If the ſtumbling blocks, and poyſons of mens ſoules, by ſetting up of Images, will be many, yea, infinite, if they be ſuffered, and the warnings of the ſame ſtumbling blocks, and remedies for the ſaid poyſons by preaching but few, as is already declared: if the ſtumbling blocks be eaſie to be layd, the poyſons ſoone provided, and the warnings, and remedies hard to know or come by: if the ſtumbling blocks lie continually in the way, and poyſon be ready at hand every where, and warnings, and remedies but ſeldome given: and if all men be more ready of themſelues to ſtumble, and be offended, then to be warned, all men more ready to drinke of the poyſon, then to taſte of the remedy (as is before partly, and ſhall hereafter more fully be declared) and ſo in fine, the poyſon continually, and deepely drunke of many, the remedy ſeldome, and faintly taſted of a few: How can it be but that infinite of the weake, and infirme ſhall be offended, infinite by ruine ſhall breake their neckes, infinite by deadly venome be poyſoned in their ſoules? And how is the charity of GOD, or love of our neyghbour in our hearts then, if when we may remove ſuch dangerous ſtumbling blocks, ſuch peſtilent poyſons, we will not remove them? What ſhall I ſay of them which will lay ſtumbling blocks, where before there was none, and ſet ſnares for the feete, nay, for the ſoules of weake, and ſimple ones, and worke the danger of their everlaſting deſtruction, for whom our Saviour Chriſt ſhed his moſt precious blood, where better it were that the arts of painting, playſtering, carving, graving, and founding, had never beene found nor uſed, then one of them, whoſe ſoules in the ſight of GOD are ſo precious, ſhould by occaſion of Image or picture periſh, and be loſt? And thus it is declared, that Preaching cannot poſſibly ſtay Idolatry, if Images be ſet up publikely in Temples, and Churches. And as true is it, that no other remedy, as writing againſt Idolatry, Councels aſſembled, Decrees made againſt it, ſevere Lawes likewiſe, and Proclamations of Princes, and Emperours, neyther extreme punniſhments, and penalties, nor any other remedy could or can be poſſibly deviſed for the avoyding of Idolatry, if Images be publikely ſet up, and ſuffered. For concerning writing againſt Images, and Idolatry to them commited, there hath

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beene alleadged unto you in the ſecond part of this Treatiſe a great many places, out of Tertullian, Origen, Lactantius, S. Auguſtine, Epiphanius, Ambroſſe, Clemens, and divers other learned, and holy Biſhops, and Doctours of the Church. And beſides theſe, all Hiſtories Eccleſiaſticall, and bookes of other godly, and learned Biſhops, and Doctours, are full of notable examples, and ſentences againſt Images, and the worſhipping of them. And as they have moſt earneſtly written, ſo did they ſincerely, and moſt diligently in their time teach, and preach, according to their writings, and examples. For they were then Preaching Biſhops, and more often ſeene in Pulpits, then in Princes Palaces, more often occupied in his legacy, who ſaid, Goe yee into the whole world, and preach the Goſpell to all men, then in Embaſſages, and affaires of Princes of this world. And as they were moſt zealous, and diligent, ſo were they of excellent learning, and godlineſſe of life, and by both of great authority, and credit with the people, and ſo of more force, and likelihood to perſwade the people, and the people more like to believe, and follow their doctrine. But if their preachings could not helpe, much leſſe could their writings, which doe but come to the knowledge of a few that be learned, in compariſon to continuall preaching, whereof the whole multitude is partaker. Neyther did the old Fathers, Biſhops, and Doctours, ſeverally only by preaching, and writing, but alſo together, great numbers of them aſſembled in Synods, and Councels, make Decrees, and Eccleſiaſticall Lawes againſt Images, and the worſhipping of them, neyther did they ſo once or twice, but divers times, and in divers ages, and Countries, aſſembled Synodes, and Councels, and made ſevere Decrees againſt Images, and worſhipping of them, as hath beene at large in the ſecond part of this Homily before declared. But all their writing, preaching, aſſembling in Councels, decreeing, and making of Lawes Eccleſiaſticall, could nothing helpe, eyther to pull downe Images to whom Idolatry was committed, or againſt Idolatry whilſt Images ſtood. For thoſe blinde bookes, and dumbe Schoolemaſters, I meane Images, and Idols (for they call them Laymens bookes, and Schoolemaſters) by their carued, and paynted writings, teaching, and preaching Idolatry, prevayled againſt all their written bookes, and preaching with lively voyce, as they call it. Well, if preaching, and writing could not keepe men from worſhipping of Images, and Idolatry, if pen, and words could not doe it, you would thinke that penalty, and ſword might doe it, I meane, that Princes by ſevere Lawes, and punniſhments, might ſtay this unbridled affection of all men to Idolatry, though Images were ſet up, and ſuffered. But experience proveth, that this can no more helpe againſt Idolatry, then writing, and preaching. For Chriſtian Emperours (whoſe authority ought of reaſon, and by GODS Law, to be greateſt) above eight in number, and ſixe of them ſucceſſively raigning one after another (as is in the Hiſtories before rehearſed) making moſt ſevere Lawes, and Proclamations againſt Idols, and Idolatry, Images, and the worſhipping of Images, and executing moſt grievous punniſhments, yea, the penalty of death, upon the mayntayners of Images, and upon Idolaters, and Image-worſhippers,

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could not bring to passe, that eyther Images once set up, might thoroughly be destroyed, or that men should refraine from the worshipping of them, being set up. And what thinke you then will come to passe, if men of learning should teach the people to make them, and should maintayne the setting up of them, as things necessary in Religion: To conclude, it appeareth evidently by all stories, and writings, and experience in times past, that neyther preaching, neyther writing, neyther the consent of the learned, nor authority of the godly, nor the decrees of Councels, neyther the Lawes of Princes, nor extreme punnishments of the offenders in that behalfe, nor any other remedy or meanes, can helpe against Idolatry, if Images be suffered publiquely. And it is truely sayd, that times past are Schoolemasters of wisedome to us that follow, and live after. Therefore if in times past the most vertuous, and best learned, the most diligent also, and in number almost infinite ancient Fathers, Bishops, and Doctours, with their writing, preaching, industry, earnestnesse, authority, assemblies, and Councels could doe nothing against Images, and Idolatry, to Images once set up: what can we, neyther in learning, nor holinesse of life, neyther in diligence, neyther authority, to be compared with them, but men in contempt, and of no estimation (as the world goeth now) a few also in number, in so great a multitude, and malice of men? What can we doe, I say, or bring to passe to the stay of Idolatry or worshipping of Images, if they be allowed to stand publiquely in Temples, and Churches? And if so many, so mighty Emperours, by so severe Lawes, and Proclamations, so rigorous, and extreme punnishments, and executions could not stay the people from setting up, and worshipping of Images: what will ensue, thinke you, when men shall commend them as necessary bookes of the Laymen? Let us therefore of these latter dayes learne this lesson of the experience of ancient antiquity, that Idolatry cannot possibly be separated from Images any long time: but that as an unseparable accident, or as a shadow followeth the body when the Sunne shineth, so Idolatry followeth, and cleaveth to the publique having of Images in Temples, and Churches. And finally, as Idolatry is to be abhorred, and avoyded, so are Images (which cannot be long without Idolatry) to be put away, and destroyed. Besides the which experiments, and proofe of times before, the very nature, and origine of Images themselues draweth to Idolatry most violently, and mens nature, and inclination also is bent to Idolatry so vehemently, that it is not possible to sever or part Images, nor to keepe men from Idolatry, if Images be suffered publiquely. That I speake of the nature, and origine of Images, is this: Even as the first invention of them is naught, and no good can come of that which had any evill beginning, for they be altogether naught, as Athanasius in his booke against the Gentiles declareth, and Saint Ierome also upon the Prophet Ieremy the first chapter, and Eusebius the seventh booke of his Ecclesiasticall History the xviii. chapter testifieth, that as they first came from the Gentiles, which were Idolaters and worshippers of Images, unto us, and as the invention of them was the beginning of spirituall fornication, as the Word of GOD testifieth,

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Sapi. 14. So will they naturally (as it were of neceſſity) turne to their
oꝛigine from whence they came, and dꝛaw us with them moſt violently
to Idolatry, abominable to GOD, and all godly men. Foꝛ if the oꝛi-
gine of Images, and woꝛſhipping of them, as it is recoꝛded in the eighth
chapter of the booke of Wiſedome, began a blinde love of a fond father,
fꝛaming foꝛ his comfoꝛt an Image of his ſonne, being dead, and ſo at the
laſt men fell to the woꝛſhipping of the Image of him whom they did
know to be dead: How much moꝛe will men, and women fall to the
woꝛſhipping of the Images of GOD, our Saviour Chꝛiſt, and his
Saints, if they be ſuffered to ſtand in Churches, and Temples pub-
liquely: Foꝛ the greater the opinion is of the maieſty, and holineſſe
of the perſon to whom an Image is made, the ſooner will the people
fall to the woꝛſhipping of the ſayd Image. Wheꝛefoꝛe the Images of
GOD, oꝛ Saviour Chꝛiſt, the bleſſed Virgin Mary, the Apoſtles,
Maꝛtyꝛs, and other of notable holineſſe, are of all other Images
moſt dangerous foꝛ the perill of Idolatry, and theꝛefoꝛe greateſt heed
to be taken that none of them be ſuffered to ſtand publiquely in Chur-
ches, and Temples,: Foꝛ there is no great dꝛead leſt any ſhould fall to the
woꝛſhipping of the Images of Annas, Caiphas, Pilate, oꝛ Iudas the tray-
toꝛ, if they were ſet up. But to the other, it is already at full pꝛoved, that
Idolatry hath beene, is, and is moſt like continually to be committed.
Now as was befoꝛe touched, and is here moſt largely to be declared, the
nature of man is none otherwiſe bent to woꝛſhipping of Images (if he
may have them, and ſee them) then it is bent to whoꝛedome, and adulte-
ry in the company of harlots. And as unto a man given to the luſt of the
fleſh, ſeeing a wanton harlot, ſitting by her, and imbꝛacing her, it pꝛo-
fiteth little foꝛ one to ſay, Beware of foꝛnication, GOD will condemne
foꝛnicatours, and adulterers: foꝛ neyther will he, being overcome
with greater inticements of the ſtrumpet, give eare oꝛ take heed to ſuch
godly admonition, and when he is left afterwards alone with the
harlot, nothing can follow but wickedneſſe: even ſo, ſuffer Images
to be ſet in Churches, and Temples, yee ſhall in vaine bid them be-
ware of Images, as Saint Iohn doth, and flee Idolatry, as all the Scrip-
tures warne us: yee ſhall in vaine pꝛeach, and teach againſt Idolatry.
Foꝛ a number will notwithſtanding fall headlong unto it, what by the
nature of Images, and what by the inclination of their owne coꝛrupt
nature.

1 Cor. 8,
1 Cor. 4,
Heb. 13.

1 Iohn 5.

Wheꝛefoꝛe as foꝛ a man given to luſt, to ſit downe by a ſtrumpet, is to
tempt GOD: So is it likewiſe to erꝛect an Idol in this pꝛoneneſſe
of mans nature to Idolatry, nothing but a tempting. Now if any will
ſay that this ſimilitude pꝛobeth nothing, yet I pꝛay them let the Woꝛd
of GOD, out of the which the ſimilitude is taken, pꝛove ſomething.
Doth not the Woꝛd of GOD call Idolatry ſpirituall foꝛnication? Doth it not call a gylt oꝛ payuted Idol, oꝛ Image, a ſtrumpet with a paynted face? Be not the ſpirituall wickedneſſes of an Idols intiſing, like the flatteries of a wanton harlot? Be not men, and women as
pꝛone to ſpirituall foꝛnication (I meane Idolatry) as to carnall foꝛni-

Levit. 17, & 20
Num. 25,
Deut. 31,
Baruch 6,

cation: If this be denyed, let all Nations upon the Earth which have beene Idolaters (as by all Storyes appeareth) prove it true. Let the Iewes, and the people of GOD which were so often, and so earnestly warned, so dreadfully threatned concerning Images, and Idolatry, and so extremely punnished therefore (and yet fell unto it) prove it to be true: as in almost all the bookes of the old Testament, namely the Kings, and the Chronicles, and the Prophets, it appeareth most evidently. Let all ages, and times, and men of all ages, and times, of all degrees, and conditions, wise men, learned men, Princes, Idiotes, unlearned, and comminalty, prove it to be true. If you require examples: For wise men, yee have the Egyptians, and the Indian Gymnosophistes; for wisest men of the world, you have Salomon the wisest of all other. For learned men, the Greekes, and uamely the Athenians, exceeding all other Nations in superstition, and Idolatry, as in the history of the Acts of the Apostles Saint Paul chargeth them. For Princes, and Governours you have the Romans, the rulers of the rost, (as they say) you have the same forenamed King Salomon, and all the Kings of Israel, and Iuda after him, saving David, Ezechias, and Iosias, and one or two more. All these (I say) and infinite others, wise, learned Princes, and Governours, being all Idolaters, have you for examples, and a proofe of mens inclination to Idolatry. That I may passe over with silence in the meane time, infinite multitudes, and millions of Idiots, and unlearned, the ignorant, and grosse people, like unto Horses, and Mules, in whom is no understanding, whose perill, and danger to fall on heapes to Idolatry by occasion of Images, the Scriptures specially foreshew, and give warning of. And indeede how should the unlearned, simple, and foolish scape the nets, and snares of Idols, and Images, in the which the wisest, and the best learned have beene so entangled, trapped, and wrapped: Wherefore the argument holdeth this ground sure, that men be as inclined of their corrupt nature to spirituall fornication, as to carnall, which the Wisedome of GOD foreseeing, to the generall prohibition, that none should make to themselues any Image or similitude, addeth a cause, depending of mans corrupt nature. Lest (sayth GOD) thou being deceived with errour, honour, and worship them. And of this ground of mans corrupt inclination, alwell to spirituall fornication, as to carnall, it must needs follow, that as it is the duety of the godly Magistrate, loving honesty, and hating whoredome, to remove all strumpets, and harlots, specially out of places notoriously suspected, or resorted unto of naughty packs, for the avoyding of carnall fornication: so it is the duety of the same godly Magistrate, after the examples of the godly Kings, Ezechias, and Iosias, to drive away all spirituall harlots, (I meane Idols, and Images) especially out of suspected places, Churches, and Temples, dangerous for Idolatry to be committed to Images placed there, as it were in the appoynted place, and height of honour, and worship (as S. Augustine sayth) where the living GOD only (and not dead stones, and stocks) is to be worshipped: It is (I say) the office of godly Magistrates likewise to avoyd Images, and Idols out of Churches

Acts 17, Rom. 1.

Psalme 32,

Sap. 13, 14,

Deut. 4,

Augustine in Psalme 136. & 113. & lib. 4, cap 3, de civitat, Dei,

Churches, and Temples, as ſpirituall harlots out of ſuſpected places for the avoyding of Idolatry, which is ſpirituall Fornication. And as he were the enemy to all honeſty, that ſhould bring ſtrumpets, and harlots out of their ſecret corners into the publique market-place, there freely to dwell, and practice their filthy Merchandiſe; So is he the enemy of the true worſhipping of GOD, that bringeth Idols, and Images unto the Temple, and Church, the Houſe of GOD, were openly to be worſhipped, and to rob the zealous GOD of his honour, who will not give it to any other, nor his glory to carved Images, who is as much forſaken, and the bond of love betweene man, and him as much broken by Idolatry, which is ſpirituall Fornication, as is the knot, and bond of marriage broken by carnall Fornication. Let all this be taken as a lie, if the Word of GOD enforce it not to be true. Curſed be the man, ſayth God in Deutronomy, that maketh a carued or molted Image, and placeth it in a ſecret corner: and all the people ſhall ſay, Amen. Thus ſayth God, for at that time no man durſt have or worſhip Images openly, but in corners only: and the whole world being the great Temple of GOD, he that in any corner thereof robbeth GOD of his glory, and giveth it to ſtockes, and ſtones, is pronounced by Gods Word accurſed. Now he that will bring theſe ſpirituall harlots out of their lurking corners, into publique Churches, and Temples, that ſpirituall Fornication may there openly of all men, and women without ſhame be committed with them, no doubt that perſon is curſed of GOD, and twice curſed, and all good, and godly men, and women will ſay, Amen, and their Amen will take effect alſo. Yea, and furthermore the madneſſe of all men profeſſing the Religion of Chriſt, now by the ſpace of a ſort of hundred yeeres, and yet even in our time in ſo great light of the Goſpell, very many running on heapes by Sea, and Land, to the great loſſe of their time, expence, and waſte of their goods, deteſtation of their Wives, Children, and Families, and danger of their owne bodies and lives, to Compoſtella, Rome, Hieruſalem, and other farre Countries, to viſit dumbe, and dead ſtockes, and ſtones, doth ſufficiently prove the proneneſſe of mans corrupt nature to the ſeeking of Idols once ſet up, and the worſhipping of them. And thus aſwell by the origine, and nature of Idols, and Images themſelues, as by the proneneſſe, and inclination of mans corrupt nature to Idolatry, it is euident, that neyther Images, if they be publiquely ſet up, can be ſeparated, nor men, if they ſee Images in Temples, and Churches, can be ſtayd, and kept from Idolatry. Now whereas they yet alleadge, that howſoever the people, Princes, learned, and wiſe of old time, have fallen into Idolatry by occaſion of Images, that yet in our time the moſt part, ſpecially the learned, wiſe, and of any authority, take no hurt nor offence by Idols, and Images, neyther doe runne into farre Countries to them, and worſhip them: And that they know well what an Idoll or Image is, and how to be uſed, and that therefore it followeth, Images in Churches, and Temples to be an indifferent thing, as the which of ſome is not abuſed: and that therefore they may iuſtly hold

Deut. 27.

(as was in the beginning of this part by them alleadged) that it is not unlawfull or wicked, absolutely to have Images in Churches, and Temples, though it may for the danger of the simple sort seeme to be not altogether expedient.

Whereunto may be well replyed, that Salomon also the wisest of all men, did well know what an Idoll or Image was, and neyther tooke any harme thereof a great while himselfe, and also with his godly writings armed others against the danger of them. But yet afterward the same Salomon suffering his wanton Paramours to bring their Idols into his Court, and Palace, was by carnall harlots perswaded, and brought at the last to the committing of spirituall fornication with Idols, and of the wisest, and godliest Prince, became the most foolishest, and wickedest also. Wherefore it is better even for the wisest to regard this warning, He that loveth danger, shall perish therein: and Let him that standeth, beware lest he fall, rather then wittingly, and willingly to lay such a stumbling blocke for his owne feete, and others, that may perhaps bring at last to breake-necke. The good King Ezechias did know well enough, that the brazen Serpent was but a dead Image, and therefore he tooke no hurt himselfe thereby through Idolatry to it: Did he therefore let it stand, because himselfe tooke no hurt thereof? No not so: but being a good King, and therefore regarding the health of his silly Subiects, deceived by that Image, and committing Idolatry thereto, he did not only take it downe, but also brake it to pieces. And this he did to that Image that was set up by the Commandement of GOD, in the presence whereof great Miracles were wrought, as that which was a figure of our Saviour Christ to come, who should deliver us from the mortall sting of the old Serpent Sathan. Neyther did he spare it in respect of the ancientnesse or antiquity of it, which had continued above seven hundred yeeres, nor for that it had beene suffered, and preserved by so many godly Kings before his time. How (thinke you) would that godly Prince (if he were now living) handle our Idols, set up against GODS Commandement directly, and being figures of nothing but folly, and for fooles to gaze on, till they become as wise as the blockes themselues which they stare on, and so fall downe as dared Larkes in that gaze, and being themselues alive worship a dead stocke or stone, gold or siluer, and so become Idolaters, abominable, and cursed before the living GOD, giving the honour due unto him which made them when they were nothing, and to our Saviour Christ who redeemed them being lost, to the dead, and dumbe Idol, the worke of mans hand, which never did, nor can doe any thing for them, no, is not able to stirre nor once to move, and therefore worse then a vile worme which can move, and creepe? The excellent King Iosias also did take himselfe no hurt of Images, and Idols; for he did know well what they were: did he therefore because of his owne knowledge let Idols, and Images stand? much lesse did he set any up? Or rather did he not by his knowledge, and authority also succour the ignorance of such as did not know what they were, by utter taking away of all such stumbling blockes as might

Sap. 13, 14.

Eccl. 3. & 13. 1 Cor. 10.

4 Reg. 18.

might be occaſion of ruine to his people, and Subiects: Will they, becauſe a few tooke no hurt by Images or Idols, breake the generall Law of GOD, Thou ſhalt make to thee no ſimilitude, &c. They might alſwell, becauſe Moſes was not ſeduced by Iethroes daughter, nor Boos by Ruth, being ſtrangers, reaſon, that all the Iewes might breake the generall Law of GOD, forbidding his people to ioyne their children in marriage with ſtrangers, leſt they ſeduce their children that they ſhould not follow GOD. Wherefore they which thus reaſon, Though it be not expedient, yet it is lawfull to have Images publikely, and doe prove that lawfulneſſe by a few picked, and choſen men: if they obiect that indifferently to all men, which a very few can have without hurt, and offence, they ſeeme to take the multitude of vile ſoules (as he ſayth in Virgil) of whoſe loſſe, and ſafeguard, no reputation is to be had, for whom yet Chriſt payd as dearely as for the mightieſt Prince, or the wiſeſt, and beſt learned in the earth. And they that will have it generally to be taken for indifferent, that a very few take no hurt of it, though infinite multitudes beſides periſh thereby, ſhew that they put little difference betweene the multitude of Chriſtians, and bruit beaſts, whoſe danger they doe ſo little eſteeme. Beſides this, if they be Biſhops or Parſons, or otherwiſe having charge of mens conſciences that thus reaſon, It is lawfull to have Images publikely, though it be not expedient, what manner of paſtours ſhew they themſelues to be to their flocke, which thruſt unto them that which they themſelues confeſſe not to be expedient for them, but to the utter ruine of the ſoules committed to their charge, for whom they ſhall give a ſtraight account before the Prince of Paſtours at the laſt day? For indeed to obiect to the weake, and ready to fall of themſelues; ſuch ſtumbling-blocks, is a thing not only not expedient, but unlawfull, yea, and moſt wicked alſo. Wherefore it is to be wondred how they can call Images, ſet up in Churches, and Temples to no profit or benefit of any, and to ſo great perill, and danger, yea hurt, and deſtruction of many, or rather infinite, things indifferent. Is not the publike ſetting up of them rather a ſnare for all men, and the tempting of GOD? I beſeech theſe reaſoners to call to minde their owne acuſtomed ordinance, and Decree, whereby they determined that the Scripture, though by GOD himſelfe commanded to be knowne of all men, women, and children, ſhould not be read of the ſimple, nor had in the vulgar tongue, for that (as they ſayd) it was dangerous, by bringing the ſimple people into errours. And will they not forbid Images to be ſet up in Churches, and Temples, which are not commanded, but forbidden moſt ſtraightly by GOD, but let them ſtill be there, yea, and maintayne them alſo, ſeeing the people are brought, not in danger only, but indeed into moſt abominable errours, and deteſtable Idolatry thereby? Shall GODS Word, by GOD commanded to be read unto all, and knowne of all, for danger of Hereſie (as they ſay) be ſhut up? and Idols, and Images, notwithſtanding they be forbidden by God, and notwithſtanding the danger of Idolatry by them, ſhall they yet be ſet up, ſuffered, and maintained in Churches, and Temples? O worldly, and fleſhly wiſedome, even

Deut. 31.

bent to maintaine the inventions, and traditions of men by carnall reason, and by the same to disanull or deface the holy ordinances, lawes, and honour of the eternall GOD, who is to be honoured, and praysed for ever, Amen.

Now it remaineth for the conclusion of this Treaty, to declare alwell the abuse of Churches, and Temples, by too costly, and sumptuous decking, and adorning of them, as also the lewd paynting, gilding, and clothing of Idols, and Images, and so to conclude the whole Treaty.

Tertul. Apolog. cap. 39, In Tertullians time, an hundreth, and threescore yeeres after Christ, Christians had none other Temple but common houses, whither they for the most part secretly resorted. And so farre of was it that they had before his time any goodly or gorgious decked Temples, that lawes were made in Antonius, Verus, and Commodus the Emperours times, that no Christians should dwell in houses, come in publique baths, or be seene in streets, nor any where abroad, and that if they were once accused to be Christians, they should by no meanes be suffered to escape. As was practised on Apolonius a noble Senatour of Rome, who being accused of his owne bondman, and slave, that he was a Christian, could neyther by his defence, and apologie learnedly, and eloquently written, and read publiquely in the Senate, nor in respect that he was a Citizen, nor for the dignity of his order, nor for the vilenesse, and unlawfulnesse of his accuser, being his owne slave, by likelyhood of malice moved to forge lies against his Lord, nor for no other respect or helpe could be delivered from death. So that Christians were then driven to dwell in caves, and dennes: so farre off was it that they had any publique Temples adorned, and decked as they now be. Which is here rehearsed to the confutation of those which report such glorious glozed fables, of the goodly, and gorgious Temple, that Saint Peter, Linus, Cletus, and those thirty Bishops their successours had at Rome, untill the time of the Emperour Constantine, and which Saint Policarpe should have in Asia, or Ireneus in France, by such lies, contrary to all true Histories, to mayntaine the superfluous gilding, and decking of Temples now a daies, wherein they put almost the whole summe, and pith of our Religion. But in those times the world was wonne to Christendome, not for gorgious, gilded, and paynted Temples of Christians, which had scarcely houses to dwell in: but by the godly, and as it were golden minds, and firme fayth of such as in all adversity, and persecution professed the truth of our Religion. And after these times in Maximinian, and Constantius the Emperours Proclamation, the places where Christians resorted to publique prayer, were called conventicles. And in Galerius Maximinus the Emperours, Epistle, they are called Oratories, and Dominicæ, to say, places dedicate to the service of the Lord. And here by the way it is to be noted, that at that time there were no Churches or Temples erected unto any Saint, but to GOD only, as S. Augustine also recordeth, saying, We build no Temples unto our Martyrs. And Eusebius himselfe calleth Churches, Houses of prayer, and sheweth that in Constantine the Emperours time, all men rejoyced, seeing instead of low conventicles, which tyrants had destroyed,

Hieronymus,

Euseb. lib. 5. eccle. hist.

Euseb. lib. 8, cap. 19 & lib. 9 cap. 9.

De civitat, lib. 8, cap. 1.

high

high Temples to be builded. Loe, unto the time of Conſtantine, by the ſpace of above three hundred yeeres after our Saviour Chriſt, when Chriſtian Religion was moſt pure, and indeed golden, Chriſtians had but low, and poore conventicles, and ſimple Oratories, yea caves under the ground, called Cryptæ, where they for feare of perſecution aſſembled ſecretly together. A figure whereof remaineth in the vaults which yet are builded under great Churches, to put us in remembrance of the old ſtate of the Primitive Church before Conſtantine, whereas in Conſtantines time, and after him, were builded great, and goodly Temples for Chriſtians, called Baſilicæ, eyther for that the Greekes uſed to call all great, and goodly places Baſilicas, or for that the high, and everlaſting King; God, and our Saviour Chriſt was ſerved in them. But although Conſtantine, and other Princes, of good zeale to our Religion, did ſumptuouſly decke, and adorne Chriſtians Temples, yet did they dedicate at that time all Churches, and Temples to GOD or our Saviour Chriſt, and to no Saint, for that abuſe began long after in Iuſtinians time. And that gorgiouſneſſe then uſed, as it was borne with, as riſing of a good zeale: ſo was it ſignified of the godly learned even at that time, that ſuch coſt might otherwiſe have beene better beſtowed. Let Saint Hierome (although otherwiſe too great a lyer, and allower of externall, and outward things) be a proofe hereof, who hath theſe words in his Epiſtle to Demetriades, Let other (layth Saint Hierome) build Churches, cover walles with tables of Marble, carry together huge pillers, and gild their tops or heads, which doe not feele or underſtand their precious decking, and adorning, let them decke the doores with Ivory, and Silver, and ſet the golden Altars with precious ſtones, I blame it not: let every man abound in his owne ſence, and better is it ſo to doe, then carefully to keepe their riches laid up in ſtore. But thou haſt another way appoynted thee, to clothe Chriſt in the poore, to viſit him in the ſicke, feed him in the hungry, and lodge him in thoſe who doe lacke harbour, and eſpecially ſuch as be of the houſhold of fayth.

Cripta,

Baſilicæ,

Novel. conſtit. 3, & 47,

And the ſame S. Hierome toucheth the ſame matter ſomewhat more freely in his treaty of the life of Clearkes to Nepotian, ſaying thus, Many build walles, and erect pillars of Churches, the ſmooth Marbles doe gliſter, the roofe ſhineth with gold, the Altar is ſet with precious ſtones: But of the Miniſter of Chriſt, there is no election or choyſe. Neyther let any man obiect, and alledge againſt me the rich Temple that was in Jury, the Table, Candleſticks, Incenſe, Ships, Platters, Cups, Morters, and other things all of Gold. Then were theſe things allowed of the Lord, when the Prieſts offered ſacrifices, and the blood of beaſts was accounted the redemption of ſinnes. Howbeit all theſe things went before in figure, and they were written for us, upon whom the end of the world is come. And now when that our Lord being poore, hath dedicate the poverty of his houſe, let us remember his croſſe, and we ſhall eſteeme riches, as mire, and dung. What doe we marvell at that which Chriſt calleth wicked Mammon? Whereto doe we ſo highly eſteeme, and love that which S. Peter doth for a glory teſtifie he had not? Hitherto S. Hierome.

Thus

Thus you see how S. Hierome teacheth the sumptuousnesse amongst the Iewes to be a figure to signifie, and not an example to follow, and that those outward things were suffered for a time, untill Christ our Lord came, who turned all those outward things into spirit, fayth, and truth. And the same Saint Hierome upon the seventh chapter of Ieremy sayth, GOD commanded both the Iewes at that time, and now us who are placed in the Church, that we have no trust in the goodlinesse of building, and guilt roofes, and in walles covered with tables of Marble, and say, The Temple of the Lord, the Temple of the Lord, For that is the Temple of the Lord, wherein dwelleth true fayth, godly conversation, and the company of all vertues. And upon the Prophet Agge, he describeth the true, and right decking or ornaments of the Temple after this sort: I (sayth S. Hierome) doe thinke the Siluer wherewith the house of GOD is decked, to be the doctrine of the Scriptures, of the which it is spoken, The doctrine of the Lord is a pure doctrine, Silver tryed in the fire, purged from drosse, purified seven times. And I doe take Gold to be that which remaineth in the hid sence of the Saints, and the secret of the heart, and shineth with the true light of GOD. Which is evident that the Apostle also meant of the Saints that build upon the foundation of Christ, some Silver, some Gold, some precious stones: that by the gold, the hid sence, by Silver, godly utterance, by precious stones, workes which please GOD, might be signified. With these metals, the Church of our Saviour is made more goodly, and gorgeous, then was the Sinagogue in old time. With these lively stones, is the Church, and House of Christ builded, and peace is given to it for ever. All these be Saint Hieromes sayings. No more did the old godly Bishops, and Doctours of the Church allow the oversumptuous furniture of Temples, and Churches, with plate, vessels of Gold, Silver, and precious vestments. S. Chrysostome sayth, In the ministery of the holy Sacraments, there is no need of golden vessels, but of golden minds. And S. Ambrosse sayth, Christ sent his Apostles without Gold, and gathered his Church without Gold. The Church hath gold, not to keepe it, but to bestow it on the necessities of the poore. The Sacraments looke for no gold, neyther doe they please GOD for the commendation of Gold, which are not bought for Gold. The adorning, and decking of the Sacraments, is the redemption of Captives. Thus much sayth S. Ambrosse.

2 Off. capite 28,

Saint Hierome commendeth Exuperius Bishop of Tolose, that he carried the Sacrament of the Lords Body in a wicker basket, and the Sacrament of his Blood in a glasse, and so cast covetousnesse out of the Church. And Bonifacius Bishop, and Martyr, as it is recorded in the decrees, testifieth, that in old time the Ministers used woodden, and not golden vessels. And Zepherinus the xvi. Bishop of Rome made a decree, that they should use vessels of glasse. Likewise were the vestures used in the Church in old time very plaine, and single, and nothing costly. And Rabanus at large declareth, that this costly, and manifold furniture of vestments of late used in the Church, was fet from the Jewish usage, and agreeth with Aarons apparelling almost altogether. For the maintenance of the which,

Tit. de consecra. can. Triburien.

Lib. 1, insti. cap, 14,

Inocentius

Innocentius the Pope pronounceth boldly, that all the cuſtomes of the old Law be not abolished, that we might in ſuch apparell, of Chriſtians the more willingly become Jewiſh. This is noted, not againſt Churches, and Temples, which are more neceſſary, and ought to have their due uſe, and honour, as is in another Homily for that purpoſe declared, nor againſt the convenient cleanneſſe, and ornaments thereof: but againſt the ſumptuouſneſſe, and abuſes of the Temples, and Churches. For it is a Church or Temple alſo that glittereth with no Marble, ſhineth with no Gold nor Silver, gliſtereth with no Pearles nor precious ſtones: but with plainneſſe, and frugality: ſignifieth no proud doctrine nor people, but humble, frugall, and nothing eſteeming earthly, and outward things, but gloriouſly decked with inward ornaments, according as the Prophet declareth, ſaying, The kings daughter is altogether glorious inwardly.

Now concerning exceſſive decking of Images, and Idols, with paynting, gilding, adorning with precious veſtures, pearle, and ſtone, what is it elſe, but for the further provocation, and enticement to ſpirituall fornication, to decke ſpirituall harlots moſt coſtly, and wantonly, which the Idolatrous Church underſtandeth well ynough: For ſhe being indeed not only an harlot (as the Scripture calleth her) but alſo a foule, filthy, old withered harlot (for ſhe is indeed of ancient yeeres) and underſtanding her lacke of nature, and true beauty, and great loathſomeneſſe which of her ſelfe ſhe hath, doth (after the cuſtome of ſuch harlots) paynt her ſelfe, and decke, and tyre her ſelfe with gold, pearle, ſtone, and all kind of precious Jewels, that ſhe ſhining with the outward beauty and glory of them, may pleaſe the fooliſh fantaſie of fond lovers, and ſo entice them to ſpirituall fornication with her. Who, if they ſaw her (I will not ſay naked) but in ſimple apparell, would abhorre her, as the fowleſt, and filthieſt harlot that ever was ſeene: According as appeareth by the deſcription of the garniſhing of the great ſtrumpet of all ſtrumpets, the Mother of Whoredome, ſet forth by Saint Iohn in his Revelation, who by her glory provoked the Princes of the earth to commit whore- *Apoc. 17.*
dome with her. Whereas on the contrary part, the true Church of GOD, as a chaſte matrone eſpouſed (as the Scripture teacheth) to one husband, our Saviour Jeſus Chriſt, whom ſhe is content only to pleaſe, and ſerve, and looketh not to delight the eyes or phantaſies of any other ſtrange lovers or wooers, is content with her naturall ornaments, not doubting, by ſuch ſincere ſimplicity, beſt to pleaſe him who can well skill of the difference betweene a paynted viſage, and true naturall beauty. And concerning ſuch glorious guilding, and decking of Images, both GODS Word written in the tenth chapter of the Prophet Ieremy, and Saint Hieroms Commentaries upon the ſame, *Iere. 10.*
are moſt worthy to be noted. Firſt, the words of the Scriptures be theſe, The workeman with his axe hewed the timber out of the wood with the worke of his hands, he decked it with gold, and ſiluer, he ioyned it with nayles, and pinnes, and the ſtroke of an hammer, that it might hold together. They be made ſmooth as the Palme, and they cannot

ſpeake:

speake: if they be borne, they remove, for they cannot goe. Feare yee them not, for they can neyther doe evill nor good: thus sayth the Prophet. Upon which text, Saint Hierome hath these words, This is the description of Idols, which the Gentiles worship, their matter is vile, and corruptible: And whereas the Artificer is mortall, the things he maketh, must needs be corruptible: he decketh it with silver, and gold, that with the glittering or shining of both metals, he may deceive the simple. Which errour indeed hath passed over from the Gentiles, that we should iudge Religion to stand in riches. And by, and by after he sayth, They have the beauty of metals, and be beautifyed by the Art of Painting, but good or profit is there none in them. And shortly after againe, They make great promises, and devise an Image of vaine worshipping of their owne fantasies: they make great braggs to deceive every simple body, they dull, and amaze the understanding of the unlearned, as it were with golden sentences, and eloquence, shining with the brightnesse of silver. And of their owne devisers, and makers are these Images advanced, and magnifyed, in the which is no utility nor profit at all, and the worshipping of the which, properly pertayneth to the Gentiles, and Heathen, and such as know not God.

Thus farre of Saint Hieromes words. Whereupon you may note as well his iudgment of Images themselues, as also of the painting, gilding; and decking of them: that it is an errour which came from the Gentiles, that it perswadeth Religion to remaine in riches, that it amazeth, and deceiveth the simple, and unlearned with golden sentences, and silver shining eloquence, and that it appertayneth properly to the Gentiles, and Heathen, and such as know not GOD. Wherefore the having, paynting, guilding, and decking of Images, by Saint Hieromes iudgment, is erronious, seducing, and bringing into errour (specially the simple, and unlearned) Heathenish, and voyd of the knowledge of God.

Surely the Prophet Daniel in the eleventh Chapter declareth such sumptuous decking of Images with gold, silver, and precious stones, to be a token of Antichrists kingdome, who (as the Prophet foresheweth) shall worship GOD with such gorgeous things. Now usually such excelsive adorning, and decking of Images, hath risen, and beene maintayned, eyther of offrings provoked by superstition, and given in Idolatry, or of spoyles, robberies, usury, or goods otherwise iniustly gotten, whereof wicked men have given part to the Images or Saints, (as they call them) that they might be pardoned of the whole: as of divers writings, and old monuments, concerning the cause, and end of certaine great gifts, may well appeare. And indeed such money so wickedly gotten, is most meete to be put to so wicked a use. And that which they take to be amends for the whole before GOD, is more abominable in his sight, then both the wicked getting, and the more wicked spending of all the rest. For how the Lord alloweth such gifts, he declareth evidently in the Prophet Esaias, saying, I (sayth the Lord) doe love iudgment, and I hate spoyle, and raveny offered in Sacrifice: which the very Gentiles

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underſtood. For Plato ſheweth, that ſuch men as ſuppoſe that GOD doth pardon wicked men, if they give part of their ſpoyles, and rapin to him, take him to be like a dogge, that would be entreated, and hired with part of the prey, to ſuffer the wolues to woorry the ſheepe. And in caſe the goods wherewith Images be decked, were iuſtly gotten, yet it is extreme madneſſe, ſo fooliſhly, and wickedly to beſtow goods purchaſed by wiſedome, and truth. Of ſuch lewdneſſe Lactantius writeth thus, Men doe in vaine decke Images of the gods with Gold, Ivory, and precious ſtone, as though they could take any pleaſure in thoſe things. For what vſe have they of precious gifts, which underſtand nor feele nothing? Eben the ſame that dead men have. For with like reaſon doe they bury dead bodies, farced with ſpices, and odours, and clothed with precious veſtures, and decke Images, which neyther felt or knew when they were made, nor underſtand why they be honoured, for they get no ſenſe, and underſtanding by their conſecration. Thus farre Lactantius, and much more, too long here to reherſe, declaring, that as little girles play with little puppets, ſo be theſe decked Images great puppets for old fooles to play with. And that we may know what, not only men, of our Religion, but Ethnickes alſo, iudge of ſuch decking of dead Images, it is not unprofitable to heare what Seneca, a wiſe, and excellent learned Senatour of Rome, and Philoſopher, ſayth concerning the fooliſhneſſe of ancient, and grave men, uſed in his time in worſhipping, and decking of Images: We (ſayth Seneca) be not twice children (as the common ſaying is) but alwaies children: but this is the difference, that we being elder, play the children: and in theſe playes they bring in before great, and well decked puppets (for ſo he calleth Images) Oyntment, Incenſe, and Odours. To theſe puppets they offer up ſacrifice, which have a mouth, but not the uſe of teeth. Upon theſe they put attiring, and precious apparell, which have no uſe of clothes. To theſe they give gold, and ſilver, which they who receive it (meaning the Images) lacke, as well as they that have given it from them. And Seneca much commendeth Dionyſius King of Sicile, for his merry robbing of ſuch decked, and Jewelled puppets. But you will aske, what doth this appertaine to our Images, which is written againſt the Idols of the Gentiles? Altogether ſurely. For what uſe or pleaſure have our Images of their decking, and precious ornaments? Did our Images underſtand when they were made? Or know when they be ſo trimmed, and decked? Be not theſe things beſtowed upon them, as much in vaine, as upon dead men which have no ſence? Wherefore it followeth, that there is like fooliſhneſſe, and lewdneſſe in decking of our Images, as great puppets for old fooles, like children, to play the wicked play of Idolatry before, as was among the Ethnickes, and Gentiles. Our Churches ſtand full of ſuch great puppets, wonderouſly decked, and adorned, Garlands, and Corones be ſet on their heads, precious pearles hanging about their neckes, their fingers ſhine with rings, ſet with precious ſtones, their dead, and ſtiffe bodies are clothed with garments ſtiffe with gold. You would believe that the Images of our men

Dialog de legib. 10.

Lib. 2, inſtit. cap. 4.

Saints

Saints, were some Princes of Persia land with their proud apparell, and the Idols of our women Saints, were nice, well trimmed harlots, tempting their paramours to wantonnesse: Whereby the Saints of GOD are not honoured, but most dishonoured, and their godlinesse, soberneſſe, chastity, contempt of riches, and of the vanity of the world, defaced, and brought in doubt by such monstrous decking, most differing from their sober, and godly lives. And because the whole pageant must thorowly be playd, it is not enough thus to decke Idols, but at the last come in the Priests themselues, likewise decked with gold, and pearle, that they may be meete servants for such Lords, and Ladies, and fit worshippers of such gods, and goddesses. And with a solemne pace they passe forth before these golden puppets, and fall downe to the ground on their marrow-bones before these honourable Idols, and then rising up againe, offer up Odours, and Incense unto them, to give the people an example of double Idolatry, by worshipping not only the Idoll, but the gold also, and riches wherewith it is garnished. Which things, the most part of our old Martyrs rather then they would doe, or once kneele, or offer up one crumbe of Incense before an Image, suffered most cruell, and terrible deaths, as the Histories of them at large doe declare. And here againe their allegation out of Gregory the first, and Damascen, that Images be the Lay-mens Bookes, and that pictures are the Scripture of idiots, and simple persons, is worthy to be considered. For it hath beene touched in divers places before, how they be bookes, teaching nothing but lies, as by Saint Paul in the first Chapter to the Romans evidently appeareth, of the Images of GOD: So what manner of Bookes, and Scripture these paynted, and gilt Images of Saints, be unto the common people, note well I pray you. For after that our preacher shall have instructed, and exhorted the people to the following of the vertues of the Saints, as contempt of this world, poverty, soberneſſe, chastity, and such like vertues, which undoubtedly were in the Saints: Thinke you, assoone as they turne their faces from the Preacher, and looke upon the graven bookes, and paynted Scripture of the glorious gilt Images, and Idols, all shining, and glittering with metall, and stone, and covered with precious vestures, or else with Chœrea in Terence, behold a paynted table, wherein is set forth by the art of the paynter, an Image with a nice, and wanton apparell, and countenance, more like to Venus or Flora, then Mary Magdalen; or if like to Mary Magdalen, it is when she playd the harlot, rather then when she wept for her sinnes. When I say they turne about from the Preacher, to these bookes, and Schoolemasters, and paynted Scriptures: shall they not finde them lying bookes: teaching other manner of lessons, of esteeming of riches of pride, and vanity in apparell, of niceneſſe, and wantonneſſe, and peradventure of whoredome, as Chærea of like pictures was taught. And in Lucian, one learned of Venus Gnidia a lesson, too abominable here to be remembred. Be not these thinke you pretty bookes, and Scriptures for simple people, and specially for wives, and young maydens to looke in, read on, and learne such lessons of: What will they thinke eyther of

Grego. epist. ad Serenum massile, Damas. de fide ortho. lib. 4, cap. 17,

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the Preacher, who taught them contrary leſſons of the Saints, and therefore by theſe carved Doctours, are charged with a lie, or of the Saints themſelues, if they believe theſe graven bookes, and painted ſcriptures of them, who make the Saints now raigning in Heaven with GOD, to their great diſhonour, ſchoolemaſters of ſuch vanity, which they in their life time moſt abhorred: For what leſſons of contempt of riches, and vanity of this world, can ſuch bookes, ſo beſmeared with gold, ſet with precious ſtones, covered with ſilkes, teach: What leſſons of ſoberneſſe, and chaſtity can our women learne of theſe pictured ſcriptures, with their nice apparell, and wanton lookes: But away for ſhame with theſe coloured clokes of Idolatry, of the bookes, and ſcriptures of Images, and pictures, to teach Idiots, nay to make Idiots, and ſtarke fooles, and beaſts of Chriſtians. Doe men, I pray you, when they have the ſame bookes at home with them, runne on pilgrimage to ſeeke like books at Rome, Compoſtella, or Ieruſalem, to be taught by them when they have the like to learne at home: doe men reverence ſome bookes, and deſpiſe, and ſet light by other of the ſame ſort: doe men kneele before their bookes, light candles at noone time, burne Incenſe, offer up Gold, and Silver, and other gifts to their bookes? doe men eyther fayne or believe miracles to be wrought by their bookes: I am ſure that the new Teſtament of our Saviour Jeſus Chriſt, containing the Word of life, is a more lively, expreſſe, and true Image of our Saviour, then all carved, graven, moulten, and painted Images in the world be, and yet none of all theſe things be done to that booke or Scripture of the Goſpell of our Saviour, which be done to Images, and pictures, the bookes, and ſcriptures of Lay-men, and Idiots, as they call them. Wherefore call them what they liſt, it is moſt evident by their deeds, that they make of them no other bookes nor ſcripture, then ſuch as teach moſt filthy, and horrible Idolatry, as the uſers of ſuch bookes daily prove by continuall practiſing the ſame. O bookes, and ſcriptures, in the which the divelish ſchoolemaſter Sathan, hath penned the lewd leſſons of wicked Idolatry, for his baſtardly diſciples, and ſchollers to behold, read, and learne, to GODS moſt high diſhonour, and their moſt horrible damnation! Have not we beene much bound thinke you, to thoſe which ſhould have taught us the truth out of GODS Booke, and his holy Scripture, that they have ſhut up that Booke, and Scripture from us, and none of us ſo bold as once to open it, or reade on it: and inſtead thereof, to ſpread us abroad theſe goodly, carven, and gilden books, and painted ſcriptures, to teach us ſuch good, and godly leſſons: Have not they done well, after they ceaſed to ſtand in pulpets themſelues, and to teach the people committed to their inſtruction, keeping ſilence of GODS Word, and become dumbe dogs (as the Prophet calleth them) to ſet up in their ſtead. on every piller, and corner of the Church, ſuch goodly doctours, as dumbe, but more wicked then themſelues be: We need not to complaine of the lacke of one dumbe Parſon, having ſo many dumbe divelliſh Vicars (I meane theſe Idols, and painted puppets) to teach in their ſtead. Now in the meane ſeaſon, whilſt the dumbe, and dead Idols ſtand thus decked,

and clothed contrary to Gods Law, and Commandement, the poore Christian people, the lively Images of God commended to us so tenderly by our Saviour Christ, as most deare to him: stand naked, shivering for cold, and their teeth chattering in their heads, and no man covereth them, are pined with hunger, and thirst, and no man giveth them a penny to refresh them, whereas pounds be ready at all times (contrary to Gods will) to decke, and trimme dead stockes, and stones, which neyther feele cold, hunger nor thirst.

Clemens hath a notable sentence concerning this matter, saying thus, That serpent the divell doth by the mouth of certaine men utter these words: We for the honour of the invisible GOD, doe worship visible Images: which doubtlesse is most false. For if you will truely honour the Image of God, you should by doing well to man, honour the true Image of God in him. For the Image of God is is in every man: But the likenesse of God is not in every one, but in those only which have a godly heart, and pure minde, If you will therefore truely honour the Image of God, we doe declare to you the truth, that yee doe well to man, who is made after the Image of GOD, that you give honour, and reverence to him, and refresh the hungry with meate, the thirsty with drinke, the naked with clothes, the sicke with attendance, the stranger harbourlesse, with lodging, the prisoners with necessaries: and this shall be accounted as truly bestowed upon GOD. And these things are so directly appertayning to GODS honour, that whosoever doth not this, shall seeme to have reproched, and done villany to the Image of God. For what honour of God is this, to runne to Images of stocke, and stone, and to honour vaine, and dead figures of God, and to despise man, in whom is the true Image of God: And by, and by after he sayth, Understand yee therefore, that this is the suggestion of the serpent Sathan, lurking within you, which perswadeth you that you are godly, when you honour insensible, and dead Images, and that you be not ungodly, when you hurt or leave unsuccoured the lively, and reasonable creatures. All these be the words of Clemens.

Note, I pray you, how this most ancient, and learned Doctour, within one hundred yeeres of our Saviour Christs time, most plainely teacheth, that no service of GOD, or Religion acceptable to him, can be in honouring of dead Images: but in succouring of the poore the lively Images of God, according to Saint Iames, who sayth, This is the pure, and true Religion before GOD the Father, to succour the fatherlesse, and motherlesse children, and widowes in their affliction, and to keepe himselfe undefiled from this world.

True Religion then, and pleasing to GOD, standeth not in making setting up, painting, gilding, clothing, and decking of dumbe, and dead Images (which be but great puppets, and babies for old fooles in dotage, and wicked Idolatry, to dally, and play with) nor in kissing of them, capping, kneeling, offering to them, in sensing of them, setting up of candles, hanging up of legges, armes, or whole bodies of waxe before them, or praying, and asking of them or of Saints, things belonging only to

GOD

GOD to giue. But all theſe things be vaine, and abominable, and moſt damnable before God. Wherefore all ſuch as doe not only beſtow their money, and labour in vaine: but with their paines, and coſt purchaſe to themſelues GODS wrath, and utter indignation, and everlaſting damnation both of body, and ſoule. For yee have heard it evidently proved in theſe Homilies againſt Idolatry, by Gods Word, the Doctours of the Church, Eccleſiaſticall Hiſtories, reaſon, and experience, that Images have beene, and be worſhipped, and ſo Idolatry committed to them by infinite multitudes, to the great offence of GODS Maieſty, and danger of infinite ſoules, and that Idolatry cannot poſſibly be ſeparated from Images ſet up in Churches, and Temples, gilded, and decked gloriouſly, and that therefore our Images be indeed very Idols, and ſo all the prohibitions, lawes, curſes, threatnings of horrible plagues, aſwell temporall as eternall, contayned in the holy Scripture, concerning Idols, and the makers, and maintayners, and worſhippers of them, appertayne alſo to our Images ſet up in Churches, and Temples, and to the makers, maintayners, and worſhippers of them. And all thoſe names of abomination, which Gods Word in the holy Scriptures giueth to the Idols of the Gentiles, appertaine to our Images, being Idols like to them, and having like Idolatry committed unto them. And Gods owne mouth in the holy Scriptures calleth them vanities, lies, deceits, uncleanneſſe, dung, miſchiefe, and abomination before the Lord. Wherefore Gods horrible wrath, and our moſt dreadfull danger cannot be avoyded, without the deſtruction, and utter aboliſhing of all Images, and Idols out of the Church, and Temple of God, which to accompliſh, God put in the minds of all Chriſtian Princes: and in the meane time, let us take heed, and be wiſe, O yee beloved of the Lord, and let us have no ſtrange gods, but one only God, who made us when we were nothing, the Father of our Lord Jeſus Chriſt, who redeemed us when we were loſt, and with his holy Spirit doth ſanctifie us. For this is life everlaſting, to know him to be the only true GOD, and Jeſus Chriſt whom he hath ſent. Let us honour, and worſhip for Religions ſake none but him, and him let us worſhip, and honour as he will himſelfe, and hath declared by his Word, that he will be honoured, and worſhipped, not in, nor by Images or Idols, which he hath moſt ſtraightly forbidden, neyther in kneeling, lighting of Candles, burning of Incenſe, offering up of gifts unto Images, and Idols, to believe that we ſhall pleaſe him: for all theſe be abomination before GOD: but let us honour, and worſhip GOD in ſpirit, and in truth, fearing, and loving him above all things, truſting in him only, calling upon him, and praying to him only, praiſing, and lauding of him only, and all other in him, and for him. For ſuch worſhippers doth our heavenly Father love. who is a moſt pure Spirit, and therefore will be worſhipped in ſpirit, and in truth. And ſuch worſhippers were Abraham, Moſes, David, Helias, Peter, Paul, Iohn, and all other the holy Patriarches, Prophets, Apoſtles, Martyrs, and all true Saints of GOD, who all, as the true friends

Iohn 17.

Iohn 4.

of GOD, were enemies, and destroyers of Images, and Idols, as the enemies of GOD, and his true Religion. Wherefore take heed, and be wise, O yee beloved of the Lord, and that which others, contrary to GODS Word, bestow wickedly, and to their damnation, upon dead stocks, and stones, (no Images, but enemies of GOD, and his Saints) that bestow yee as the faythfull servants of GOD, according to Gods Word, mercifully upon poore men, and women, fatherlesse children, widowes, sicke persons, strangers, prisoners, and such others that be in any necessity, that yee may at that great day of the Lord, heare that most blessed, and comfortable saying of our Saviour Christ: Come yee blessed into the kingdome of my Father, prepared for you before the beginning of the world. For I was hungry, and yee gave me meate, thirsty, and yee gave me drinke; naked, and yee cloathed me; harbourlesse, and yee lodged me; in prison, and yee visited me; sicke, and yee comforted me, For whatsoever yee have done for the poore, and needy in my Name, and for my sake, that have yee done for me. To the which his heavenly kingdome, GOD the Father of mercies bring us, for Jesus Christs sake our only Saviour, Mediatour, and Advocate: to whom with the holy Ghost, one immortall, invisible, and most glorious GOD, be all honour, and thankesgiving, and glory world without end.

AMEN.

AN

AN HOMILY FOR RE-
payring, and keeping cleane, and comely *adorning of Churches.*

IT is a common custome used of all men when they intend to have their friends or neighbours to come to their houses to eate or drinke with them, or to have any solemne assembly to treat, and talke of any matter, they will have their houses, which they keepe in continuall reparations, to be cleane, and fine, lest they should be counted sluttish, or little to regard their friends, and neighbours. How much more then ought the House of God, which we commonly call the Church, to be sufficiently repaired in all places, and to be honourably adorned, and garnished, and to be kept cleane, and sweet, to the comfort of the people that shall resort thereunto?

It appeareth in the holy Scripture, how GODS House, which was called his holy Temple, and was the mother Church of all Jewry, fell sometimes into decay, and was oftentimes prophaned, and defiled, through the negligence, and ungodlinesse of such as had the charge thereof. But when godly Kings, and Governours were in place, then commandement was given forthwith, that the Church, and Temple of GOD should be repayred, and the devotion of the people to be gathered, for the reparation of the same. We reade in the fourth Booke of the Kings, how that King Ioas, being a godly Prince, gave commandement to the Priests, to convert certaine offrings of the people towards the reparation, and amendment of Gods Temple. 4 King 12.

Like commandement gave that most godly King Iosias, concerning the reparation, and reedifycation of GODS Temple, which in his time he found in sore decay. It hath pleased Almighty GOD, that these Histories touching the reedifying, and repayring of his holy Temple, should be written at large, to the end we should be taught thereby: First, that GOD is well pleased that his people should have a convenient place to resort unto, and to come together, to prayse, and magnifie GODS holy Name. And secondly, he is highly pleased with all those, which dili- 4 Kings 22.

gently, and zealously goe about to amend, and restore such places as are appointed for the Congregation of GODS people to resort unto, and wherein they humbly, and joyntly render thankes to GOD for his benefits, and with one heart, and voyce prayse his holy Name. Thirdly, God was sore displeased with his people, because they builded, decked, and trimmed up their owne houses, and suffered GODS House to be in ruine, and decay, to lie uncomely, and fullomely. Wherefore God was sore grieved with them, and plagued them, as appeareth in the Prophet

Agge 1. Aggeus: Thus sayth the Lord, Is it time for you to dwell in your sieled houses, and the Lords House not regarded? Yee have sowed much, and gathered in but little, your meate, and your clothes have neyther filled you, nor made you warme, and he that had his wages, put it in a bottomelesse purse. By these plagues which God layd upon his people for neglecting of his Temple, it may evidently appeare, that God will have his Temple, his Church, the place where his Congregation shall resort to magnifie him, well edifyed, well repayred and well maintained. Some neyther regarding godlinesse, nor the place of godly exercise, will say, The Temple in the old Law was commanded to be built, and repayred by GOD himselfe, because it had great promises annexed unto it, and because it was a figure, a Sacrament, or a signifycation of Christ, and also of his Church. To this may be easily answered: First, that our Churches are not destitute of promises, forasmuch as our Saviour Christ sayth, Where two or three are gathered together in my Name, there am I in the middest among them. A great number therefore comming to Church together in the Name of Christ, have there, that is to say in the Church, their God, and Saviour Christ Jesus present among the Congregation of his faythfull people, by his grace, by his favour, and godly assistance, according to his most assured, and comfortable promises. Why then ought not Christian people to build them Temples, and Churches, having as great promises of the presence of GOD, as ever had Salomon for the materiall Temple which he did build? As touching the other poynt, that Salomons Temple was a figure of Christ: we know that now in the time of the cleare light of Christ Jesus the Sonne of GOD, all shadowes, figures, and signifycations are utterly gone, all vaine, and unprofitable ceremonies, both Jewish, and Heathenish, fully abolished. And therefore our Churches are not set up for figures, and signifycations of Messias, and Christ to come, but for other godly, and necessary purposes, that is to say, That like as every man hath his owne house to abide in, to refresh himselfe in, to rest in, with such like commodities: So Almighty GOD will have his House, and place, whither the whole Parish, and Congregation shall resort, which is called the Church, and Temple of GOD, for that the Church, which is the company of GODS people doth there assemble, and come together to serue him. Not meaning hereby, that the Lord, whom the Heaven of Heavens is not able to hold or comprize, doth dwell in the Church of lime, and stone, made with mans hands, as wholy, and only contayned there within, and no where else, for so he never dwelt in Salomons Temple. Moreover, the Church or

Temple

Temple is counted, and called holy, yet not of it selfe, but because Gods people resorting thereunto, are holy, and exercise themselues in holy, and Heauenly things. And to the intent yee may understand further, why Churches were built among Christian people, this was the greatest consideration: that God might have his place, and that GOD might have his time, duely to be honoured, and serued of the whole multitude in the Parish.

First, there to heare, and learne the blessed Word, and Will of the everlasting GOD. Secondly, that there the blessed Sacraments, which our Lord, and Saviour Christ Jesus hath ordayned, and appointed, should be duely, reverently, and decently ministred. Thirdly, that there the whole multitude of GODS people in the Parish, should with one voyce, and heart call upon the Name of GOD, magnifie, and praise the Name of GOD, render earnest, and hearty thanks to our heavenly Father for his heape of benefits dayly, and plentifully powred upon us, not forgetting to bestow our almes upon GODS poore, to the intent GOD may blesse us the more richly. Thus yee may well perceive, and understand, wherefore Churches were built, and set amongst Christian people, and dedicated, and appointed to these godly uses, and wholly exempted from all filthy, prophane, and worldly uses. Wherefore all they that have little minde or devotion to repayre, and build Gods Temple, are to be counted people of much ungodlynesse, spurning against good order in Christs Church, despising the true honour of God, with evill example offending, and hindring their neighbours otherwise well, and godly disposed. The world thinketh it but a trifle to see their Church in ruine, and decay. But whoso doth not lay to their helping hands, they sinne against God, and his holy Congregation. For if it had not beene sinne to neglect, and slightly regard the reedifying, and building up againe of his Temple, God would not have beene so much grieved, and so soone have plagued his people, because they builded, and decked their owne houses so gorgeously, and despised the House of God their Lord. It is sinne, and shame to see so many Churches, so ruinous, and so fouly decayed, almost in every corner. If a mans private house wherein he dwelleth, be decayed, he will never cease till it be restored up againe. Yea, if his barne where he keepeth his Corne be out of reparations, what diligence useth he to make it in perfect state againe? If his stable for his Horse, yea, and stie for his Swine, be not able to hold out water, and wind, how carefull is he to doe cost thereon? And shall we be so mindfull of our common base houses, deputed to so vile imployment, and be forgetfull toward that House of God, wherein be intreated the words of our eternall saluation, wherein be ministred the Sacraments, and mysteries of our Redemption? The fountaine of our regeneration is there presented unto us, the partaking of the Body and Blood of our Saviour Christ, is there offred unto us: And shall we not esteeme the place where so heavenly things are handled? Wherefore if yee have any reverence to the service of God, if yee have any common honesty, if yee have any conscience in keeping of necessary, and godly ordinances, keepe your Churches in good repayre, whereby yee shall

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not only pleale GOD, and deſerue his manifold bleſſings, but alſo deſerue the good repoꝛt of all godly people.

The ſecond poynt, which appertayneth to the maintenance of Gods Houſe, is, to have it well adoꝛned, & comely, and cleane kept. Which things may be the moꝛe eaſily reformed, when the Church is well repayred. Foꝛ like as men are well refreſhed, and comfoꝛted, when they finde their houſes having all things in good oꝛder, and all coꝛners cleane, and ſweet; ſo when GODS Houſe the Church is well adoꝛned, with places conuenient to ſit in, with the Pulpit foꝛ the Preacher, with the Lords Table, foꝛ the miniſtration of his holy Supper, with the Font to Chriſten in, and alſo is kept cleane, comely, and ſweetly, the people are moꝛe deſirous, and the moꝛe comfoꝛted to reſoꝛt thither, and to tarry there the whole time appoynted them. With what earneſtneſſe, with what vehement zeale did our Saviour Chriſt dꝛiue the buyers, and ſellers out of the Temple of God, and hurled downe the tables of the changers of money, and the ſeates of the Dowe-ſellers, and could not abide any man to carry a veſſell thoꝛow the Temple? He told them that they had made his Fathers Houſe a den of thieues, partly thꝛough their ſuperſtition, hypocriſie, falſe woꝛſhip, falſe doctrine, and inſatiable couetouſneſſe, and partly thꝛough contempt, abuſing that place with walking, and talking, with woꝛldly matters without all feare of God, and due reuerence to that place. What dennes of thieues the Churches of England haue beene made by the blaſphemous buying, and ſelling the moſt pꝛecious Body, and Blood of Chriſt in the Maſſe, as the woꝛld was made to believe, at dirigies, at moneths minds, as trentalles, in Abbeys, and chantries, beſide other hoꝛrible abuſes (GODS holy Name be bleſſed foꝛ euer) which we now ſee, and underſtand. All theſe abominations, they that ſupply the roome of Chriſt, haue cleanſed, and purged the Churches of England of, taking away all ſuch fulſomeneſſe, and filthineſſe, as thꝛough blind deuotion, and ignoꝛance haue crept into the Church theſe many hundꝛed yeeres. Wheꝛefoꝛe, O yee good Chriſtian people, yee dearely beloued in Chriſt Jeſu, yee that gloꝛy not in woꝛldly, and vaine religion, in phantaſticall adoꝛning, and decking, but reioyce in heart to ſee the gloꝛy of God truely ſet foꝛth, & the Churches reſtoꝛed to their ancient, and godly uſe, render your hearty thankes to the goodneſſe of Almighty GOD, who hath in our dayes ſtirred up the hearts, not only of his godly Pꝛeachers, and Miniſters, but alſo of his faythfull, and moſt Chriſtian Magiſtrates, and Gouernoꝛs, to bꝛing ſuch godly things to paſſe.

Math. 21.

And foꝛaſmuch as your Churches are ſcoweꝛed, and ſwept from the ſinfull, and ſuperſtitious filthineſſe wherewith they were defiled, and diſfigured: Doe yee your parts, good people to keepe your Churches comely, and cleane, ſuffer them not to be defiled with raine, and weather, with doung of Doues, and Owles, Stares, and Choughs, and other filthineſſe, as it is foule, and lamentable to behold in many places of this countrey. It is the Houſe of pꝛayer, not the houſe of talking, of walking, of bꝛawling, of minſtrelſie, of hawkes, of dogs. Pꝛoboke not the diſpleaſure, and plagues of God, foꝛ deſpiſing, & abuſing his holy Houſe, as the wicked

Iewes

Iewes did. But haue GOD in our heart, be obedient to his blessed will, bid your selues every man, and woman to your power, toward the reparations, and cleane keeping of the Church, to the intent that yee may be partakers of Gods manifold blessings, and that yee may be the better encouraged to resort to your Parish Church, there to learne your duety towards God, and your neighbour, there to be present, and partakers of Christs holy Sacraments, there to render thankes to your Heavenly Father for the manifold benefits which he daily powreth upon you, there to pray together, and to call upon Gods holy Name, which be blessed world without end. Amen.

AN HOMILY OF GOOD Workes. And first of Fasting.

THE life which we live in this world (good Christian people) is of the free benefit of God lent us, yet not to use it at our pleasure, after our owne fleshly will: but to trade over the same in those works which are beseeming them that are become new creatures in Christ. These works the Apostle calleth good works, saying, We are Gods workemanship, created in Christ Jesu to good works, which God hath ordayned that we should walke in them. And yet his meaning is not by these words, to induce us to have any affiance, or to put any confidence in our works, as by the merit, and deserving of them to purchase to our selues, and others remission of sinne, and so consequently everlasting life, for that were mere blasphemy against Gods mercy, and great derogation to the blood shedding of our Saviour Jesus Christ. For it is of the free grace, and mercy of GOD, by the mediation of the blood of his Sonne Jesus Christ, without merit or deserving on our part, that our sinnes are forgiven vs, that we are reconciled, and brought againe into his favour, and are made heires of his Heavenly kingdome. Grace (sayth S. Augustine) belonging to GOD, who doth call us, and then hath he good works, whosoever received grace, Good works then bring not forth grace: but are brought forth by grace. The wheele (sayth he) turneth round, not to the end that it may be made round: but because it is first made round, therefore it turneth

Ephe. 2.

Augustin. de diver. quæstio. ad Simpli. lib. 1, Quest 28.

neth round. So, no man doth good wozks, to receiue grace by his good wozkes: but because he hath first receiued grace, therefoze consequently he doth good wozks. And in another place he sayth, Good wozks goe not before in him which shall afterward be iustifyed, but good wozks doe follow after when a man is first iustifyed. S. Paul therefoze teacheth, that we must doe good wozkes foz divers respects. First, to shew our selues obedient childzen unto our heavenly Father, who hath ozdayned them, that we should walke in them. Secondly, foz that they are good declarations, and testimonies of our iustifycation. Thirdly, that others seeing our good wozks. may be the rather by them stirred up, and excited to glozifie our Father which is in Heaven. Let us not therefoze be slacke to good wozks, seeing it is the will of GOD that we should walke in them, assuring our selues that at the last day, every man shall receiue of GOD foz his labour done in true fayth, a greater reward then his wozks have deserued. And because somewhat shall now be spoken of one particular good wozke, whose commendation is both in the Law, and in the Gospell: thus much is sayd in the beginning generally of all good wozks. First, to remoue out of the way of the simple, and unlearned, this dangerous stumbling blocke, that any man should goe about to purchase oz buy Heaven with his wozks. Secondly, to take away (so much as may be) from enbious minds, and slanderous tongues, all iust occasion of slanderous speaking, as though good wozkes were reiected: this good wozke which now shall be entreated of, is Fasting, which is found in the Scriptures to be of two sozts. The one outward, pertayning to the body, the other inward, in the heart, and mind: this outward Fast, is an abstinence from meate, dzinke, and all naturall food, yea, from all delicious pleasures, and delectations wozldly. When this outward Fast pertayneth to one particular man, oz to a few, and not the whole number of the people, foz causes which hereafter shall be declared, then it is called a pzivate fast: But when the whole multitude of men, women, and childzen, in a Towneship oz City, yea, though a whole countrey doe fast, it is called a publique fast. Such was that fast which the whole multitude of the childzen of Israel were commanded to keepe the tenth day of the seuenth moneth, because Almighty God appoynted that day to be a cleansing day, a day of atonement, a time of reconciliation, a day wherein the people were cleansed from their sinnes. The ozder, and manner how it was done, is wzitten in the xvi. and xxiii. chapters of Leviticus. That day the people did lament, mourne, weepe, and bewaile their fozmer sinnes. And whosoeuer upon that day did not humble his soule, bewailing his sinnes, as is sayd, abstaining from all bodily food, untill the euening, that soule (sayth the Almighty GOD) should be destroyed from among his people. We doe not read that Moses ozdayned, by ozder of Law, and daies of publique fast throughout the whole yeere, moze then that one day. The Iewes notwithstanding had moze times of common fasting, which the Pzophet Zachary reciteth to be the fast of the fourth, the fast of the fifth, the fast of the seuenth, and the fast of the tenth moneth. But foz that it appeareth not in the Law when

Augustine de fide & operibus, cap. 4.

Levit. 16. & 23.

Zach. 8.

when they were instituted, it is to be iudged, that those other times of fasting, more then the fast of the seventh moneth, were ordayned among the Iewes by the appoyntment of their governours, rather of devotion, then by any expresse Commandement given from GOD. Upon the ordinance of this generall fast, good men tooke occasion to appoynt to themselues private fasts, as such times as they did eyther earnestly lament, and bewaile their sinfull lives, or did addict themselues to more fervent prayer, that it might please GOD to turne his wrath from them, when eyther they were admonished, and brought to the consideration thereof by the preaching of the Prophets, or otherwise when they saw present danger to hang over their heads. This sorrowfulnesse of heart, ioyned with fasting, they uttered sometimes by their outward behaviour, and gesture of body, putting on sackcloth, sprinkling themselues with ashes, and dust, and sitting or lying upon the Earth. For when good men feele in themselues the heavy burthen of sinne, see damnation to be the reward of it, and behold with the eye of their mind the horrour of hell, they tremble, they quake, and are inwardly touched with sorrowfulnesse of heart for their offences, and cannot but accuse themselues, and open this their griefe unto Almighty GOD, and call unto him for mercy. This being done seriously, there mind is so occupied, partly with sorrow, and heavinesse, partly with an earnest desire to be delivered from this danger of hell, and damnation, that all desire of meate, and drinke is layd apart, and lothsomenesse of all worldly things, and pleasures commeth in place, so that nothing then liketh them more, then to weepe, to lament, to mourne, and both with words, and behaviour of body, to shew themselues weary of this life. Thus did David fast, when he made intercession to Almighty God for the childs life, begotten in adultery of Bethsabe Vrias wife. King Achab fasted after this sort, when it repented him of murdering Naboth, bewailing his owne sinnefull doings. Such were the Ninevites fast, brought to repentance by Ionas preaching. When forty thousand of the Israelites were slaine in battaile against the Beniamites, the Scripture sayth, All the children of Israel, and the whole multitude of the people went to Bethel, and sate there weeping before the Lord, and fasted all that day till night. So did Daniel, Hester, Nehemias, and many other in the old Testament fast. But if any man will say, It is true, so they fasted indeed: but we are not now under that yoke of the law, we are set at liberty by the freedome of the Gospell: therefore those rites, and customes of the old law bind not us, except it can be shewed by the Scriptures of the new Testament, or by examples out of the same, that fasting now under the Gospell, is a restraint of meate, drinke, and all bodily food, and pleasures from the body, as before. First, that we ought to fast, is a truth more manifest, then that it should here need to be proved, the Scriptures which teach the same, are evident. The doubt therefore that is, is whether when we fast, we ought to withhold from our bodies all meate, and drinke during the time of our fast, or no? That we ought so to doe, may be well gathered upon a question moved by the Pharises to Christ, and by his answer againe to the same. Why (say they) doe Iohns Disciples fast often,

and

and pray, and we likewise: but thy Disciples eate, and drinke, and fast not at all. In this smooth question, they couch up subtilly this argument or reason: Whoso fasteth not, that man is not of God. For fasting, and prayer are workes both commended, and commanded of God in his Scriptures, and all good men, from Moses till this time, alwell the Prophets as others, have exercised themselues in these workes. Iohn also, and his Disciples at this day doe fast oft, and pray much, and so doe we the Pharises in like manner: But thy Disciples fast not at all, which if thou wilt deny, we can easily prove it. For whosoever eateth, and drinketh, fasteth not. Thy Disciples eate, and drinke, therefore they fast not. Of this we conclude (say they) necessarily, that neyther art thou, nor yet thy Disciples of GOD. Christ maketh answer, saying, Can yee make that the children of the wedding shall fast, while the bridegroome is with them? The dayes shall come, when the bridegroome shall be taken from them: In those dayes shall they fast. Our Saviour Christ, like a good Master, defendeth the innocency of his Disciples against the malice of the arrogant Pharises, and proveth that his Disciples are not guilty of transgressing any iote of Gods law, although as then they fasted, and in his answere reproveth the Pharises of superstition, and ignorance. Superstition, because they put a Religion in their doings, and ascribed holinesse to the outward worke wrought not regarding to what end fasting is ordayned. Of ignorance, for that they could not discerne betweene time, and time. They knew not that there is a time of reioycing, and mirth, and a time againe of lamentation, and mourning, which both he teacheth in his answere, as shall be touched more largely hereafter, when we shall shew what time is most fit to fast in.

But here, beloved, let us note, that our Saviour Christ, in making his answer to their question, denied not, but confessed that his Disciples fasted not, and therefore agreeth to the Pharises in this, as unto a manifest truth: that whoso eateth, and drinketh, fasteth not. Fasting then, even by Christs assent, is a withholding of meate, drinke, and all naturall food from the body, for the determined time of fasting. And that it was used in the Primitive Church, appeareth most evidenty by the Chalcedon Councell, one of the foure first generall Councels. The fathers assembled there, to the number of 630. considering with themselues how acceptable a thing fasting is to God, when it is used according to his Word: againe having before their eyes also the great abuses of the same crept into the Church at those daies, through the negligence of them which should have taught the people the right use thereof, and by vaine glosses, devised of men, to reforme the said abuses, and to restore this so good, and godly a worke, to the true use thereof, decreed in that Councell, that every person alwell in his private as publique fast, should continue all the day without meate, and drinke, till after the Evening prayer. And whosoever did eate or drinke before the Evening prayer was ended, should be accounted, and reputed not to consider the purity of his fast. This Canon teacheth so evidently how fasting was used in the Primitive Church, as by words it cannot be more plaine-expressed.

Fasting then, by the decree of those sixe hundred, and thirty fathers, grounding their determination in this matter upon the sacred Scriptures, and long continued usage or practice, both of the Prophets, and other godly persons, before the comming of Christ, and also of the Apostles, and other devout men in the new Testament, is, a withholding of meate, drinke, and all naturall food from the body, for the determined time of fasting. Thus much is spoken hitherto, to make plaine unto you what fasting is. Now hereafter shall bee shewed the true, and right use of fasting.

Good workes are not all of one sort. For some are of themselues, and of their owne proper nature alwaies good: as to love GOD aboue all things, to love thy neyghbour as thy selfe, to honour thy father, and mother, to honour the higher powers, to give to every man that which is his due, and such like. Other workes there be, which considered in themselues, without further respect, are of their owne nature meerely indifferent, that is, neyther good nor evill, but take their denomination of the use or end whereunto they serue. Which workes having a good end, are called good workes, and are so indeed: but yet that commeth not of themselues, but of the good end whereunto they are referred. On the other side, if the end that they serue unto, be evill, it cannot then otherwise bee, but that they must needs bee evill also. Of this sort of workes, is fasting, which of it selfe is a thing meerely indifferent: but it is made better or worse by the end that it serveth unto. For when it respecteth a good end, it is a good worke: but the end being evill, the worke it selfe is also evill. To fast then with this perswasion of minde, that our fasting, and our good workes can make us perfect, and iust men, and finally, bring us to heaven: this is a divellish perswasion, and that fast is so farre off from pleasing of GOD, that it refuseth his mercy, and is altogether derogatory to the merits of Christs death, and his precious bloodshedding. This doth the parable of the Pharise, and the Publicane teach. Two men (sayth Christ) went up together into the Temple to pray, the one a Pharise, the other a Publicane: The Pharise stood, and prayed thus with himselfe: I thanke thee, O GOD, that I am not as other men are, extortioners, uniust, adulterers, and as this Publicane is, I fast twice in the weeke, I give tithes of all that I possesse. The Publicane stood a farre off, and would not lift up his eyes to heaven, but smote his breast, and sayd, GOD be mercifull to me a sinner. In the person of this Pharise, our Saviour Christ setteth out to the eye, and to the iudgment of the world, a perfect, iust, and righteous man, such a one as is not spotted with those vices that men commonly are infected with extortion, bribery, polling, and pilling their neighbour, robbers, and spoylers of Common-weales, crafty, and subtill in chopping, and changing, using false weights, and detestable periury in their buying, and selling, fornicators, adulterers, & vicious livers. The Pharise was no such man, neyther faulty in any such like notorious crime. But where other transgressed by leaving things undone, which yet the Law required: this man did more then was requisite by the Law, for he fasted thrice in the Luke 18.

weeke, and gave tithes of all that he had. What could the world then iustly blame in this man? yea, what outward thing more could be desired to be in him, to make him a more perfect, and a more iust man? Truely nothing by mans iudgment: And yet our Saviour Christ preferreth the poore Publicane without fasting, before him with his fast. The cause why he doth so, is manifest. For the Publicane having no good workes at all to trust unto, yeelded up himselfe unto GOD, confessing his sinnes, and hoped certainely to be saved by GODS free mercy only. The Pharise glozied, and trusted so much to his workes, that he thought himselfe sure ynough without mercy, and that he should come to Heauen by his fasting, and other deeds. To this end serveth that Parable. For it is spoken to them that trusted in themselues, that they were righteous, and despised other. Now because the Pharise directeth his worke to an evill end, seeking by them iustification, which indeed is the proper worke of GOD, without our merits, his fasting twice in the weeke, and all his other workes, though they were never so many, and seemed to the world never so good, and holy, yet in very deed before GOD they are altogether evill, and abominable. The marke also that the hypocrites shoote at with their fast, is, to appeare holy in the eye of the world, and so to winne commendation, and prayse of men. But our Saviour Christ sayth of them, They have their reward, that is, they have prayse, and commendation of men, but of GOD they have none at all, For whatsoever tendeth to an evill end, is it selfe, by that evill end, made evill also. Againe, so long as we keepe ungodlinesse in our hearts, and suffer wicked thoughts to tarry there, though we fast as oft as did eyther S. Paul, or Iohn Baptist, and keepe it as straighty as did the Ninevites: yet shall it be not only unprofitable to us, but also a thing that greatly displeaseth Almighty GOD. For he sayth, that his soule abhorreth, and hateth such fastings, yea they are a burthen unto him, and he is weary of bearing them. And therefore he inueieth most sharpely against them, saying by the mouth of the Prophet Esay, Behold, when you fast, your lust remaineth still, for doe yee no lesse violence to your debters. Loe, yee fast to strike, and debate, and to smite with the fist of wickednes. Now ye shall not fast thus, that you may make your voyce to be heard above. Thinke yee this fast pleaseth me, that a man should chasten himselfe for a day? should that be called a fasting, or a day that pleaseth the Lord? Now dearely beloved, seeing that Almighty GOD alloweth not our fast for the workes sake, but chiefely respecteth our heart how it is affected, and then esteemed our fast eyther good or evill by the end that it serveth for: it is our part to rent our hearts, and not our garments, as we are advertised by the Prophet Ioel, that is, our sorrow, and mourning must bee inward in heart, and not in outward shew only, yea, it is requisite that first before all things, we cleanse our hearts from sinne, and then to direct our fast to such an end as GOD will allow to be good,

Math. 6.

Esay 1.

Esay 8.

Ioel 2.

There be three ends whereunto if our fast be directed, it is then a worke profitable to us, and accepted of GOD.

The

The first is, to chastise the flesh, that it be not too wanton, but tamed, and brought in subiection to the Spirit. This respect had Saint Paul in his fast, when he sayd, I chastice my body, and bring it into subiection, lest by any meanes it commeth to passe, that when I have preached to other, I my selfe be found a castaway. 1 Cor. 9.

The second, that the Spirit may be more earnest, and fervent to prayer. To this end fasted the Prophets, and teachers that were at Antioch, before they sent forth Paul, & Barnabas to preach the Gospell. The same two Apostles fasted for the like purpose, when they commended to GOD by their earnest prayers, the congregations that were at Antioch, Pysidia, Iconium, and Lystra, as we read in the Acts of the Apostles. Acts 13. Acts 14.

The third, that our fast be a testimony, and witnesse with us before GOD, of our humble submission to his high Majestie, when we confesse, and acknowledge our sinnes unto him, and are inwardly touched with sorrowfulnes of heart, bewailing the same in the affliction of our bodies. These are the three ends, or right uses of fasting. The first belongeth most properly to private fast. The other two are common, as well to publique fast, as to private: and thus much for the use of fasting. Lord have mercy upon us, and give us grace, that while we live in this miserable world, we may through thy helpe, bring forth this, and such other fruits of the spirit, commended, and commanded in thy holy Word to the glory of thy Name, and to our comforts, that after the race of this wretched life, we may live everlastingly with thee in thy heavenly Kingdome, not for the merits, and worthinesse of our workes, but for thy mercies sake, and the merits of thy deare Sonne Jesus Christ, to whom with thee, and the holy Ghost, be all laud honour, and glory, for ever, and ever. AMEN.

The ſecond part of the Homily *of Faſting.*

IN the former Homily (beloved) was ſhewed, that among the people of the Iewes, faſting, as it was commanded them from GOD by Moſes, was to abſtaine the whole day, from morning till night, from meate, drinke, and all manner of foode, that nouriſheth the body, and that whoſo taſted ought before the evening, on the day appointed to faſting, was accounted among them a breaker of his faſt. Which order though, it ſeemeth ſtrange to ſome in theſe our daies, becauſe it hath not beene ſo generally uſed in this Realme of many yeeres paſt: yet that it was ſo among Gods people (I meane the Iewes) whom before the comming of our Saviour Chriſt, God did vouchſafe to chuſe unto himſelfe, a peculiar people above all other Nations of the earth, and that our Saviour Chriſt ſo underſtood it, and the Apoſtles after Chriſts aſcention did ſo uſe it, was there ſufficiently proved by the teſtimonies, and examples of the holy Scriptures, alwell of the new Teſtament as of the old. The true uſe of faſting was there alſo ſhewed. In this ſecond part of this Homily ſhall be ſhewed, that no conſtitution or Law made by man, for things which of their owne proper nature be meere indifferent, can bind the conſcience of Chriſtian men to a perpetuall obſervation, and keeping thereof, but the higher powers have full liberty to alter, and change every ſuch Law, and ordinance, eyther Eccleſiaſticall or Politicall, when time, and place ſhall require. But firſt an anſwere ſhall be made to a queſtion that ſome may make, demanding what iudgment we ought to have of ſuch abſtinences as are appoynted by publike order, and lawes made by Princes, and by the authority of the Magiſtrates, upon policy, not reſpecting any religion at all in the ſame. As when any Realme in conſideration of the maintayning of fiſher townes bordering upon the ſeas, and for the increaſe of fiſher men, of whom doe ſpring Mariners to goe upon the ſea, to the furniſhing of the navy of the Realme, whereby not only commodities of other countries may be tranſported, but alſo may be a neceſſary defence to reſiſt the invaſion of the adverſary.

For the better underſtanding of this queſtion, it is neceſſary that we make a difference betweene the policies of Princes, made for the ordring of their Common-weales, in proviſion of things ſerving to the moſt ſure defence of their ſubiects, and countries, and betweene Eccleſiaſticall policies, in preſcribing ſuch workes, by which, as by ſecondary meanes, GODS wrath may be pacified, and his mercy purchaſed. Poſitive

lawes

lawes made by Princes for conservation of their policy, not repugnant unto GODS Law, ought of all Christian subiects with reverence of the Magistrate to be obeyed, not only for feare of punnishment, but also (as the Apostle sayth) for conscience sake. Conscience, I say, not of the thing which of it owne nature is indifferent: but of our obedience, which by the Law of GOD we owe unto the Magistrate, as unto GODS Minister. By which positive lawes, though we subiects for certaine times, and daies appoynted, bee restrained from some kinds of meates, and drinke, which GOD by his holy Word hath left free to be taken, and used of all men with thankesgiving in all places, and at all times: yet for that such lawes of Princes, and other Magistrates are not made to put holinesse in one kind of meate, and drinke more then another, to make one day more holy then another, but are grounded meerely upon policy, all subiects are bound in conscience to keepe them by GODS Commandement, who by the Apostle willeth all without exception, to submit themselues unto the authority of the higher powers. And in this poynt concerning our duties which be here dwelling in England, environed with the sea as we be, we have great occasion in reason to take the commodities of the water: which Almighty GOD by his divine providence hath layd so nigh unto us, whereby the encrease of victuals upon the land may the better be spared, and cherished, to the sooner reducing of victuals to a more moderate price, to the better sustenance of the poore. And doubtlesse he seemeth to be too dainety an Englishman, who considering the great commodities which may ensue, will not forbeare some piece of his licentious appetite upon the ordinance of his Prince, with the consent of the wise of the Realme. What good English heart would not wish that the old ancient glory should returne to the Realme, wherein it hath with great commendations excelled before our daies, in the furniture of the Navy of the same? What will more daunt the hearts of the adversaries, then to see us well fenced, and armed on the sea, as we be reported to be on the land? If the Prince requested our obedience to forbeare one day from flesh more then we doe, and to be contented with one meale in the same day, should not our owne commodity thereby perswade us to subiection? But now that two meales be permitted on that day to be used, which sometime our Elders in very great numbers in the Realme did use with one only spare meale, and that in fish only: shall we thinke it so great a burthen that is prescribed?

Furthermore, consider the decay of the townes nigh the seas, which should be most ready by the number of the people there, to repulse the enemy, and we which dwell further off upon the land, having them as our buckler to defend us, should be the more in safety, If they be our neighbours, why should we not wish them to prosper? If they be our defence as nighest at hand to repell the enemy, to keepe out the rage of the seas, which else would breake upon our faire pastures, why should we not cherish them? Neyther doe we urge that in the Ecclesiasticall policy, prescribing a forme of Fasting, to humble our selues in the sight of Almighty GOD, that that order which was used among the Iewes, and practi-

led by Christs Apostles after his ascention, is of such force, and necessity, that that only ought to be used among Christians, and none other, for that were to binde GODS people unto the yoke, and burthen of Moses policy, yea, it were the very way to bring us which are set at liberty by the freedome of Christs Gospell, into the bondage of the Law againe, which GOD forbid that any man should attempt or purpose. But to this end it serveth, to shew how farre the order of fasting now used in the Church at this day, differeth from that which then was used. GODS Church ought not, neyther may it be so tyed to that or any other order now made, or hereafter to be made, and devised by the authority of man but that it may lawfully for iust causes, alter, change, or mittigate those Ecclesiasticall decrees, and orders, yea, recede wholy from them, and breake them, when they tend eyther to superstition, or to impiety, when they draw the people from GOD rather then worke any edification in them. This authority Christ himselfe used, and left it to his Church. He used it, I say: For the order or decree made by the Elders for washing oft times, which was diligently observed of the Iewes, yet tending to superstition, our Saviour Christ, altered, and changed the same in his Church, into a profitable Sacrament, the Sacrament of our regeneration or new birth. This authority to mitigate lawes, and decrees Ecclesiasticall, the Apostles practised, when they writing from Ierusalem unto the congregation that was at Antioch, signified unto them that they would not lay any further burthen upon them, but these necessaries: that is, that they should abstaine from things offred unto Idols, from blood, from that which is strangled, and from fornitation, notwithstanding that Moses law required many other observances. This authority to change the orders, derees, and constitutions of the Church, was after the Apostles time used of the Fathers about the manner of fasting, as it appeareth in the Tripartite history, where it is thus written: Touching fasting, we finde that it was diversly used in divers places, by divers men. For they at Rome fast three weekes together before Easter, saving upon the Saturdaies, and Sundaies, which fast they call Lent. And after a few lines in the same place, it followeth: They have not all one uniforme order in fasting. For some doe fast, and abstaine both from fish, and flesh. Some when they fast, eate nothing but fish. Others there are, which when they fast, eate of all water fowles, as well as of fish, grounding themselues upon Moses, that such fowles have their substance of the water, as the fishes have. Some others when they fast, will neyther eate hearbes nor egges. Some fasters there are, that eate nothing but dry bread. Others when they fast, eate nothing at all, not so much as dry bread. Some fast from all manner of food till night, and then eate, without making any choyce or difference of meats. And a thousand such like divers kinds of fasting may be found in divers places of the world, of divers men diversly used. And for all this great diversity in fasting, yet charity the very true bond of Christian peace was not broken, neyther did the diversity of fasting breake at any time their agreement, and concord in fayth. To abstaine sometime from certaine meats, not because the

Acts 15.

Tripart. hist. lib 9. cap. 38.

Euseb. lib, 5. cap. 24.

meates

meats are euill, but because they are not necessary, this abstinence (sayth S. Augustine) is not evill, And to restraine the use of meats when necessity, and time shall require, this (sayth he) doth properly pertaine to Christian men. Dogma eccle-siast, cap. 66.

Thus yee have heard, good people, first that Christian subiects are bound even in conscience to obey Princes lawes, which are not repugnant to the Lawes of GOD. Yee haue also heard that Christs Church is not so bound to obserue any order, law, or decree made by man, to prescribe a forme in Religion: but that the Church hath full power, and authority from GOD, to change, and alter the same, when need shall require, which hath beene shewed you by the example of our Saviour Christ, by the practice of the Apostles, and of thy Fathers since that time.

Now shall be shewed briefly what time is meete for fasting, for all times serue not for all things: but as the wise man sayth, All things have their tims. There is a time to weepe, and a time againe to laugh, a time to mourne, and a time to reioyce, &c. Our Saviour Christ excused his Disciples, and reproved the Phariſes, because they neither regarded the use of fasting, nor considered what time was meete for the same. Which both he teacheth in his answere, saying, The children of the marriage cannot mourne, while the bridegroome is with them. Their question was of fasting, his answere is of mourning, signifying unto them plainely, that the outward fast of the body, is no fast before GOD, except it be accompanied with the inward fast, which is a mourning, and a lamentation of the heart, as is before declared. Concerning the time of fasting, he sayth, The daies will come, when the bridegrome shall be taken from them in those daies they shall fast. By this it is manifest, that it is no time of fasting while the marriage lasteth, and the bridegrome is there present. But when the marriage is ended, and the bridegrome gone, then is it a meete time to fast. Now, to make plaine unto you what is the sence, and meaning of these words, We are at the marriage, and againe, The bridegrome is taken from us: Yee shall note, that so long as GOD reuealeth his mercy unto us, and giueth us of his benefits, eyther spirituall or corporall, we are sayd to be with the bridegrome, at the marriage. So was that good old father Iacob at the marriage, when he understood that his sonne Ioseph was alive, and ruled all Egypt under King Pharao. So was David in the marriage with the bridegrome, when he had gotten the victory of great Goliah, and had smitten off his head. Iudith, and all the people of Bethulia were the children of the wedding, and had the bridegrome with them, when GOD had by the hand of a woman slaine Holofernes, the grand Captaine of the Assyrians host, and discomfited all their enemies. Thus were the Apostles the children of the marriage, while Christ was corporally present with them, and defended them from all dangers, both spirituall, and corporall. But the marriage is sayd then to be ended, and the bridegrome to be gone, when Almighty GOD smiteth us with affliction, and seemeth to leaue us in the middest of a number of aduersities. So GOD sometimes striketh private men privately with sundry aduersities, as trouble of minde,

Ecclē. 3.

Math. 9.

Luke 5.
Math. 6.

losse

losse of friends, losse of goods, long, and dangerous sicknesses, &c. Then is it a fit time for that man to humble himselfe to Almighty GOD by fasting, and to mourne, and to bewaile his sinnes with a sorrowfull heart, and to pray unfainedly, saying with the Prophet David, Turne away thy face, O Lord, from my sinnes, and blot out of thy remembrance all mine offences. *Psal. 51.* Againe, when GOD shall afflict a whole region or countrey with warres, with famine, with pestilence, with strange diseases, and unknowne sicknesses, and other such like calamities: then is it time for all states, and sorts of people, high, and low, men, women, and children, to humble themselues by fasting, and bewaile their sinfull liuing before GOD, and pray with one common voyce, saying thus, or some other such like prayer: Be fauourable, O Lord, be fauourable unto thy people, which turneth unto thee, in weeping, fasting, and praying: spare thy people whom thou hast redeemed with thy precious blood, and suffer not thine inheritance to be destroyed, and brought to confusion. Fasting thus used with prayer, is of great efficacy, and waigheth much with GOD. So the Angell Raphael told Tobias. It also appeareth by that which our Saviour Christ answered to his Disciples, demanding of him why they could not cast forth the evill spirit out of him that was brought unto them. This kind (sayth he) is not cast out but by fasting, and prayer. How availeable fasting is, how much it waieth with GOD, and what it is able to obtaine at his hand, cannot better be set forth, then by opening unto you, and laying before you some of those notable things that have beene brought to passe by it. Fasting was one of the meanes whereby Almighty GOD was occasioned to alter the thing which he had purposed concerning Ahab, for murthering the innocent man Naboth, to possesse his vineyard. *3 Kings 21.* GOD spake unto Elia, saying: Goe thy way, and say unto Ahab, Hast thou killed, and also gotten possession? Thus saith the Lord, In the place where dogs licked the blood of Naboth, shall dogs even licke thy blood also. Behold, I will bring evill upon thee, and will take away thy posterity: Yea, and the dogs shall eate him of Ahabs stocke that dieth in the City, and him that dieth in the field, shall the fowles of the ayre eate. This punnishment had Almighty GOD determined for Ahab in this world, and to destroy all the male kind that was begotten of Ahabs body, besides that punnishment which should have hapned unto him in the world to come. When Ahab heard this, he rent his clothes, and put sackecloth upon him, and fasted, and lay in sackecloth, and went barefooted. Then the Word of the Lord came to Elia, saying, Seest thou how Ahab is humbled before me? Because he submitteth himselfe before me, I will not bring that evill in his daies, but in his sonnes daies will I bring it upon his house. Although Ahab through the wicked counsell of Iesabel his wife, had committed shamefull murther, and against all right disinherited, and dispossessed for ever Naboths stocke of that vineyard: yet upon his humble submission in heart unto GOD, which he declared outwardly by putting on sackecloth and fasting, GOD changed his sentence, so that the punnishment which he had determined, fell not upon Ahabs house in his

time

time, but was deferred unto the daies of Ioram his sonne. Here we may see of what force our outward fast is, when it is accompanied with the inward fast of the minde, which is (as is sayd) a sorrowfulnesse of heart, detesting, and bewayling our sinfull doings. The like is to be seene in the Ninevites: For when GOD had determined to destroy the whole City of Nineve, and the time which he had appoynted, was even now at hand, he sent the Prophet Ionas to say unto them, Yet forty daies, and Nineve shall be overthrowne: The people by, and by believed GOD, and gave themselves to fasting, yea, the King by the advice of his councell, caused to be proclaymed, saying, Let neyther man or beast, bullocke nor sheepe taste any thing, neither feed nor drinke water; But let man, and beast put on sackecloth, and cry mightily unto GOD, yea, let every man turne from his evill way, and from the wickednesse that is in their hands. Who can tell if GOD will turne, and repent, and turne away from his fierce wrath that we perish not? And upon this their hearty repentance, thus declared outwardly with fasting, renting of their clothes, putting on sackecloth, and sprinkling themselves with dust, and ashes, the Scripture sayth, God saw their workes that they turned from their evill waies, & God repented of the evill that he had sayd that he would doe unto them, and he did it not. Now beloved, yee have heard first what fasting is, alwell that which is outward in the body, as that which is inward in the heart. Yee have heard also that there are three ends or purposes, whereunto if our outward fast be directed, it is a good worke that GOD is pleased with. Thirdly, hath beene declared, what time is most meete for to fast, either privately or publiquely. Last of all, what things fasting hath obtayned of GOD by the examples of Ahab, and the Ninevites. Let us therefore, dearely beloved, seeing there are many more causes of fasting, and mourning in these our dayes, then hath beene of many yeeres heretofore in any one age, endeavour our selves both inwardly in our hearts, and also outwardly with our bodies, diligently to exercise this godly exercise of fasting, in such sort, and manner, as the holy Prophets, the Apostles, and divers other devout persons for their time used the same. GOD is now the same GOD that he was then, GOD that loveth righteousnesse, and that hateth iniquity, GOD which willeth not the death of a sinner, but rather that he turne from his wickednesse, and live, GOD that hath promised to turne to us, if we refuse not to turne to him: yea, if we turne our evill workes from before his eyes, cease to doe evill, learne to doe well, seeke to doe right, relieve the oppressed, be a right Judge to the fatherlesse, defend the widdow, breake our bread to the hungry, bring the poore that wander, into our house, cloth the naked, and despise not our brother which is our owne flesh: then shalt thou call (sayth the Prophet) and the Lord shall answere, thou shalt cry, and he shall say, Here am I: Yea, GOD which heard Ahab, and the Ninevites, and spared them, will also heare our prayers, and spare us so, that we after their example, will unfaynedly turne unto him, yea, he will blesse us with his Heavenly benedictions the time that we have to tarry in this world, and after the race

of

of this mortall life, he will bring us to his heavenly kingdome, where we shall reigne in everlasting blessednesse with our Saviour Christ, to whom with the Father, and the holy Ghost, be all honour, and glory for ever, and ever, Amen.

AN HOMILY AGAINST Gluttonie, and Drunkennesse.

WE have heard in the former Sermon, welbeloved, the description, and the vertue of fasting, with the true use of the same. Now ye shall heare how foule a thing gluttony, and drunkennesse is before God, the rather to move you to use fasting the more diligently. Understand yee therefore, that Almighty God (to the end that we might keepe our selves undefiled, & serue him in holines, and righteousnesse, according to his word) hath charged in his Scriptures so many as looke for the glorious appearing of our Saviour Christ, to leade their lives in all sobriety, modesty, and temperancy. Whereby we may learne how necessary it is for every Christian that will not be found unready at the comming of our Saviour Christ, to live sober-minded in this present world, forasmuch as otherwise being unready, he cannot enter with Christ into glory: And being unarmed in this behalfe, hee must needs bee in continuall danger of that cruell adversary the roaring Lyon, against whom the Apostle Peter warneth us to prepare our selves in continuall sobriety, that we may resist, being stedfast in fayth. To the intent therefore that this sobernesse may be used in all our behaviour, it shall be expedient for us to declare unto you, how much all kind of excesse offendeth the Maiesty of Almighty GOD, and how grievously he punnisheth the immoderate abuse of those his creatures which he ordayneth to the maintenance of this our needy life, as meates, drinkes, and apparrell. And againe, to shew the noysome diseases, and great mischiefes that commonly doe follow them that inordinately give up themselves to be carryed headlong with such pleasures as are ioyned eyther with dainty, and overlarge fare, or else with costly, and sumptuous apparell.

Titus 2.

Titus 2,

1 Peter 5.

And

And firſt, that yee may perceiue how deteſtable, and hatefull all exceſſe in eating, and drinking is before the face of Almighty GOD, yee ſhall call to minde what is written by S. Paul to the Galatians, where hee numbreth gluttony, and drunkenneſſe among thoſe horrible crimes, with the which (as he ſayth) no man ſhall inherit the kingdome of Heaven. Hee reckoneth them among the deeds of the fleſh, and coupleth them with Idolatry, whoredome, and murther, which are the greateſt offences that can be named among men. For the firſt ſpoyleth GOD of his honour, the ſecond defileth his holy Temple, that is to wit, our owne bodies, the third maketh us companions of Cayn in the ſlaughter of our brethren, and whoſo committeth them, as Saint Paul ſayth, can not inherit the kingdome of GOD. Certainely, that ſinne is very odious, and lothſome before the face of GOD, which cauſeth him to turne his favourable countenance ſo farre from us, that hee ſhould cleane barre us out of the doores, and diſherit us of his Heavenly kingdome But hee ſo much abhorreth all beaſtly banquetting, that by his Sonne our Saviour Chriſt in the Goſpell, hee declareth his terrible indignation againſt all belly-gods, in that hee pronounceth them accurſed, ſaying, Woe bee to you that are full, for yee ſhall hunger. And by the Prophet Eſaias he cryeth out, Woe be to you that riſe up early to give your ſelues to drunkenneſſe, and ſet all your minds ſo on drinking, that you ſit ſwilling thereat untill it be night. The Harpe, the Lute, the Shalme, and plenty of Wine are at your feaſts, but the workes of the Lord yee doe not behold, neyther conſider the workes of his hands. Woe bee unto you that are ſtrong to drinke Wine, and are mighty to advance drunkenneſſe. Here the Prophet plainely teacheth, that feaſting, and banquetting, make men forgetfull of their duty towards GOD, when they give themſelues to all kinds of pleaſures, not conſidering nor regarding the workes of the Lord, who hath created meates, and drinkes, as Saint Paul ſayth, to be receiued thankefully of them that beliebe, and know the truth. So that the very beholding of theſe creatures (being the handy-worke of Almighty God) might teach us to uſe them thankfully as God hath ordayned. Therefore they are without excuſe before God, which eyther filthily feede themſelues, not reſpecting the ſanctification which is by the Word of God, and prayer, or elſe unthankfully abuſe the good creatures of God by ſurfeting, and drunkenneſſe, forasmuch as Gods ordinances in his creatures plainely forbid it. They that give themſelues therefore to bibbing, and banquetting, being without all conſideration of Gods iudgments, are ſuddenly oppreſſed in the day of vengeance. Therefore Chriſt ſaith to his Diſciples, Take heed to your ſelues, leſt at any time your hearts be overcome with ſurfeting, and drunkenneſſe, and cares of this world, and ſo that day come on you unawares. Whoſoever then will take warning at Chriſt, let him take heed to himſelfe leſt his heart being overwhelmed by ſurfeting, and drowned in drunkenneſſe, he be taken unawares with that unthrifty ſeruant, which, thinking not on his maſters comming, began to ſmite his fellow ſeruants, and to eate, and to drinke, and to be drunken, and being ſuddenly taken, hath his iuſt reward with unbeliebing hypocrites.

Galat. 5.

Luke 6.

Eſay 5.

1 Tim. 4.

Luke 21.

Luke 12.

They

they that uſe to drinke deeply, & to feed at full (wallowing themſelues in all kind of wickednes) are brought aſleepe in that ſlumbring forgetfulnes of Gods holy will, & Commandements. Therefore Almighty God cryeth by the Prophet Ioel: Awake, ye drunkards, weepe, and howle, all ye drinkers of wine, becauſe the new wine ſhall be pulled from your mouth. Here the Lord terribly threatneth to withdraw his benefits from ſuch as abuſe them, and to pull the cup from the mouth of drunkards. Here we may learne, not to ſleepe in drunkenneſſe, and ſurfetting, leſt GOD deprive us of the uſe of his creatures, when we unkindly abuſe them. For certainely the Lord our GOD will not only take away his benefits, when they are unthankfully abuſed: but alſo in his wrath, and heavy diſpleaſure take vengeance on ſuch as immoderately abuſe them. If our firſt parents Adam, and Eve had not obeyed their greedy appetite in eating the forbidden fruit, neyther had they loſt the fruition of Gods benefits which they then enioyed in Paradiſe, neyther had they brought ſo many miſchiefes both to themſelues, and to all their poſterity. But when they paſſed the bonds that God had appoynted them, as unworthy of GODS benefits, they are expelled, and driven out of Paradice, they may no longer eate the fruits of that garden, which by exceſſe they, had ſo much abuſed. As tranſgreſſors of GODS Commandement, they, and their poſterity are brought to a perpetuall ſhame, and confuſion, and as accurſed of GOD, they muſt now ſweat for their living, which before had abundance at their pleaſure. Even ſo, if we in eating, and drinking exceed, when GOD of his large liberality ſendeth plenty, he will ſoone change plenty into ſcarceneſſe. And whereas wee gloried in fulneſſe, he will make us empty, and confound us with penury, yea, we ſhall be compelled to labour, & travaile with paines, in ſeeking for that which we ſometime enioyed at eaſe. Thus the Lord will not leave them unpunniſhed, who not regarding his workes, follow the luſts, and appetites of their owne hearts, The Patriarch Noah, whom the Apoſtle calleth the preacher of righteouſneſſe, a man exceedingly in GODS favour, is in holy Scripture made an example, whereby we may learne to avoyd drunkenneſſe. For when he had powred in wine more then was conbenient, in filthy manner he lay naked in his tent, his privities diſcovered. And whereas ſometime he was ſo much eſteemed, he is now become a laughing ſtocke to his wicked ſonne Cham, no ſmall griefe to Sem, and Iapheth his other two ſonnes, which were aſhamed of their fathers beaſtly behaviour. Here wee may note, that drunkenneſſe bringeth with it ſhame, and deriſion, ſo that it never eſcapeth unpunniſhed. Lot in like manner, being overcome with wine, committed abominable inceſt with his owne daughters. So will Almighty GOD give over drunkards, to the ſhamefull luſts of their owne hearts. Here is Lot by drinking fallen ſo farre beſide himſelfe, that he knoweth not his owne daughters. Who would have thought that an old man in that heavy caſe, having loſt his wife, and all that he had, which had ſeene even now GODS vengeance in fearefull manner declared on the five Cities for their vicious living, ſhould be ſo farre paſt the remembrance of his duty: But men overcome with drinke, are altogether madde

Ioel 1,

Geneſis 3.

1 Peter 2, Noah,

Lot,

madde as Seneca ſayth, He was deceiued by his daughters: but now many deceiue themſelues, neuer thinking that GOD by his terrible punniſhments will be auenged on them that offend by exceſſe. It is no ſmall plague that Lot purchaſed by his drunkenneſſe. For he had copulation moſt filthily with his owne daughters, which conceiued thereby, ſo that the matter is brought to light, it can no longer be hid. Two inceſtuous children are borne, Ammon, and Moab, of whom came two nations, the Ammonites, and Moabites, abhorred of GOD, and cruell aduerſaries to his people the Iſraelites. Loe, Lot hath gotten to himſelfe by drinking, ſorrow, and care, with perpetuall infamy, and reproch vnto the worlds end. If GOD ſpared not his ſeruant Lot, being otherwiſe a godly man, nephew vnto Abraham, one that entertayned the Angels of GOD: What will he doe to theſe beaſtly belly-ſlaues, which void of all godlineſſe or vertuous behauiour, not once, but continually day, and night, giue themſelues wholy to bibbing, and banqueting? But let us yet further behold the terrible examples of GODS indignation againſt ſuch as greedily follow their vnſatiable luſts. Amnon the ſonne of David, feaſting himſelfe with his brother Abſolom, is cruelly murthered of his owne brother. Holophernes, a valiant, and mighty Captaine, being ouerwhelmed with wine, had his head ſtricken from his ſhoulders by that ſilly woman Iudith, Simon the hie Prieſt, and his two ſonnes Mattathias, and Iudas, being entertained of Ptolomy the ſonne of Abobus, who had before married Simons daughter, after much eating, and drinking were trayterouſly murthered of their owne kinſemen. If the Iſraelites had not giuen themſelues to belly-cheere, they had neuer ſo often fallen to Idolatry. Neyther would we at this day be ſo addict to ſuperſtition, were it not that we ſo much eſteemed the filling of our bellies. The Iſraelites, when they ſerued Idols, ſate downe to eate, and drinke, and roſe againe to play, as the Scripture reporteth. Therefore ſeeking to ſerue their bellies, they forſooke the ſeruice of the Lord their GOD. So are we drawne to a conſent vnto wickedneſſe, when our hearts are ouerwhelmed by drunkenneſſe, and feaſting. So Herod ſetting his minde on banqueting, was content to grant, that the holy man of GOD Iohn Baptiſt, ſhould be beheaded at the requeſt of his whores daughter. Had not the rich glutton beene ſo greedily giuen to the pampering of his belly, he would neuer haue beene ſo vnmercifull to the poore Lazarus, neyther had he felt the torments of the vnquenchable fire. What was the cauſe that GOD ſo horribly punniſhed Sodom, and Gomorrha? Was it not their proud banqueting, and continuall idleneſſe, which cauſed them to be ſo lewd of life, and ſo vnmercifull towards the poore? What ſhall we now thinke of the horrible exceſſe, whereby ſo many haue periſhed, and beene brought to deſtruction? The great Alexander, after that he had conquered the whole world, was himſelfe ouercome by drunkenneſſe, inſomuch that being drunken, he ſlew his faythfull friend Clitus, whereof when he was ſober, he was ſo much aſhamed, that for anguiſh of heart he wiſhed death. Yet notwithſtanding, after this he left not his banqueting, but in one night ſwilled in ſo much wine, that he fell

Epiſt. 84.

2 Sam. 13. Amnon.

Iudith 13.

Exodus 32.

1 Cor. 10.

Math. 14.

Luke 16.

Ezek. 16.

Alexander.

into a feuer, and whenas by no meanes he would abstaine from wine, within few daies after in miserable sort he ended his life, The Conquerour of the whole world is made a slaue by excesse, and becommeth so madde, that he murthereth his deare friend, he is plagued with sorrow shame, and griefe of heart for his intemperance, yet can he not leaue it, he is kept in captiuity, and he which sometimes had subdued many, is become a subiect to the vile belly. So are drunkards, and gluttons altogether without power of themselues, and the more they drinke, the dryer they ware, one banquet prouoketh another, they study to fill their greedy stomackes. Therefore it is commonly sayd, A drunken man is alwayes dry, and A gluttons gut is never filled. Insatiable truly are the affections, and lusts of mans heart, and therefore we must learne to bridle them with the feare of GOD, so that we yeeld not to our owne lusts, lest we kindle GODS indignation against our selues, when we seeke to satisfie our beastly appetite. S. Paul teacheth us, whether we eate or drinke, or whatsoeuer we doe, to doe all to the glory of GOD. Where he appoynteth, as it were by a measure, how much a man may eate, and drinke: that is, to wit, so much that the minde be not made sluggish by cramming in meate, and powring in drinke, so that it cannot lift up it selfe to the glory, and prayse of GOD. Whatsoeuer he be then, that by eating, and drinking maketh himselfe unfit to serue GOD, let him not thinke to escape unpunnished.

1 Cor. 10.

Wee haue heard how much Almighty GOD detesteth the abuse of his creatures, as he himselfe declareth, as well by his holy Word, as also by the fearefull examples of his iust iudgment. Now if neyther the Word of GOD can restraine our raging lusts, and greedy appetites, neyther the manifest examples of GODS vengeance feare us from riotous, and excessiue eating, and drinking, let us yet consider the manifold mischiefes that proceede thereof, so shall we know the Tree by the fruits. It hurteth the body, it infecteth the minde, it wasteth the substance, and is noysome to the neighbours, But who is able to expresse the manifold dangers, and inconueniences that follow of intemperate diet? Oft commeth sodaine death by banqueting, sometime the members are dissolued, and so the whole body is brought into a miserable state. He that eateth, and drinketh unmeasurably, kindleth oft times such an unnaturall heate in his body, that his appetite is prouoked thereby to desire more then it should, or else it ouercommeth his stomacke, and filleth all the body full of sluggishnesse, makes it unable, and unfit to serue eyther GOD or man, not nourishing the body, but hurting it: and last of all, bringeth many kinds of incurable diseases, whereof ensueth some times desperate death. But what should I need to say any more in this behalfe? For except GOD blesse our meats, and giue them strength to feed us: againe, except GOD giue strength to nature to digest, so that we may take profit by them, eyther shall we filthily vomit them up againe, or else shall they lie stinking in our bodies as in a lothsome sinke or channell, and so diuersly infect the whole body, And surely the blessing of God is so farre from such as use ryotous banqueting, that in

their

their faces be ſometimes ſeene the expreſſe tokens of this intemperancy: as Salomon noteth in his Proverbs, to whom is woe (ſayth he?) to whom is ſorrow? to whom is ſtrife? to whom is brawling? to whom are wounds without cauſe? and for whom is the redneſſe of eyes? Even to them that tarry long at the wine. Marke (I beſeech you) the terrible tokens of GODS indignation: Woe, and ſorrow, ſtrife, and brawling, wounds without cauſe, disfigured face, and redneſſe of eyes are to be looked for, when men ſet themſelues to exceſſe, and gurmandiſe, deviſing all meanes to encreaſe their greedy appetites, by tempering the Waine, and ſawcing it in ſuch ſort, that it may be more delectable, and pleaſant unto them. It were expedient, that ſuch delicate perſons ſhould be ruled by Salomon, who in conſideration of the aforeſayd inconveniences, forbiddeth the very ſight of Waine. Looke not upon the Waine (ſayth he) when it is red, and when it ſheweth his colour in the cup, or goeth downe pleaſantly: for in the end thereof it will bite like a ſerpent, and hurt like a cockatrice. Thine eyes ſhall looke upon ſtrange women, and thine heart ſhall ſpeake lewde things, and thou ſhall be as one that ſleepeth in the middeſt of the Sea, and as he that ſleepeth in the top of the maſt, They have ſtricken me (thou ſhalt ſay) but I was not ſicke: they haue beaten me, but I felt it not, therefore will I ſeeke it yet ſtill. Certainely that muſt needs be very hurtfull, which biteth, and infecteth like a poyſoned Serpent, whereby men are brought to filthy fornication, which cauſeth the heart to deviſe miſchiefe. He doubtleſſe is in great danger that ſleepeth in the middeſt of the Sea, for ſoone he is overwhelmed with waves. He is like to fall ſodainely, that ſleepeth in the top of the maſt. And ſurely he hath loſt his ſences, that cannot feele when he is ſtricken, that knoweth not when he is beaten. So ſurfeting, and drunkenneſſe bites by the belly, and cauſeth continuall gnawing in the ſtomacke, brings men to whoredome, and lewdneſſe of heart, with dangers unſpeakeable: ſo that men are bereaved, and robbed of their ſences, and are altogether without power of themſelues. Who ſeeth not now the miſerable eſtate whereinto men are brought, by theſe foule filthy monſters, gluttony, and drunkenneſſe? The body is ſo much diſquieted by them, that as Ieſus the ſonne of Syrach affirmeth, the unſatiable feeder never ſleepeth quietly, ſuch an unmeaſurable heat is kindled, whereof enſueth continuall ache, and paine to the whole body. And no leſſe truely the minde is alſo annoyed by ſurfeting banquets: For ſometimes men are ſtricken with frenſie of minde, and are brought in like manner to meere madneſſe: ſome waxe ſo brutiſh, and blockiſh, that they become altogether voyd of underſtanding. It is an horrible thing, that any man ſhould maime himſelfe in any member: but for a man of his owne accord to bereave himſelfe of his wits, is a miſchiefe intolerable. The Prophet Oſee in the fourth chapter ſayth, that Waine, and drunkenneſſe taketh away the heart. Alaſſe then, that any man ſhould yeeld unto that, whereby he might bereaue himſelfe of the poſſeſſion of his owne heart! Waine and women leade wiſe men out of the way, and bring men of vnderſtanding to reproofe and ſhame, ſayth

Pro. 23.

Pro. 23.

Eccleſ. 31

Oſee 4.

Eccleſ. 19.

Ieſus the ſonne of Syrach, Yea, he asketh what is the life of man that is
Eccleſ. 31 overcome with drunkenneſſe: Wine drunken with exceſſe, maketh bitterneſſe of minde, and cauſeth brawling, and ſtrife. In Magiſtrates it cauſeth cruelty inſtead of Juſtice, as that wiſe Philoſopher Plato perceived right well, when he affirmed that a drunken man hath a tyrannous heart, and therefore will rule at his pleaſure, contrary to right, and reaſon. And certainely drunkenneſſe maketh men forget both law, and equity, which cauſed King Salomon ſo ſtraightly to charge, that no Wine
Pro. 31. ſhould be given unto Rulers, leſt peradventure by drinking, they forget what the law appoynteth them, and ſo change the iudgment of all the children of the poore. Therefore among all ſorts of men, exceſſive drinking is moſt intolerable in a Magiſtrate or man of Authority, as
De repub. lib. 3 Plato ſayth: For a drunkard knoweth not where he is himſelfe. If then a man of authority ſhould be a drunkard, alaſſe, how might he be a guide unto other men, ſtanding in need of a Gouernour himſelfe: Beſides this, a drunken man can keepe nothing ſecret: many fond, fooliſh, and filthy words are ſpoken, when men are at their bankets. Drunkenneſſe (as Seneca affirmeth) diſcovereth all wickedneſſe, and bringeth it to light, it removeth all ſhamefaſtneſſe, and encreaſeth all miſchiefe. The proud man being drunken, uttereth his pride, the cruell man his cruelty, and the enuious man his enuy, ſo that no vice can lie hid in a drunkard. Moreover, in that he knoweth not himſelfe, he fumbleth, and ſtammereth in his ſpeech, ſtaggereth to, and fro in his going, beholding nothing ſtedfaſtly with his ſtaring eyes, believeth that the houſe runneth round about him. It is evident that the mind is brought cleane out of frame by exceſſive drinking, ſo that whoſoever is deceived by Wine or ſtrong drinke, becommeth as Salomon ſayth, a mocker, or a madde man, ſo that he can never be wiſe. If any man thinke that he may
Prou. 20, drinke much Wine, and yet be well in his wits, he may as well ſuppoſe as Seneca ſayth, that when he hath drunken poyſon, he ſhall not die. For whereſoever exceſſive drinking is, there muſt needs follow perturbation of minde, and where the belly is ſtuffed with dainty fare, there the minde is oppreſſed with clothfull ſluggiſhneſſe. A full belly maketh a groſſe underſtanding, ſaith S. Bernard, and much meate maketh a weary minde.
Ad ſororem, ſer. 24, But alaſſe, now a dayes men paſſe little eyther for body or minde: ſo they have worldly wealth, and riches abundant to ſatisfie their unmeaſurable luſts, they care not what they doe. They are not aſhamed to ſhew their drunken faces, and to play the mad men openly. They thinke themſelues in good caſe, and that all is well with them, if they be not pinched by lacke, and poverty. Leſt any of us therefore might take occaſion to flatter himſelfe in this beaſtly kind of exceſſe, by the abundance of riches let us call to minde what Salomon writeth in the xxi. of Proverbs: He that loveth Wine, and fat fare, ſhall never be rich ſayth he. And in the xxiii. chapPro. 23. ter, he maketh a vehement exhortation on this wiſe, Keepe not company
Prou. 21, with drunkards, and gluttons, for the glutton, and drunkard ſhall come to poverty.

He

He that drawеth his patrimony thorow his throat, and eateth, and drinketh more in one houre, or in one day, then he is able to earne in a whole weeke, muſt needsbe an unthrift, and come to beggery. But ſome will ſay, What need any to finde fault with this? He hurteth no man but himſelfe, he is no mans foe but his owne. Indeed I know, this is commonly ſpoken in defence of theſe beaſtly belly gods, but it is eaſie to ſee how hurtfull they are, not only to themſelues, but alſo to the Common-wealth, by their example. Every one that meeteth them, is troubled with brawling, and contentious language, and oft times raging in beaſtly luſts, like high fed horſes, they ney on their neighbours wives, as Ieremy ſaith, and defile their children, and daughters: Their example is evill to them among whom they dwell, they are an occaſion of offence to many, and while they waſte their ſubſtance in banquetting, their owne houſhold is not provided of things neceſſary, their wives, and their children are evill entreated, they have not wherewith to relieve their poore neighbours in time of neceſſity, as they might have, if they lived ſoberly. They are unprofitable to the Common-wealth. For a drunkard is neither fit to rule, nor to be ruled. They are a ſlaunder to the Church or Congregation of Chriſt, and therefore S. Paul doth excommunicate them among whoremongers, Idolaters, covetous perſons, and extortioners, forbidding Chriſtians to eate with any ſuch. Let us therefore, good people, eſchew every one of us, all intemperancy, let us love ſobriety, and moderate diet, oft give our ſelues to abſtinency, and faſting, whereby the minde of man is more lift up to GOD, more ready to all godly exerciſes, as prayer, hearing, and reading of Gods Word, to his ſpirituall comfort. Finally, whoſoever regardeth the health and ſafety of his owne body, or wiſheth alwaies to be well in his wits, or deſireth quietneſſe of minde, and abhorreth fury, and madneſſe, he that would be rich, and eſcape poverty, he that is willing to live without the hurt of his neighbour, a profitable member of the Common-wealth, a Chriſtian without ſlander of Chriſt, and his Church: let him avoyd all riotous, and exceſſive banqueting, let him learne to keepe ſuch meaſure as behooveth him that poſſeſſeth true godlineſſe, let him follow S. Pauls rule, and ſo eate, and drinke, to the glory, and prayſe of GOD who hath created all things to be ſoberly uſed with thankeſgiving, to whom be all honour, and glory, for ever, Amen.

1 Cor. 5.

AN HOMILY AGAINST excesse of Apparell.

WHERE yee have heretofore beene excited, and stirred to use temperance of meats, and drinkes, and to avoyd the excesse thereof, many wayes hurtfull to the state of the Common-wealth, and so odious before Almighty GOD, being the authour, and giver of such creatures, to comfort, and stablish our frayle nature with thankes unto him, and not by abusing of them to provoke his liberality to severe punnishing of that disorder. In like manner it is convenient, that yee be admonished of another foule, and chargeable excesse: I meane, of apparell, at these daies so gorgious, that neyther Almighty GOD by his Word can stay our proud curiosity in the same, neyther yet godly, and necessary lawes, made of our Princes, and oft repeated with the penalties, can bridle this detestable abuse, whereby both GOD is openly contemned, and the Princes Lawes manifestly disobeyed, to the great perill of the Realme. Wherefore, that sobriety also in this excesse may be espied among us, I shall declare unto you, both the moderate use of apparell, approved by GOD in his holy Word, and also the abuses thereof, which he forbiddeth, and disalloweth, as it may appeare by the inconveniences which daily encrease, by the iust iudgment of GOD, where that measure is not kept, which he himselfe hath appointed. If we consider the end, and purpose whereunto Almighty GOD hath ordayned his creatures, we shall easily perceive that he alloweth us apparell, not only for necessities sake, but also for an honest comelinesse. Even as in hearbs, trees, and sundry fruits, we have not only divers necessary uses, but also the pleasant sight, and sweet smell, to delight us withall, wherein we may behold the singular love of GOD towards mankinde, in that he hath provided both to relieve our necessities, and also to refresh our sences with an honest, and moderate recreation. Therefore David in the hundred, and fourth Psalme, confessing GODS carefull prouidence, sheweth that GOD not only prouideth things necessary for men, as hearbs, and other meats, but also such things as may reioyce, & comfort, as wine, to make glad the

Psal. 104.

heart

heart, oyles, and oyntments to make the face to ſhine. So that they are altogether paſt the limits of humanity, who yeilding only to neceſſity, forbid the lawfull fruition of GODS benefits. With whoſe traditions we may not be led, if we give eare to S. Paul, writing to the Coloſſians, willeth them to hearken unto ſuch men as ſhall ſay, Touch not, Taſte not, Handle not, ſuperſtitiouſly bereaving them of the fruition of GODS creatures. And no leſſe truly ought we to beware, leſt under pretence of Chriſtian liberty, we take licence to doe what we liſt, advancing our ſelues in ſumptuous apparell, and deſpiſing other, preparing our ſelues in fine bravery, to wanton, lewd, and unchaſte behaviour. To the avoyding whereof, it behooveth us to be mindefull of foure leſſons, taught in holy Scripture, whereby we ſhall learne to temper our ſelues, and to reſtraine our immoderate affections, to that meaſure which GOD hath appoynted. The firſt is, that we make not proviſion for the fleſh, to accompliſh the luſts thereof, with coſtly apparell, as that harlot did, of whom Salomon ſpeaketh, Proverbs the ſeventh, which perfumed her bed, and deckt it with coſtly ornaments of Egypt to the fulfilling of her lewd luſt: but rather ought we by moderate temperance to cut off all occaſions, whereby the fleſh might get the victory. The ſecond is written by S. Paul, in the vii. chapter of his firſt Epiſtle to the Corinthians, where he teacheth us to uſe this world, as though we uſed it not. Whereby he cutteth away not only all ambition, pride, and vaine pompe in apparell: but alſo all inordinate care, and affection, which withdraweth us from the contemplation of heavenly things, and conſideration of our duty towards GOD. They that are much occupied in caring for things pertayning to the body, are moſt commonly negligent, and careleſſe in matters concerning the ſoule. Therefore our Saviour Chriſt willeth us not to take thought what we ſhall eate, or what we ſhall drinke, or wherewith we ſhall be clothed, but rather to ſeeke the Kingdome of GOD, and the righteouſneſſe thereof. Whereby we may learne to beware, leſt we uſe thoſe things to our hindrance, which GOD hath ordained for our comfort, and furtherance towards his Kingdome. The third is, that we take in good part our eſtate, and condition, and content our ſelues with that which GOD ſendeth, whether it be much or little. He that is aſhamed of baſe, and ſimple attire, will be proud of gorgious apparell if he may get it. We muſt learne therefore of the Apoſtle S. Paul, both to uſe plenty, and alſo to ſuffer penury, remembring that we muſt yeild accounts of thoſe things which we have received, unto him who abhorreth all exceſſe, pride, oſtentation, and vanity, who alſo utterly condemneth, and diſſalloweth whatſoever draweth us from our duty towards GOD, or diminiſheth our charity towards our neighbours, and children whom we ought to love as our ſelues. The fourth and laſt rule is, that every man behold, and conſider his owne vocation, in as much as GOD hath appoynted every man his degre, and office, within the limits whereof it behooveth him to keepe himſelfe. Therefore all may not looke to weare like apparell, but every one according to his degree, as GOD hath placed him. Which, if it were obſerved, many

4 Leſſons.

Coloſſ 2.

1

Rom. 13.
Prou. 7.

2

1 Cor. 7.

Math. 6.

3

Phil. 4.

4.

one

one doubtleſſe ſhould be compelled to were a ruſſet coate, which now ruffleth in ſilkes, and velvets, ſpending more by the yeere in ſumptuous apparrell, then their fathers received for the whole revenue of their lands. But alaſſe, now a daies how many may we behold occupied wholy in pampering the fleſh, taking no care at all, but only how to decke themſelues, ſetting their affection altogether on worldly bravery, abuſing GODS goodnes when he ſendeth plenty, to ſatiſfie their wanton luſts, having no regard to the degree wherein GOD hath placed them. The
Deut. 29. Iſraelites were contented with ſuch apparell as GOD gave them, although it were baſe, and ſimple: And GOD ſo bleſſed them, that their ſhooes, and clothes laſted them forty yeeres, yea, and thoſe clothes which their fathers had worne, their children were contented to uſe afterward. But we are never contented, and therefore we proſper not, ſo that moſt commonly he that ruffleth in his Sables, in his fine furred gowne, corked ſlippers, trimme buſkinnes, and warme mittins, is more ready to chill for cold, then the poore labouring man, which can abide in the field all the day long, when the North-winde blowes, with a few beggerly clouts about him. We are loth to weare ſuch as our fathers have left us, we thinke not that ſufficient or good ynough for us. We muſt have one gowne for the day, another for the night, one long, another ſhort, one for Winter, another for Summer, one thorrow furred, another but faced, one for the working day, another for the holy day, one of this colour, another of that colour, one of Cloth, another of Silke or Damaſke. We muſt have change of apparell, one afore dinner, and another after, one of the Spaniſh faſhion, another Turkie: and to be briefe, never content with ſufficient. Our Saviour Chriſt bad his Diſciples they ſhould not have two coates: but the moſt men, farre unlike to his ſchollers, have their preſſes ſo full of apparell, that many know
Math. 10. not how many ſorts they have. Which thing cauſed Saint Iames to
Iames 5. pronounce this terrible curſe againſt ſuch wealthy worldlings, Goe to, yee rich men, weepe, aand howle on your wretchedneſſe that ſhall come upon you, your riches are corrupt, and your garments are moth-eaten, yee have lived in pleaſure on the earth, and in wantonneſſe, yee have nouriſhed your hearts, as in the day of ſlaughter. Marke, I beſeech you, Saint Iames calleth them miſerable, notwithſtanding their riches, and plenty of apparell, foraſmuch as they pamper their bodies, to their owne deſtruction. What was the rich glutton the better for his fine fare, and coſtly apparell? Did not he nouriſh himſelfe, to be tormented in hell fire? Let us learne therefore to content our ſelues, having food, and rayment, as Saint Paul teacheth, leſt deſiring to be enriched with abundance, we fall into temptations, ſnares, and many noyſome luſts, which drowne men in perdition, and deſtruction. Certainely, ſuch as delight in gorgious apparell, are commonly puffed up with pride, and filled with divers vanities. So were the daughters of Sion, and people of Ieruſalem, whom Eſaias the Prophet threatneth, becauſe they walked with ſtretched out neckes, and wandring eyes, mincing as they went, and nicely treading with their feete, that Almighty GOD would make

their

their heads bald, and discouer their secret shame. In that day, sayth he, shall the Lord take away the ornament of the Slippers, and the Cawles, and the round Attires, and the sweet Balles, and the Bracelets, and the Attires of the head, and the Sloppes, and the Head-bands, and the Tablets, and the Eare-rings, the Rings, and the Mufflers, the costly apparell, and the Vales, and Wimples, and the Crisping-pinnes, and the Glasses, and the fine Linnen, and the Hoods, and the Lawnes. So that Almighty GOD would not suffer his benefits to be vainely, and wantonly abused, no not of that people whom he most tenderly loued, and had chosen to himselfe before all other. No lesse truely is the vanity that is used among us in these daies. For the proud, and haughty stomacks of the daughters of England, are so maintayned with diuers disguised sorts of costly apparell, that as Tertullian an ancient Father saith, There is left no difference in apparell betwixt an honest Matron, and a common Strumpet. Yea many men are become so effeminate, that they care not what they spend in disguising themselues, euer desiring new toyes, and inuenting new fashions. Therefore a certaine man that would picture euery Countryman in his accustomed apparell, when he had painted other Nations, he pictured the Englishman all naked, and gaue him cloth under his arme, and bad him make it himselfe as he thought best, for he changed his fashion so often, that he knew not how to make it. Thus with our phantasticall deuices, we make our selues laughing-stockes to other Nations, while one spendeth his patrimony upon pounces, and cuts, another bestoweth more on a dancing shirt, then might suffice to buy him honest, and comely apparell for his whole body. Some hang their reuenues about their neckes, ruffling in their Ruffes, and many one ieopardeth his best ioynt to maintaine himselfe in sumptuous rayment. And euery man, nothing considering his estate, and condition, seeketh to excell other in costly attire. Whereby it commeth to passe, that in abundance, and plenty of all things, we yet complaine of want, and penury, while one man spendeth that which might serue a multitude, and no man distributeth of the abundance which he hath receiued, and all men excessiuely waste that which should serue to supply the necessities of other. There hath beene very good prouision made against such abuses, by diuers good, and wholesome lawes, which if they were practised as they ought to be of all true subiects, they might in some part serue to diminish this raging, and ryotous excesse in apparell. But alasse, there appeareth amongst us little feare, and obedience eyther of GOD or man. Therefore must we needs looke for GODS fearefull vengeance from Heaven, to ouerthrow our presumption, and pride, as he ouerthrew Herod, who in his royall apparell, forgetting GOD, was smitten of an Angell, and eaten up of wormes. By which terrible example, GOD hath taught us that we are but wormes-meate, although we pamper our selues neuer so much in gorgious apparell.

Apolog Con. gentes, cap. 5.

Acts 12.

Eccius. 11.

Here we may learne that which Iesus the sonne of Syrach teacheth, not to be proud of clothing, and raym[illegible], neyther to exhalt our selues in the

day

day of honour, becauſe the wozkes of the Lozd are wonderfull, and glozi-ous, ſecret, and unknowne, teaching us with humbleneſſe of mnde, every one to be mindfull of the vocation whereunto GOD hath called him. Let Chriſtians therefoze endeavour themſelues to quench the care of plea-ſing the fleſh: let vs uſe the benefits of GOD in this wozld, in ſuch wiſe, that we be not too much occupied in pzoviding foz the body. Let us con-tent our ſelues quietly with that which GOD ſendeth, be it never ſo little. And if it pleaſe him to ſend plenty, let us not waxe pzoud thereof, but let us uſe it moderately, as well to our owne comfoxt, as to the reliefe of ſuch as ſtand in neceſſity. He that in abundance, and plenty of apparell
Eſay 58. hideth his face from him that is naked, deſpiſeth his owne fleſh, as Eſay the Pzophet ſayth, Let us learne to know our ſelues, and not to deſpiſe other: let us remember that we ſtand all befoze the Maieſty of Almighty God, who ſhall iudge us by his holy Wozd, wherein he fozbiddeth exceſſe, not only to men, but alſo to women. So that none can excuſe them-ſelues, of what eſtate oz condition ſoever they be. Let us therefoze pzeſent our ſelues befoze his Thzone, as Tertullian exhoxteth, with the oznaments
Ephe. 6. which the Apoſtle ſpeaketh of, Epheſians the ſixt chapter, having our loynes girt about with the verity, having the bzeſt-plate of righteouſ-neſſe, and ſhod with ſhooes pzepared by the Goſpell of peace. Let us take unto us ſimplicity, chaſtity, and comelineſſe, ſubmitting our neckes to
Math. 11. the ſweet yoke of Chziſt. Let women be ſubiect to their husbands, and they are ſufficiently attired, ſayth Tertullian. The wife of one Philo an heathen Phyloſopher, being demanded why ſhe ware no gold: ſhe anſwe-red, that ſhe thought her husbands vertues ſufficient oznaments. How much moze ought Chziſtian women, inſtructed by the Wozd of God, to content themſelues in their husbands: yea, how much moze ought every Chziſtian to content himſelfe in our Saviour Chziſt, thinking him-ſelfe ſufficiently garniſhed with his heavenly vertues: But it will be here obiected, & ſaid of ſome nice, & vaine women, that all which we doe in paine-ting our faces, in dying our haire, in embalming our bodies, in decking us with gay apparell, is to pleaſe our husbands, to delight his eyes, & to retayne his love towards us. O vaine excuſe, and moſt ſhamefull anſwer, to the repzoch of thy husband! What couldſt thou moze ſay to ſet out his wolliſhneſſe, then to charge him to be pleaſed, and delighted with the Di-vels tire? Who can paint her face, and curle her hayze. and change it into an unnaturell, colour, but therein doth wozke repzoofe to her Maker, who made her? As though ſhe could make her ſelfe moze comely then GOD hath appoynted the meaſure of her beauty. What doe theſe wo-men, but goe about to defozme that which GOD hath made: not know-ing that all things naturall are the wozkes of GOD, and things diſgui-ſed, and unnaturall be the wozkes of the divell. And as though a wife, and Chziſtian husband ſhould delight to ſee his wife in ſuch painted, and flouriſhed viſages, which common harlots moſt doe uſe to traine there-with their lovers to naughtineſſe, oz as though an honeſt woman could delight to be like an harlote foz pleaſing of her husband. Nay, nay, theſe be but vaine excuſes of ſuch as goe thzuſt to pleaſe rather others than their

husband

husbands. And such attires be but to provoke her to shew her selfe abroad to entice others: a worthy matter. Shee must keepe debate with her husband, to maintaine such apparell, whereby she is the worse housewife, the seldommer at home to see to her charge, and so neglect his thrift, by giving great provocation to her household to waste, and wantonnesse, while she must wander abroad to shew her owne vanity, and her husbands foolishnesse. By which her pride, she stirreth up much envy of others which be as vainely delighted as she is, She doth but deserue mockes, and scornes to set out all her commendation in Jewish, and Ethnicke apparell, and yet brag of her Christianity. She doth but waste superfluously her husbands stocke by such sumptuousnesse, and sometimes she is the cause of much bribery, extortion, and deceit, in her husbands dealings, that she may be the more gorgiously set out to the sight of the vaine world, to please the divels eyes, and not GOD'S, who giveth to every creature sufficient, and moderate comelinesse, wherewith we should be contented if we were of God. What other thing dost thou by those meanes, but provokest other to tempt thee, to deceive thy soule by the baite of thy pompe, and pride? What else dost thou, but settest out thy pride, and makest of the vndecent apparell of thy body, the divels net, to catch the soules of them which behold thee? O thou woman, not a Christian, but worse then a Paynim, thou minister of the divell: Why pamperest thou that carren flesh so high, which sometime doth stinke, and rot on the earth as thou goest? Howsoever thou perfumest thy selfe, yet cannot thy beastlinesse be hidden or overcome with thy smels, and savours, which doe rather deforme, and mis-shape thee, then beautifie thee, What meant Salomon to say, of such trimming of vaine women, when he sayd, A faire woman without good manners, and conditions, is like a Sow which hath a ring of gold upon her snout, but that the more thou garnish thy selfe with these outward blazings, the lesse thou carest for the inward garnishing of thy minde, and so dost but deforme thy selfe by such aray, and not beautifie thy selfe? Heare, heare, what Christs holy Apostles doe write: Let not the outward apparell of women (sayth Saint Peter) be decked with the braiding of haire, with wrapping on of gold, or goodly cloathing: but let the minde, and the conscience, which is not seene with the eyes, be pure, and cleane, that is, sayth he, an acceptable, and an excellent thing before GOD. For so the old ancient holy women attired themselues, and were obedient to their husbands. And S. Paul sayth, that women should apparell themselues with shamefastnesse, and soberness, and not with braids of their haire, or gold, or pearle, or precious clothes, but as women should doe which will expresse godlinesse by their good outward workes. If yee will not keepe the Apostles precepts, at the least let us heare what Pagans, which were ignorant of Christ, have sayd in this matter. Democrates sayth, The ornament of a woman standeth in scarcity of speech, and apparell. Sophocles sayth of such apparell thus, It is not an ornament, O thou foole, but a shame, and a manifest shew of thy folly. Socrates sayth, that that is a garnishing to a woman, which declareth out her honesty, The Grecians use it in a proverbe, It

Pro. 27.

1 Peter 3.

1 Tim. 2.

is

is not gold or pearle which is a beauty to a woman, but good conditions.

And Ariſtotle biddeth that a woman ſhould uſe leſſe apparell then the law doth ſuffer. For it is not the goodlineſſe of apparell, nor the excellency of beauty, nor the abundance of gold, that maketh a woman to be eſteemed, but modeſty, and diligence to live honeſtly in all things. This outragious vanity is now growne ſo farre, that there is no ſhame taken of it. We reade in hiſtories, that when king Dionyſius ſent to the women of Lacedemon rich robes, they anſwered, and ſayd, that they ſhall doe us more ſhame then honour: and therefore refuſed them. The women in Rome in old time abhorred that gay apparell which king Pyrrhus ſent to them, and none were ſo greedy, and vaine to accept them. And a law was openly made of the Senate, and a long time obſerved, that no woman ſhould weare over halfe an ounce of gold, nor ſhould weare clothes of divers colours. But perchance ſome dainty dame will ſay, and anſwere me, that they muſt doe ſomething to ſhew their birth, and blood, to ſhew their husbands riches: as though nobility were chiefely ſeene by theſe things, which be common to thoſe which be moſt vile: as though thy husbands riches were not better beſtowed then in ſuch ſuperfluities, as though when thou waſt Chriſtened, thou diddeſt not renounce the pride of this world, and the pompe of the fleſh. I ſpeake not againſt convenient apparell for every ſtate agreeable: but againſt the ſuperfluity, againſt the vaine delight to covet ſuch vanities, to deviſe new faſhions to feed thy pride with, to ſpend ſo much upon thy carcaſe, that thou, and thy husband are compelled to robbe the poore, to maintaine thy coſtlineſſe. Heare how that noble holy woman Queene Heſter, ſetteth out theſe goodly ornaments (as they be called) when (in reſpect of ſaving GODS people) ſhe was compelled to put on ſuch glorious apparell, knowing that it was a fit ſtable to blind the eyes of carnall fooles. Thus ſhee prayed, Thou knoweſt, O Lord, the neceſſity, which I am driven to, to put on this apparell, and that I abhorre this ſigne of pride, and of this glory which I beare on my head, and that I deſie it as a filthy cloth, and that I weare it not when I am alone. Againe, by what meanes was Holophernes deceived, by the glittering ſhew of apparell, which that holy woman Iudith did put on her, not as delighting in them, nor ſeeking vaine voluptuous pleaſure by them: but ſhee ware it of pure neceſſity, by GODS diſpenſation, uſing this vanity to overcome the vaine eyes of GODS enemy. Such deſire was in thoſe noble women, being very loth, and unwilling otherwiſe to weare ſuch ſumptuous apparell, by the which others ſhould be cauſed to forget themſelves. Theſe be commended in Scripture for abhorring ſuch vanities, which by conſtraint, and great neceſſity, againſt their hearts deſire, they were compelled to weare them for a time. And ſhall ſuch women be worthy commendations, which neyther be comparable with theſe women aforeſayd in nobility, nor comparable to them in their good zeale to GOD, and his people, whoſe daily delight, and ſeeking is to flouriſh in ſuch gay ſhifts, and changes, never ſatisfied nor regarding who ſmarteth for their apparell, ſo they may come by it? O vaine men, which be ſubiects to their wives in

theſe

these inordinate affections. O vaine women, to procure so much hurt to themselues, by the which they come the sooner to misery in this world, and in the meane time be abhorred of GOD, hated, and scorned of wise men, and in the end, like to be ioyned with such, who in hell, too late repenting themselues, shall openly complaine with these words: What hath our pride profited us? or what profit hath the pompe of riches brought us? All these things are passed away like a shadow. As for vertue, we did never shew any signe thereof: And thus we are consumed in our wickednesse. If thou sayest that the custome is to be followed, and the use of the world doth compell thee to such curiosity, then I aske of thee whose custome should be followed: wise folkes manners, or Idols: If thou sayst the wise: then I say, follow them: For fooles customes, who should follow but fooles: Consider that the consent of wise men, ought to be alledged for a custome. Now if any lewd custome be used, be thou the first to breake it, labour to diminish it, and lay it downe: and more laud before GOD, and more commendation shalt thou win by it, then by all the glory of such superfluity.

Thus yee have heard declared unto you, what GOD requireth by his Word concerning the moderate use of his creatures. Let us learne to use them moderately as he hath appointed. Almighty GOD hath taught us, to what end and purpose we should use our apparell. Let us therefore learne so to behave our selues in the use thereof, as becommeth Christians, alwaies shewing our selues thankfull to our heavenly Father for his great, and mercifull benefits, who giveth unto us our daily bread, that is to say, all things necessary for this our needy life, unto whom we shall render accounts for all his benefits, at the glorious appearing of our Saviour Christ, to whom with the Father, and the Holy Ghost, be all honour, prayse, and glory for ever, and ever.

AMEN.

AN HOMILY OR SERmon concerning Prayer.

THere is nothing in all mans life (welbeloved in our Saviour Christ) so needfull to be spoken of, and daily to be called upon, as hearty, zealous, and devout prayer, the necessity whereof is so great, that without it nothing may be well obtayned at GODS hand. For as the Apostle Iames sayth, Every good, and perfect gift commeth from above, and proceedeth from the Father of lights, who is also sayd to be rich, and liberall towards all men that call upon him, not because he eyther will not, or cannot give without asking, but because he hath appoynted Prayer as an ordinary meanes betweene him, and us. There is no doubt but he alwaies knoweth what we have need of, and is alwaies most ready to give abundance of those things that we lacke.

Rom. 10.

Math. 6.

Yet to the intent we might acknowledge him to be the giver of all good things, and behave our selues thankefully towards him in that behalfe, loving, fearing, and worshipping him sincerely, and truely, as we ought to doe, he hath profitably, and wisely ordayned, that in time of necessity we should humble our selues in his sight, powre out the secrets of our hearts before him, and crave helpe at his hands, with continuall, earnest, and devout prayer. By the mouth of his holy Prophet David, he sayth on this wise: Call upon me in the daies of thy trouble and I will deliver thee. Likewise in the Gospell by the mouth of his welbeloved Sonne Christ, he sayth Aske, and it shall be given you: knocke, and it shall be opened: for whosoever asketh, receiveth: whosoever seeketh, findeth, and to him that knocketh, it shall be opened. Saint Paul also most agreeably consenting hereunto, willeth men to pray every where, and to continue therein with thankesgiving. Neyther doth the blessed Apostle Saint Iames in this poynt any thing dissent, but earnestly exhorting all men to diligent prayer, sayth: If any man lacke wisedome, let him aske it of GOD, which giveth liberally to all men, and reproacheth no man. Also in another place, Pray one for another (sayth he) that yee may be healed: For the righteous mans

Psalme 50, Math. 7.

1 Tim. 2. Phil. 4. Coloss 4. Iames 1.

Iames 5.

prayer

prayer availeth much, if it be fervent. What other thing are we taught by these, and such other places, but only this, that Almighty GOD, notwithstanding his Heavenly wisedome, and foreknowledge, will be prayed unto, that he will be called upon, that he will have us no lesse willing on our part to aske: then he on his part is willing to give? Therefore most fond, and foolish is the opinion, and reason of those men, which therefore thinke all prayer to be superfluous, and vaine, because GOD searcheth the heart, and the reynes, and knoweth the meaning of the spirit before we aske. For if this fleshly, and carnall reason were sufficient to disanull prayer: then why did our Saviour Christ so often cry to his Disciples, Watch, & pray? Why did he prescribe them a forme of prayer, saying, When yee pray, pray after this sort, Our Father, which art in Heaven, &c. Why did he pray so often, and so earnestly himselfe before his passion? Finally, why did the Apostles immediately after his Ascension, gather themselues together into one severall place, and there continue a long time in prayer? Eyther they must condemne Christ, and his Apostles of extreme folly, or else they must needs grant, that prayer is a thing most necessary for all men, at all times, and in all places. Sure it is, that there is nothing more expedient or needfull for mankind in all the world, then prayer. Pray alwaies (sayth Saint Paul) with all manner of prayer, and supplication, and watch therefore with all diligence. Also in another place he willeth us to pray continually without any intermission or ceasing, meaning thereby that we ought never to slacke, or faint in prayer, but to continue therein to our lives end. A number of other such places might here be alleadged of like effect, I meane, to declare the great necessity, and use of prayer: but what need many proofes in a plaine matter? seeing there is no man so ignorant but he knoweth, no man so blind but he seeth, that prayer is a thing most needfull in all estates, and degrees of men. For only by the helpe hereof, we attaine to those Heavenly, and everlasting treasures, which GOD our Heavenly Father hath reserved, and layd up for his children in his deare, and welbeloved Sonne Jesus Christ, with this covenant, and promise most assuredly confirmed, and sealed unto us, that if we aske, we shall receiue.

Luke 11. *Math. 6.* *Acts 1.* *Ephe. 6.* *1 Thes. 5.* *Iohn 16.*

Now, the great necessity of prayer being sufficiently knowne, that our mindes, and hearts may be the more provoked, and stirred thereunto, let us briefely consider what wonderfull strength, and power it hath to bring strange, and mighty things to passe. We reade in the booke of Exodus, that Iosua fighting against the Amalekites, did conquer, & obercome them, not so much by vertue of his owne strength, as by the earnest, and continuall prayer of Moses, who, as long as he held up his hands to GOD, so long did Israel prevaile, but when he fainted, and let his hands downe, then did Amalek, and his people prevaile: In so much that Aaron, and Hur, being in the Mount with him, were faine to stay up his hands untill the going downe of the Sunne, otherwaies had the people of GOD that day beene utterly discomfited, and put to flight. Also we

Exodus 17.

read in another place of Iosua himselfe, how he at the besieging of Gibeon,
Iosua 10. making his humble petition to Almighty GOD, caused the Sunne, and the Moone to stay their course, and to stand still in the middest of Heaven for the space of a whole day, untill such time as the people were sufficiently avenged upon their enemies.

2 Par. 20. And was not Iehosaphats prayer of great force, and strength, when GOD at his request caused his enemies to fall out among themselues, and wilfully to destroy one another? Who can marvell enough at the effect, and vertue of Elias prayer? He being a man subiect to affections as
1 Kings 18. we are, prayed to the Lord that it might not raine, and there fell no raine upon the earth for the space of three yeeres, and sixe moneths. Againe, he prayed that it might raine, and there fell great plenty, so that the earth brought forth her encrease most abundantly.

It were too long to tell of Iudith, Esther, Susanna, and of divers other godly men and women, how greatly they prevayled in all their doings, by giving their minds earnestly, and devoutly to prayer. Let it be sufficient at this time to conclude with the sayings of Augustine, and Chrysostome, whereof the one calleth prayer the Key of Heaven, the other plainely
Aug. Ser. 26, de tem. Chry, sup, Math. 28, affirmeth, that there is nothing in all the world more strong then a man that giveth himselfe to fervent prayer.

Now then dearely beloved, seeing prayer is so needfull a thing, and of so great strength before GOD, let us, according as we are taught by the example of Christ, and his Apostles, be earnest, and diligent in calling on the Name of the Lord. Let us never faint, never slacke, never give over, but let us daily, and hourely, earely, and late, in season, and out of season, be occupied in godly meditations, and prayers. What if we obtaine not our petitions at the first? yet let us not be discouraged, but let us continually cry, and call upon GOD: he will surely heare us at
Luke 18. length, if for no other cause, yet for very importunities sake. Remember the parable of the unrighteous Iudge, and the poore widow, how she by her importunate meanes caused him to doe her iustice against her adversary, although otherwise he feared neyther GOD nor man. Shall not GOD much more avenge his Elect (sayth our Saviour Christ) which cry unto him day, and night? Thus he taught his Disciples, and in them all other true Christian men, to pray alwayes, and never to faint or shrinke. Remember also the example of the woman of Ca-
Math. 15. naan, how she was reiected of Christ, and called dogge, as one most unworthy of any benefit at his hands: yet she gave not over, but followed him still, crying, and calling upon him to be good, and mercifull unto her daughter. And at length by very importunity, she obtayned her request. O let us learne by these examples, to be earnest, and fervent in prayer, assuring our selues that whatsoever we aske of GOD the Father in the Name of his Sonne Christ, and according to his will, he will undoubtedly grant it. He is truth it selfe, and as truely as he
Iohn 16. hath promised it, so truely will he performe it. GOD for his great mercies sake so worke in our hearts by his holy Spirit, that we may al-

wayes

waies make our humble prayers unto him, as we ought to doe, and alwaies obtaine the thing which we aske, through Jesus Christ our Lord, to whom with the Father, and the Holy Ghost, be all honour, and glory, world without end, Amen.

The second part of the Homily *concerning Prayer.*

IN the first part of this Sermon, yee heard the great necessity, and also the great force of devout, and earnest prayer, declared, and proved unto you both by divers weighty testimonies, and also by sundry good examples of holy Scripture. Now shall you learne whom you ought to call upon, and to whom you ought alwaies to direct your prayers. We are evidently taught in Gods holy Testament, that Almighty GOD is the only fountaine, and welspring of all goodnesse, and that whatsoever we have in this world, we receive it only at his hands, To this effect serveth the place of Saint Iames: Every good, and perfect gift, sayth he, commeth from above, and proceedeth from the father of lights. To this effect also serveth the testimony of Paul, in divers places of his Epistles, witnessing that the spirit of wisedome, the spirit of knowledge, and revelation, yea every good, and Heavenly gift, as sayth, hope, charity, grace, and peace, commeth only, and solely of GOD. In consideration whereof, he bursteth out into a suddaine passion, an sayth: O man, what thing hast thou, which thou hast not received? Therefore, whensoever we need or lacke any thing, pertayning eyther to the body or to the soule, it behooveth us to runne only unto GOD, who is the only giver of all good things. Our Saviour Christ in the Gospell, teaching his Disciples how they should pray, sendeth them to the Father in his Name, saying, Verily, verily I say unto you, whatsoever yee aske the Father in my Name, he will give it unto you. And in another place, When you pray, pray after this sort, Our Father, which art in Heaven, &c. And doth not GOD himselfe by the mouth of his Prophet David, will, and command us to call upon him? The Apostle wisheth grace, and peace to all them that call on the Name of the Lord, and of his Sonne Jesus Christ, as doth also the Prophet Ioel, saying, And it shall come to passe, that whosoever shall call on the Name of the Lord, shall be saved.

Iam 1.

1 *Cor.* 4.

Iohn 16. *Math.* 6. *Luke* 11. *Psalme* 50.

Ioel 2. *Actis*, 1.

Thus then it is plaine by the infallible Word of truth, and life, that in all our necessities we must flee unto GOD, direct our prayers unto him, call upon his holy Name, desire helpe at his hands, and at none others, whereof if we will yet have a further reason, marke that which followeth. There are certaine conditions most requisite to be found in

every such a one that must be called upon, which if they be not found in him unto whom we pray, then doth our prayer, availe us nothing, but is altogether in vaine.

The first is this, that he to whom we make our prayers, be able to helpe us. The second is, that he will helpe us. The third is, that he be such a one as may heare our prayers. The fourth is, that he understands better then we our selues what we lacke, and how farre we have need of helpe. If these things be to be found in any other saving only GOD, then may we lawfully call upon some other besides GOD. But what man is so grosse, but he well understandeth that these things are only proper to him which is omnipotent, and knoweth all things, even the very secrets of the heart, that is to say, only, and to GOD alone, whereof it followeth, that we must call neyther upon Angell, nor yet upon Saint, but only, and solely upon GOD, as S. Paul doth write? How shall men call upon him, in whom they have not believed? So that Invocation or Prayer may not be made without faith in him on whom they call, but that we must first believe in him, before we can make our prayer unto him, whereupon we must only, and solely pray unto GOD. For to say that we should believe either in Angell, or Saint, or in any other living creature, were meere horrible blasphemy against GOD, and his holy Word, neyther ought this fancy to enter into the heart of any Christian man, because we are expresse-ly taught in the Word of the Lord, only to repose our Faith in the blessed Trinity, in whose only Name we are also baptized, according to the expresse Commandement of our Saviour Jesus Christ, in the last of Saint Matthew.

Romans 10.

Math. 28.

But that the truth hereof may the better appeare, even to them that be most simple, and unlearned, let us consider what prayer is. S. Augustine calleth it a lifting up of the minde to GOD, that is to say, an humble, and lowly powring out of the heart to GOD. Isidorus saith, that it is an affection of the heart, and not a labour of the lips. So that by these places, true prayer doth consist not so much in the outward sound, and voyce of words, as in the inward groning, & crying of the heart to God.

De spi. & lit. cap. 50, De summo bono cap. 8, lib. 3,

Now then, is there any Angell, any Virgin, any Patriarke or Prophet among the dead, that can understand, or know the meaning of the heart? The Scripture saith, It is GOD that searcheth the heart, and the reynes, and that he only knoweth the hearts of the children of men. As for the Saints, they have so little knowledge of the secrets of the heart, that many of the ancient Fathers greatly doubt, whether they know any thing at all, that is commonly done on earth. And albeit some thinke they doe, yet Saint Augustine a Doctour of great authority, and also antiquity, hath this opinion of them: that they know no more what we doe on earth, then we know what they doe in Heaven. For proofe whereof, he alledgeth the words of Esay the Prophet, where it is sayd, Abraham is ignorant of us, and Israel knoweth vs not. His minde therefore is this, not that we should put any religion in worshipping of them, or praying unto them: but that we should honour them by following their vertuous, and godly life. For as he witnesseth in another place,

Psalme 7. Apoc. 2, Ieremy 17, 2 Par. 6,

Lib. de cura pro mort. agenda, cap. 13 De vera reli. cap. 22, *Esay 63.* Lib. 22. de civit. dei. cap. 10,

place, the Martyrs, and holy men in times past, were wont after their death to be remembred, and named of the Priest at divine service: but never to be invocated or called upon. And why so? because the Priest (saith he) is Gods Priest, and not theirs: Whereby he is bound to call upon God, and not upon them.

Thus you see, that the authority both of the Scripture, and also of Augustine, doth not permit, that we should pray unto them. O that all men would studiously reade, and search the Scriptures, then should they not be drowned in ignorance, but should easily perceive the truth, as well of this poynt of doctrine, as of all the rest. For there doth the Holy Ghost plainely teach us, that Christ is our only Mediatour, and Intercessour with GOD, and that we must not seeke, and runne to another. If any man sinneth, sayth Saint Iohn, we have an Advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sinnes. Saint Paul also saith, there is one GOD, and one Mediatour betweene GOD, and man, even the man Jesus Christ. Whereunto agreeth the testimony of our Saviour himselfe, witnessing that no man commeth to the Father, but only by him, who is the way, the truth, the life, yea, and the only doore whereby we must enter into the kingdome of Heaven, because GOD is pleased in no other but in him. For which cause also he cryeth, and calleth unto us that we should come unto him, saying: Come unto me, all yee that labour, and be heavy laden, and I shall refresh you. Would Christ have us so necessarily come unto him? and shall we most unthankfully leave him, and runne unto other? This is even that which God so greatly complaineth of by his Prophet Ieremy, saying, My people have committed two great offences, they have forsaken me the fountaine of the water of life, and have digged to themselues broken pits that can hold no water. Is not that man thinke you unwise that will runne for water to a little brooke, when he may as well goe to the head-spring: Even so may his wisedome be iustly suspected that will flee unto Saints in time of necessity, when he may boldly, and without feare declare his griefe, and direct his prayer unto the Lord himselfe. If GOD were strange, or dangerous to be talked withall then might we iustly draw backe, and seeke to some other. But the Lord is nigh unto all them that call upon him in faith, and truth, and the prayer of the humble, and meeke hath alwaies pleased him. What if we be sinners, shall we not therefore pray unto GOD? or shall we despaire to obtaine any thing at his hands? Why did Christ then teach us to aske forgivenesse of our sinnes, saying, And forgive us our trespasses, as we forgive them that trespasse against us: Shall we thinke that the Saints are more mercifull in hearing sinners, then GOD? David saith, that the Lord is full of compassion, and mercy, slow to anger, and of great kindnesse. Saint Paul sayth, that he is rich in mercy toward all them that call upon him. And he himselfe by the mouth of his Prophet Esay sayth, For a little while have I forsaken thee, but with great compassion will I gather thee: For a moment in mine anger I have hid my face from thee, but with everlasting mercy I

Iohn 5.

1 Iohn 2.

1 Tim. 2.

Iohn 14.

Iohn 10.

Math. 11.

Psalme 145.

Iudith 9.

Psalme 102.

Ephe. 2.

Esay 51.

have

have had compaſſion upon thee. Therefore the ſinnes of any man ought not to withhold him from praying unto the Lord his GOD. But if he be truely penitent, and ſtedfaſt in fayth, let him aſſure himſelfe that the Lord will be mercifull unto him, and heare his prayers. O but I dare not (will ſome man ſay) trouble GOD at all times with my prayers. We ſee that in King houſes, and Courts of Princes, men cannot be admitted, unleſſe they firſt uſe the helpe, and meanes of ſome ſpeciall Nobleman, to come unto the ſpeech of the King, and to obtaine the thing that they would have. To this reaſon doth Saint Ambroſſe anſwer very well, writing upon the firſt chapter to the Romans. Therefore (ſayth he) we uſe to goe unto the King by officers, and Noblemen, becauſe the King is a mortall man, and knoweth not to whom he may commit the government of the Common-wealth. But to have GOD our friend, from whom nothing is hid, we need not any helper, that ſhould further us with his good word, but only a devout, and godly minde. And if it be ſo, that we neede one to entreate for us: why may we not content our ſelves with that one Mediatour, which is at the right hand of GOD the Father, and there liveth for ever to make interceſſion for us? As the blood of Chriſt did redeeme us on the Croſſe, and cleanſe us from our ſinnes: even ſo it is now able to ſave all them that come unto GOD by it. For Chriſt ſitting in heaven, hath an everlaſting Prieſthood, and alwaies prayeth to his Father for them that be penitent, obtayning by vertue of his wounds, which are evermore in the ſight of GOD, not only perfect remiſſion of our ſinnes, but alſo all other neceſſaries, that we lacke in this world, ſo that this only Mediatour is ſufficient in Heaven, and needeth no others to helpe him. Why then doe we pray one for another in this life, ſome man perchance will here demaund? Forſooth we are willed ſo to doe, by the expreſſe Commandement both of Chriſt, and his Diſciples, to declare therein al well the fayth that we have in Chriſt, towards GOD, as alſo the mutuall charity that we beare one towards another, in that we pity our brothers caſe, and make our humble petition to GOD for him. But that we ſhould pray unto Saints, neither have we any Commandement in all the Scripture, nor yet example which we may ſafely follow. So that being done without authority of Gods Word, it lacketh the ground of fayth, & therefore cannot be acceptable before God. For whatſoever is not of fayth, is ſinne. And the Apoſtle ſayth, that fayth commeth by hearing, and hearing by the Word of God. Yet thou wilt obiect further, that the Saints in Heaven doe pray for us, and that their prayer proceedeth of an earneſt charity that they have towards their brethren on earth. Whereto it may be well anſwered. Firſt, that no man knoweth whether they doe pray for us, or no. And if any will goe about to prove it by the nature of charity, concluding, that becauſe they did pray for men on earth, therefore they doe much more the ſame now in Heaven: Then may it be ſayd by the ſame reaſon, that as oft as we doe weepe on earth, they doe alſo weepe in Heaven, becauſe while they lived in this world, it is moſt certaine, and ſure they did ſo. And for that place, which is written in the Apocalyps, namely that the Angell did

Ambros ſuper. cap. 1. Rom.

Heb. 7.

Math. 6. Iames 5. Coloſſ. 4. 1 Tim. 2.

Heb. 11. Rom. 14. Rom. 10.

gw Dr Conſe= quentia ſcripturæ &. ſhe will wipe all teares away.

did offer up the prayers of the Saints upon the golden Altar: it is properly meant, and ought properly to be understood of those Saints that are yet living on earth, and not of them that are dead, otherwise what need were it that the Angell should offer up their prayers, being now in Heaven before the face of Almighty GOD: But admit the Saints doe pray for us, yet doe we not know how, whether specially for them which call upon them, or else generally for all men, wishing well to every man alike If they pray specially for them which call upon them, then it is like they heare our prayers, and also know our hearts desire. Which thing to be false, it is already proved both by the Scriptures, and also by the authority of Augustine. Let us not therefore put our trust, or confidence in the Saints or Martyrs that be dead. Let us not call upon them, nor desire helpe at their hands: but let us alwaies lift up our hearts to GOD, in the Name of his deare Sonne Christ, for whose sake as GOD hath promised to heare our prayer, so he will truely performe it. Invocation is a thing proper unto GOD, which if we attribute unto the Saints, it soundeth to their reproach, neyther can they well beare it at our hands. When Paul had healed a certaine lame man, which was impotent in his feete, at Lystra, the people would have done sacrifice to him, and Barnabas: who renting their clothes, refused it, and exhorted them to worship the true GOD. Likewise in the Revellation, when S. Iohn fell before the Angels feete to worship him, the Angell would not permit him to doe it, but commanded him that he should worship GOD, Which examples declare unto us, that the Saints, and Angels in Heaven, will not have us to doe any honour unto them, that is due, and proper unto GOD. He only is our Father, he only is omnipotent, he only knoweth, and understandeth all things, he onely can helpe us at all times, and in al places: he suffereth the sunne to shine upon the good, and the bad, he feedeth the young Ravens that cry unto him, he saveth both man, and beast, he will not that any one hayre of our head shall perish: but is alwaies ready to helpe, and preserue all them that put their trust in him, according as he hath promised, saying, Before they call, I will answer, and whiles they speake, I will heare. Let us not therefore any thing mistrust his goodnesse, let us not feare to come before the throne of his mercy, let us not seeke the ayd, and helpe of Saints, but let us come boldly our selues, nothing doubting but GOD for Christs sake, in whom he is well pleased, will heare us without a spokes-man, and accomplish our desire in all such things as shall be agreeable to his most holy will. So sayth Chrysostome, an ancient Doctour of the Church, and so must we stedfastly beleeue, not because he saith it, but much more because it is the doctrine of our Saviour Christ himselfe, who hath promised that if we pray to the Father in his name, we shall certainely be heard, both to the reliefe of our necessities, and also to the salvation of our soules, which he hath purchased unto us, not with gold or silver, but with his precious blood, shed once for all upon the Crosse.

Acts 14.

Apoc. 19.

Esay 65.

Chrysost. 6. hom. de profectu evang.

To him therefore, with the Father, and the Holy Ghost, three persons, and one GOD, be all honour, prayse, and glory, for ever, and ever, Amen.

The

The third part of the Homily *concerning Prayer.*

YE were taught in the other part of this Sermon, unto whom yee ought to direct your prayers in time of need, and necessity, that is to wit, not unto Angels or Saints, but unto the eternall, and everliving GOD, who because he is mercifull, is alwaies ready to heare us, when we call upon him in true, and perfect faith. And because he is omnipotent, he can easily performe, and bring to passe the thing that we request to have at his hands. To doubt of his power, it were a plaine point of infidelity, and cleane against the doctrine of the Holy Ghost, which teacheth that he is all in all. And as touching his good will in this behalfe, we have expresse Testimonies in Scripture, how that he will helpe us, and also deliver us, if we call upon him in time of trouble. So that in both these respects, we ought rather to call upon him then upon any other. Neyther ought any man therefore to doubt to come boldly unto GOD, because he is a sinner. For the Lord (as the Prophet David sayth) is gracious, and mercifull, yea, his mercy, and goodnesse endureth for ever. He that sent his owne Sonne into the world to save sinners, will he not also heare sinners, if with a true penitent heart, and a stedfast fayth they pray unto him? Yes, if we acknowledge our sinnes, GOD is faythfull, and iust to forgive us our sinnes, and to cleanse us from all unrighteousnesse, as we are plainely taught by the examples of David, Peter, Mary Magdalen, the Publicane, and divers other. And whereas we must needs use the helpe of some mediatour, and intercessor, let us content our selues with him, that is the true, and only Mediatour of the new Testament, namely, the Lord, and Saviour Jesus Christ, For as Saint Iohn sayth, If any man sinne, we have an Advocate with the Father, Jesus Christ the righteous, who is the propitiation for our sinnes. And Saint Paul in his first Epistle to Timothy, sayth, There is one GOD, and one Mediatour betweene GOD, and man, even the man Jesus Christ, who gave himselfe a ransome for all men, to be a testimony in due time.

Psame 50.

Psalme 107.

1 Tim. 1.

1 Iohn 1.

1 Iohn 2.

1 Tim. 2.

Now after this doctrine established, you shall be instructed for what kind of things, and what kind of persons yee ought to make your prayers unto GOD. It greatly behoveth all men, when they pray, to consider well, and diligently with themselues, what they aske, and require at Gods hands, lest if they desire that thing which they ought not, their petitions be made voyd, and of none effect. There came on a time unto Agesilaus the King, a certaine importunate suter, who requested him in a matter earnestly, saying, Sir, and it please your Grace, you did once promise me,

me. Truth quoth the King, if it be iust that thou requirest, then I promised thee, otherwise I did only speake it, and not promise it. The man would not be so answered at the Kings hand, but still urging him more, and more, sayd: It becommeth the King to performe the least word he hath spoken, yea, if he should only becke with his head. No more, saith the King: then it behoveth one that commeth to a King, to speake, and aske those things which are rightfull, and honest. Thus the King cast off his unreasonable, and importunate suter.

Now if so great consideration be to be had, when we kneele before an Earthly King: how much more ought to be had, when we kneele before the Heavenly King, who is only delighted with Justice, and equity, neither will admit any vaine, foolish, or iniust petition? Therefore it shall be good, and profitable, throughly to consider, and determine with our selues, what things we may lawfully aske of GOD, without feare of repulse, and also what kind of persons we are bound to commend unto GOD in our daily prayers. Two things are chiefely to be respected in every good, and godly mans prayer: His owne necessity, and the glory of Almighty GOD. Necessity belongeth eyther outwardly to the body, or else inwardly to the soule. Which part of man, because it is much more precious, and excellent then the other, therefore we ought first of all, to crave such things as properly belong to the salvation thereof: as the gift of repentance, the gift of faith, the gift of charity, and good workes, remission, and forgivenesse of sinnes, pacience in adversity, lowlinesse in prosperity, & such other like fruits of the spirit, as hope, love, ioy, peace, long suffering, gentlenesse, goodnesse, meekenesse, and temperancy, which things GOD requireth of all them that professe themselues to be his children, saying unto them in this wise, Let your light so shine before men, that they may see your good workes, and glorifie your Father which is in Heaven. And in another place also he sayth, Seeke first the kingdome of God, and his righteousnesse, and then all other things shall be given unto you. Wherein he putteth us in minde, that our chiefe, and greatest care ought to be for those things which pertaine to the health, and safegard of the soule, because we have here (as the Apostle sayth) no continuing City, but doe seeke after another in the world to come.

Galat. 5.

Math. 5.

Math. 6.

Heb. 13.

Now when we have sufficiently prayed for things belonging to the soule, then may we lawfully, and with safe conscience pray also for our bodily necessities, as meate, drinke, cloathing, health of body, deliverance out of prison, good lucke in our daily affaires, and so forth, according as we shall have need. Whereof, what better example can we desire to have, then of Christ himselfe, who taught his Disciples, and other Christian men, first to pray for Heavenly things, and afterwards for earthly things, as is to be seene in that Prayer which he left unto his Church, commonly called the Lords Prayer. In the third Booke of Kings, and third chapter it is written, that GOD appeared by night in a dreame unto Salomon the King, saying, Aske of me whatsoever thou wilt, and I will give it thee. Salomon made his humble prayer, and asked a wise, and prudent heart, that might iudge, and understand what were good, and

Math. 6. Luke 11.

what

what were ill, what were godly, and what were ungodly, what were righteous, and what were unrighteous in the sight of the Lord. It pleased GOD wonderously, that he had asked this thing. And GOD sayd unto him, Because thou hast requested this word, and hast not desired many dayes, and many yeeres upon the Earth, neyther abundance of riches, and goods, nor yet the life of thine enemies which hate thee, but hast desired wisedome to sit in iudgment: Behold, I have done unto thee according to thy words, I have given thee a wise heart, full of knowledge, and understanding, so that there was never any like thee before time, neyther shall be in time to come. Moreover, I have besides this, given thee that which thou hast not required, namely, worldly wealth, and riches, Princely honour, and glory, so that thou shalt therein also passe all Kings that ever were. Note this example, how Salomon being put to his choyce to aske of GOD whatsoever he would, requested not vaine, and transitory things, but the high, and Heavenly treasures of wisedome, and that in so doing, he obtayneth as it were in recompence, both riches, and honour. Wherein is given us to understand, that in our daily prayers, we should chiefely, and principally aske those things which concerne the kingdome of GOD, and the salvation of our owne soules, nothing doubting but all other things shall (according to the promise of Christ) be given unto us. But here we must take heed, that we forget not that other end whereof mention was made before, namely, the glory of GOD, Which unlesse we minde, and set before our eyes in making our prayers, we may not looke to be heard, or to receive any thing of the Lord. In the xx. chapter of Matthew, the mother of the two sonnes of Zebedee came unto Jesus, worshipping him, and saying, Grant that my two sonnes may sit in thy kingdome, the one at thy right hand, and the other at thy left hand, In this petition she did not respect the glory of GOD, but plainely declared the ambition, and vaine-glory of her owne minde, for which cause she was also most worthily repelled, and rebuked at the Lords hand. In like manner we read in the Acts, of one Simon Magus a Sorcerer, how that he perceiving that through laying on of the Apostles hands the Holy Ghost was given, offered them money, saying: Give me also this power, that on whomsoever I lay my hands, he may receive the Holy Ghost. In making this request, he sought not the honour, and glory of GOD, but his owne private gaine, and lucre, thinking to get great store of money by this feate, and therefore it was iustly sayd unto him: Thy money perish with thee, because thou thinkest that the gift of GOD may be obtayned with money. By these, and such other examples we are taught, whensoever we make our prayers unto GOD, chiefely to respect the honour, and glory of his Name. Whereof we have this generall precept in the Apostle Paul, Whether yee eate or drinke, or whatsoever yee doe looke that yee doe it to the glory of God. Which thing we shall best of all doe, if we follow the example of our Saviour Christ, who praying that the bitter cup of death might passe from him, would not therein have his owne will fulfilled, but referred the whole matter to the good will, and pleasure of his Father.

Acts 8.

1 Cor. 10. Coloss. 4. Math. 26. Luke 22.

And

And hitherto concerning those things, that we may lawfully, and boldly aske of GOD.

Now it followeth, that we declare what kind of persons we are bound in conscience to pray for. Saint Paul writing to Timothy, exhorteth him to make prayers, and supplications for all men, exempting none, of what degree or state soever they be. In which place he maketh mention by name of Kings, and Rulers which are in authority, putting us thereby to knowledge how greatly it concerneth the profit of the Common-wealth, to pray diligently for the higher powers. Neyther is it without good cause, that he doth so often in all his Epistles crave the prayers of GODS people for himselfe. For in so doing he declareth to the world, how expedient, and needfull it is daily to call upon GOD for the Ministers of his holy Word, and Sacraments, that they may have the doore of utterance opened unto them, that they may truely understand the Scriptures, that they may effectually preach the same unto the people, and bring forth the true fruits thereof, to the example of all other.

1 Tim. 2.

Coloss 4.
Romans 15.
2 Thes. 3.
Ephe. 6.

Acts 12.

After this sort did the congregation continually pray for Peter at Hierusalem, and for Paul among the Gentiles, to the great increase, and furtherance of Christs Gospell. And if we, following their good example herein, will study to doe the like, doubtlesse it cannot be expressed, how greatly we shall both helpe our selues, and also please God.

To discourse, and run thorow all degrees of persons, it were two long. Therefore yee shall briefly take this one conclusion for all: Whomsoever we are bound by expresse Commandement to love, for those also are we bound in conscience to pray. But we are bound by expresse Commandement to love all men as our selues: therefore we are also bound to pray for all men, even as well as if it were for our selues, notwithstanding we know them to be our extreme, and deadly enemies. For so doth our Saviour Christ plainely teach us in his Gospell, saying, Love your enemies, blesse them that curse you, doe good to them that hate you, pray for them that persecute you, that yee may be the children of your Father which is in Heaven. And as he taught his Disciples, so did he practise himselfe in his life time, praying for his enemies upon the Crosse, and desiring his Father to forgive them, because they knew not what they did: As did also that holy, and blessed Martyr Steven, when he was cruelly stoned to death of the stubburne, and stifnecked Iewes: to the example of all them that will truely, and unfainedly follow their Lord, and Master Christ in this miserable, and mortall life.

Math. 5.

Luke 23.

Acts 7.

Now to entreat of that question, Whether we ought to pray for them that are departed out of this world, or no: Wherein, if we will cleave only unto the Word of GOD, then must we needs grant, that we have no commandement so to doe. For the Scripture doth acknowledge but two places after this life. The one proper to the elect, and blessed of GOD; the other, to the reprobate, and damned soules, as may be well gathered by the parable of Lazarus, and the rich man, which place Saint Augustine expounding, saith in this wise: That which Abraham speaketh

Luke 16.
Lib. 2. evang. quæst. 1. cap. 38.

unto the rich man in Lukes Gospell, namely, that the iust cannot goe into those places where the wicked are tormented: what other thing doth it signifie, but only this, that the iust, by reason of GODS iudgement, which may not be revoked, can shew no deed of mercy in helping them which after this life are cast into prison, untill they pay the uttermost farthing? These words, as they confound the opinion of helping the dead by prayer, so they doe cleane confute, and take away the vaine errour of Purgatory, which is grounded upon the saying of the Gospell: Thou shalt not depart thence, untill thou hast payed the uttermost farthing. Now doth Saint Augustine say, that those men whirh are cast into prison after this life, on that condition, may in no wise be holpen, though we would helpe them never so much. And why? Because the sentence of GOD is unchangeable, and cannot be revoked againe. Therefore let us not deceive our selves, Thinking that eyther we may helpe other, or other may helpe us by their good, and charitable prayers in time to come.

Eccles. 11. For as the Preacher saith, When the Tree falleth, whether it be toward the South, or toward the North, in what place soever the Tree falleth, there it lieth: meaning thereby, that every mortall man dieth, either in the state of salvation, or damnation, according as the words of the Evangelist

Iohn 3. Iohn doth also plainely import saying: He that believeth on the Sonne of GOD, hath eternall life: But he that believeth not on the Sonne, shall never see life, but the wrath of God abideth upon him. Where is then the third place which they call Purgatory? or where shall our prayers helpe, and profit the dead? S. Augustine doth only acknowledge two places after this life, Heaven, and Hell: As for the third place, he doth plainely deny that there is any such to be found in all Scriptures. Chrysostome likewise is of this minde, that unlesse we wash away our sins in this present world, we shall finde no comfort afterward. And S. Cyprian saith, that after death, repentance, and sorrow of paine shall be without fruit, weeping also shall be in vaine, and prayer shall be to no purpose. Therefore he councelleth all men to make provision for themselues while they may, because when they are once departed out of this life, there is no place for repentance, nor yet for satisfaction.

Lib. 5. Hypogno,

Chrysost. in *Heb.* 2. Homil. 5, in *Cyprian*, contra Demetrianum

Let these, and such other places be sufficient to take away the grosse errour of Purgatory out of our heads, neyther let us dreame any more that the soules of the dead are any thing at all holpen by our prayers: But as the Scripture teacheth us, let us thinke that the soule of man passing out of the body, goeth straightwaies either to Heaven, or else to Hell, whereof the one needeth no prayer, and the other is without Redemption. The only Purgatory wherein we must trust to be saved, is the death, and blood of Christ, which if we apprehend with a true, and stedfast faith it purgeth, and cleanseth us from all our sinnes, even as well as if he were now hanging upon the Crosse. The blood of Christ, saith Saint Iohn, hath cleansed us from all sinne. The blood of Christ, saith Saint Paul, hath purged our consciences from dead workes, to serve the living GOD. Also in another place he sayth, We be sanctified, and made holy by the offering up of the body of Iesus Christ done once for all, Yea he addeth

1 Iohn 1. *Heb.* 9.

Heb. 10.

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more, saying, With the one oblation of his blessed body, and precious blood he hath made perfect for ever, and ever all them that are sanctified. This then is that Purgatory, wherein all Christian men put their whole trust, and confidence, nothing doubting, but if they truely repent them of their sinnes, and die in perfect faith, that then they shall forthwith passe from death to life. If this kind of purgation will not serue them, let them never hope to be released by other mens prayers, though they should continue therein unto the worlds end. He that cannot be saued by faith in Christs blood, how shall he looke to be delibered by mans intercessions? Hath God more respect to man on earth, then he hath to Christ in Heaven? If any man sinne (sayth S. Iohn) we have an Aduocate with the Father, euen Iesus Christ the righteous, and he is the propitiation for our sinnes. But we must take heed that we call upon this Aduocate while we have space given us in this life, lest when we are once dead, there be no hope of saluation left unto us. For as every man sleepeth with his owne cause, so every man shall rise againe with his owne cause. And looke in what state he dieth, in the same state he shall be also iudged, whether it be to saluation or damnation. Let us not therefore dreame either of Purgatory, or of prayer for the soules of them that be dead: but let us earnestly, and diligenly pray for them which are expressly commanded in holy Scripture, namely, for Kings, and Rulers, for Ministers of GODS holy Word, and Sacraments, for the Saints of this world, otherwise called the faithfull: to be short, for all men living, be they never so great enemies to GOD, and his people, as Iewes, Turkes, Pagans, Infidels, Heretickes, &c. Then shall we truely fulfill the Commandement of GOD in that behalfe, and plainely declare our selues to be the true children of our heavenly Father, who suffereth the Sunne to shine upon the good, and the bad, and the raine to fall upon the iust, and the uniust: For which, and all other benefits most abundantly bestowed upon mankind from the beginning, let us give him hearty thankes, as we are most bound, and praise his Name for ever, and ever. AMEN. *Ibidem.* 1 *Iohn* 2.

AN HOMILY OF THE place, and time of Prayer.

GOD through his Almighty power, wisedome, and goodnes, created in the beginning, Heaven, and Earth, the Sunne, the Moone, the Starres, the Fowles of the Ayre, the Beasts of the Earth, the Fishes in the Sea, and all other Creatures, for the use, and commodity of man, whom also he had created to his owne Image, and likenesse, and given him the use, and government over them all, to the end he should use them in such sort as he had given him in charge, and commandement, and also that he should declare himselfe thankfull, and kind for all those benefits, so liberally, and so graciously bestowed upon him, utterly without any deserving on his behalfe. And although we ought at all times, and in all places, to have in remembrance, and to be thankfull to our gracious Lord, according as it
Psalme 103. it is written, I will magnifie the Lord at all times. And againe, Whersoever the Lord beareth rule, O my soule, praise the Lord: Yet it appeareth to be GODS good will, and pleasure, that we should at speciall times, and in speciall places, gather our selues together, to the intent his Name might be renowned, and his glory set forth in the congregation, and assembly of his Saints. As concerning the time which Almighty GOD hath appoynted his people to assemble together solemnely, it doth appeare by the fourth Commandement of GOD: Remember, saith GOD, that thou keepe holy the Sabbath day. Up-
Acts 13. on the which day, as is plaine in the Acts of the Apostles, the people accustomably resorted together, and heard diligently the Law, and the Prophets read among them. And albeit this Commandement of GOD doth not binde Christian people to straightly to observe, and keepe the utter ceremonies of the Sabbath day, as it was given unto the Iewes, as touching the forbearing of worke, and labour in time of great necessity, and as touching the precise keeping of the seventh day, after the manner of the Iewes: For we keepe now the first day, which is our Sunday, and make that our Sabbath, that is our day of rest, in the honour of our Saviour Christ, who as upon that day rose from death, conquering the same

same most triumphantly: Yet notwithstanding, whatsoever is found in the Commandement appertayning to the law of nature, as a thing most godly, most iust, and needfull for the setting forth of GODS glory, it ought to be retayned, and kept of all good Christian people. And therefore by this Commandement, we ought to have a time, as one day in the weeke, wherein we ought to rest, yea from our lawfull, and needfull workes. For like as it appeareth by this Commandement, that no man in the sixe daies ought to be slothfull or idle, but diligently to labour in that state where in GOD hath set him: Even so, GOD hath given expresse charge to all men, that upon the Sabbath day, which is now our Sunday, they should cease from all weekely, and workeday labour, to the intent, that like as GOD himselfe wrought sixe dayes, and resteth the seventh, and blessed, and sanctified it, and consecrated it to quietnesse, and rest from labour: even so GODS obedient people should use the Sunday holily, and rest from their common, and daily businesse, and also give themselues wholly to heavenly exercises of GODS true religion, and service. So that GOD doth not onely command the observation of this holy day, but also by his owne example doth stirre, and provoke us to the diligent keeping of the same. Good naturall children will not only become obedient to the commandement of their parents, but also have a diligent eye to their doings, and gladly follow the same. So if we will be the children of our Heavenly Father, we must be carefull to keepe the Christian Sabbath day, which is the Sunday, not only for that it is GODS expresse Commandement, but also to declare our selues to be loving children, in following the example of our gracious Lord, and Father.

Thus it may plainely appeare, that Gods Will, and Commandement was to have a solemne time, and standing day in the weeke, wherein the people should come together, and have in remembrance his wonderfull benefits, and to render him thankes for them, as appertaineth to loving, kind, and obedient people. This example, and Commandement of GOD the godly Christian people began to follow immediately after the Ascension of our Lord Christ, and began to chuse them a standing day of the weeke to come together in: Yet not the seventh day, which the Iewes kept: but the Lords day, the day of the Lords Resurrection, the day after the seventh day, which is the first day of the weeke. Of the which day, mention is made by Saint Paul on this wise, In the first day of the Sabbath, let every man lay up what he thinketh good: meaning for the poore. By the first day of the Sabbath, is meant our Sunday, which is the first day after the Iewes seventh day. And in the Apocalyps it is more plaine, whereas Saint Iohn saith, I was in the Spirit upon the Lords day. Sithence which time GODS people hath alwaies in all ages, without any gainsaying, used to come together upon the Sunday, to celebrate, and honour the Lords blessed Name, and carefully to keepe that day in holy rest, and quietnesse, both man, woman, child, servant, and stranger. For the transgression, and breach of which day, GOD hath declared himselfe much to be grieved, as it may ap-

1 Cor. 16

Apoc. 1.

peare by him, who for gathering of sticks on the Sabbath day, was sto-
Num. 15. ned to death. But alasse, all these notwithstanding; it is lamentable to see the wicked boldnesse of those that will be counted GODS people, who passe nothing at all of keeping, and hallowing the Sunday. And these people are of two sorts: The one sort, if they have any businesse to doe, though there be no extreme need, they must not spare for the Sunday, they must ride, and iourney on the Sunday, they must drive, and carry on the Sunday, they must row, and ferry on the Sunday, they must buy, and sell on the Sunday, they must keepe markets, and fayres on the Sunday: finally, they use all dayes alike, workedaies, and holydaies all are one. The other sort is worse. For although they will not travell nor labour on the Sunday as they doe on the weeke-day, yet they will not rest in holynesse, as GOD commandeth: but they rest in ungodlinesse, and filthinesse, prancing in their pride, pranking, and pricking, poynting, and painting themselues to be gorgeous, and gay: they rest in excesse, and superfluity, in gluttony, and drunkennesse, like Rats, and Swine: they rest in brawling, and raying, in quarrelling, and fighting: they rest in wantonnesse, in toyish talking, in filthy fleshlinesse, so that it doth too evidently appeare that God is more dishonoured, and the devill better served on the Sunday, then upon all the dayes in the weeke besides. And I assure you, the beasts which are commanded to rest on the Sunday, honour God better then this kinde of people: For they offend not GOD, they breake not their holy dayes. Wherefore, O yee people of GOD, lay your hands upon your hearts, repent, and amend this grievous, and dangerous wickednesse; stand in awe of the Commandement of GOD, gladly follow the example of GOD himselfe, be not disobedient to the godly order of Christs Church, used, and kept from the Apostles time, untill this day. Feare the displeasure, and iust plagues of Almighty GOD, if yee be negligent, and forbeare not labouring, and travailing on the Sabbath day or Sunday, and doe not resort together to celebrate and magnifie GODS blessed Name, in quiet holinesse, and godly reverence.

Now concerning the place where the people of GOD ought to resort together, and where especially they ought to celebrate, and sanctifie the Sabbath day, that is, the Sunday, the day of holy rest: That place is called GODS Temple, or the Church, because the company, and congregation of Gods people (which is properly called the Church) doth there assemble themselues on the dayes appoynted for such assemblies, and meetings. And forasmuch as Almighty GOD hath appointed a speciall time to be honoured in, it is very meete, godly, and also necessary, that there should be a place appoynted where these people should meete, and resort, to serue their gracious GOD, and mercifull Father. Truth it is, the holy Patriarkes for a great number of yeeres had neither Temple nor Church to resort unto. The cause was, they were not stayed in any place, but were in a continuall peregrination, and wandering, that they could not conveniently build any Church. But so soone as GOD had delivered his people from their enemies, and set them in

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some liberty in the wildernesse, he set them up a costly, and a curious Tabernacle, which was as it were the Parish Church, a place to resort unto of the whole multitude, a place to have his sacrifices made in, and other observances, and rites to be used in. Furthermore, after that GOD according to the truth of his promise, had placed, and quietly setled his people in the Land of Canaan, now called Iury, he commanded a great, and magnificent Temple to be builded by King Salomon, as seldome the like hath beene seene: a Temple so decked, and adorned, so gorgeously garnished, as was meete, and expedient for people of that time, which would be allured, and stirred with nothing so much, as with such outward goodly gay things. This was now the Temple of GOD, endued also with many gifts, and sundry promises. This was the publike Church, and the mother Church of all Iury. Here was GOD honoured, and served. Hither was the whole Realme of all the Israelites bound to come at three solemne feasts in the yeere, to serue their Lord GOD here. But let us proceed further. In the time of Christ, and his Apostles, there were yet no Temples nor Churches for Christian men. For why? They were alwaies for the most part in persecution, veration, and trouble, so that there could be no liberty nor licence obtayned for that purpose. Yet GOD delighted much that they should often resort together in a place, and therefore after his ascention they remayned together in an upper chamber, sometime they entred into the Temple, sometime into the Synagogues, sometimes they were in prison, sometimes in their houses, sometimes in the fields, &c. And this continued so long, till the fayth of Christ Jesus began to multiply in a great part of the world. Now when diuers Realmes were established in GODS true Religion, and GOD had given them peace, and quietnesse, then began Kings, Noblemen, and the people also, stirred up with a godly zeale, and ferventnesse to build up Temples, and Churches, whither the people might resort, the better to doe their duety towards GOD, and to keepe holy their Sabbath day, the day of rest, And to these Temples have the Christians customably used to resort from time to time, as unto meete places where they might with common consent praise, and magnifie GODS Name, yeelding him thankes for the benefits that he daily powreth upon them, both mercifully, and abundantly, where they might also heare his holy Word read, expounded, and preached sincerely, and receive his holy Sacraments ministred unto them duely, and purely. True it is, that the chiefe, and speciall Temples of GOD, where he hath greatest pleasure, and most delighteth to dwell, are the bodies, and minds of true Christians, and the chosen people of GOD, according to the doctrine of holy Scriptures, declared by Saint Paul. Know yee not (saith he) that yee be the Temple of GOD, and that the Spirit of GOD doth dwell in you? 1 Cro. 3.
The Temple of GOD is holy, which yee are. And againe in the same Epistle: Know yee not that your body is the Temple of the Holy Ghost dwelling in you, whom you have given you of GOD, and that yee be not 1 Cor. 6.
your owne? Yet this notwithstanding, GOD doth allow the materiall Temple made with lime, and stone (so oft as his people come together into

into it, to praise his holy Name) to be his House, and the place where he hath promised to be present, and where he will heare the prayers of them that call upon him. The which thing both Christ, and his Apostles, with all the rest of the holy Fathers, doe sufficiently declare by this: That albeit they certainely knew that their prayers were heard in what place soever they made them, though it were in caves, in woods, and in desarts, (yet so oft as they could conveniently) they resorted to the materiall Temples, there, with the rest of the congregation, to ioyne in prayer, and true worship.

Wherefore (dearely beloved) you that professe your selves to be Christians, and glory in that Name, disdaine not to follow the example of your Master Christ, whose Schollers you say you be, shew you to be like them whose Schoolemates you take upon you to be, that is, the Apostles, and Disciples of Christ. Lift up pure hands, with cleane hearts, in all places, and at all times. But doe the same in the Temples, and Churches upon the Sabbath daies also. Our godly predecessours, and the ancient Fathers of the Primitive Church, spared not their goods to build Churches, no, they spared not their lives in time of persecution, and to hazard their blood, that they might assemble themselves together in Churches. And shall we spare a little labour to come to Churches? Shall neither their examples, nor our duty, nor the commodities (that thereby should come unto us) move us? If we will declare our selves to have the feare of God, if we will shew our selves true Christians, if we will be the followers of Christ our Master, and of those godly Fathers that have lived before us, and now have received the reward of true, and faithfull Christians, we must both willingly, earnestly, and reverently come unto the materiall Churches, and Temples to pray, as unto fit places appointed for that use, and that upon the Sabbath day, as at most convenient time for Gods people to cease from bodily, and worldly businesse, to give themselves to holy rest, and godly contemplation pertaining to the service of Almighty GOD: Whereby we may reconcile our selves to GOD, be partakers of his holy Sacraments, and be devout hearers of his holy Word, so to be established in faith to Godward, in hope against all adversity, and in charity towards our neighbours. And thus running our course as good Christian people, we may at the last attaine the reward of everlasting glory, through the merits of our Saviour Jesus Christ, to whom with the Father, and the Holy Ghost, be all honour, and glory,

AMEN.

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The second part of the Homily of the *place, and time of Prayer.*

IT hath beene declared unto you (good Christian people) in the former Sermon read unto you, at what time, and into what place yee shall come together to praise God. Now I intend to set before your eyes, first how zealous, & desirous yee ought to be, to come to your Church. Secondly, how sore God is grieved with them that doe despise, or little regard to come to the Church upon the holy restfull day. It may well appeare by the Scriptures, that many of the godly Israelites, being now in captivity for their sinnes among the Babylonians, full often wished, and desired to be againe at Hierusalem. And at their returne, through GODS goodnesse (though many of the people were negligent) yet the fathers were marvellous devout to build up the Temple, that GODS people might repayre thither, to honour him. And King David, when he was a banished man out of his Country, out of Hierusalem the holy City, from the Sanctuary, from the holy place, and from the Tabernacle of GOD: What desire, what ferventnesse was in him toward that holy place? What wishings, and prayers made he to GOD to be a dweller in the House of the Lord? One thing (saith he) have I asked of the Lord, and this will I still crave, that I may resort, and have my dwelling in the House of the Lord, so long as I live. Againe, O how I joyed when I heard these words, We shall goe into the Lords House! And in other places of the Psalmes he declareth for what intent and purpose he hath such a fervent desire to enter into the Temple, and Church of the Lord: I will fall downe (saith he) and worship in the Holy Temple of the Lord. Againe, I have appeared in thy holy place, that I might behold thy might, and power, that I might behold thy glory, and magnificence. Finally he saith: I will shew forth thy Name to my brethren, I will praise thee in the middest of the congregation. Why then had David such an earnest desire to the House of GOD? First, because there he would worship, and honour GOD. Secondly, there he would have a contemplation, and a sight of the power, and glory of GOD, Thirdly, there he would praise the Name of GOD, with all the congregation, and company of the people. These considerations of this blessed Prophet of GOD ought to stirre up, and kindle in us the like earnest desire to resort to the Church, especially upon the holy restfull daies, there to doe our duties, and to serue GOD, there to call to remembrance how GOD, even of his meere mercy, and for the glory of his Names sake worketh mightily to conserue us in health, wealth, and goodnesse, and

Psalme 122.

Psalme 63.

mightily

mightily preserveth us from the assaults, and rages of our fierce, & cruell enemies, and there ioyfully in the number of his faithfull people to praise, and magnifie the Lords holy Name.

Set before your eyes also that ancient Father Simeon, of whom the Scripture speaketh thus, to his great commendation, and an encouragement for us to doe the like. There was a man at Hierusalem, named Luke 2. Simeon, a iust man, fearing GOD: he came by the Spirit of GOD into the Temple, and was told by the same Spirit, that he should not die before he saw the Anoynted of the Lord. In the Temple his promise was fulfilled, in the Temple he saw Christ, and tooke him in his armes, In the Temple he brake out into the mighty prayse of GOD his Lord. Anne a Prophetesse, an old widdow, departed out of the Temple, giving her selfe to prayer, and fasting day, and night: And she comming about the same time, was likewise inspired, and confessed, and spake of the Lord, to all them that looked for the redemption of Israel. This blessed man, and this blessed woman, were not disappoynted of wonderfull fruit, commodity, and comfort, which GOD sent them, by their diligent resorting to GODS holy Temple. Now yee shall heare how grievously GOD hath beene offended with his people, for that they passed so little upon his Holy Temple, and foulely eyther despised or abused the same. Which thing may plainely appeare by the notable plagues, and punnishments which GOD hath layd upon his people, especially in this, that he stirreth up their adversaries horribly to beate downe, and utterly to destroy his Holy Temple with a perpetuall dissolation. Alasse, how many Churches, Countryes, and Kingdomes of Christian people, have of late yeeres beene plucked downe, and overrunne, and left waste, with grievous, and intolerable tyranny, and cruelty of the enemy of our Lord Christ, the great Turke, who hath so universally scourged the Christians, that never the like was heard or read of? Above thirty yeeres past, the great Turke had overrunne, conquered, and brought into his dominion and subiection, twenty Christian Kingdomes, turning away the people from the fayth of Christ, poysoning them with the divellish Religion of wicked Mahomet, and eyther destroyed their Churches utterly, or filthily abusing them with their wicked, & detestable errours. And now this great Turke, this bitter, and sharpe scourge of GODS vengeance, is even at hand in this part of Christendome, in Europe, at the borders of Italy, at the borders of Germany, greedily gaping to devoure us, to overrunne our Countrey, to destroy our Churches also, unlesse we repent our sinfull life, and resort more diligently to the Church to honour GOD, to learne his blessed will, and to fulfill the same. The Iewes in their time provoked iustly the vengeance of GOD, for that partly they abused his holy Temple with the detestable Idolatry of the heathen, and superstitious vanities of their owne inventions, contrary to GODS Commandement, partly they resorted unto it as hypocrites, spotted, embrewed, and foulely defiled with all kinde of wickednesse, and sinfull life, partly many of them passed little upon the holy Temple, and cared not whether they came thither, or no. And have not the Christians of late daies, and euen in

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our daies also, in like manner provoked the displeasure, and indignation of Almighty GOD: partly because they have prophaned, and defiled their Churches with Heathenish, and Jewish abuses, with Images, and Idols, with numbers of Altars, too too superstitiously, and intolerably abused, with grosse abusing, and filthy corrupting of the Lords holy Supper, the blessed Sacrament of his body, and blood, with an infinite number of toyes, and trifles of their owne devices, to make a goodly outward shew, and to deface the plaine, simple, and sincere religion of Christ Jesus, partly they resort to the Church like hypocrites, full of all iniquity, and sinfull life, having a vaine, and dangerous fansie, and perswasion, that if they come to the Church, besprinkle them with holy water, heare a masse, and be blessed with the chalice, though they understand not one word of the whole service, nor feele one motion of repentance in their hearts, all is well, all is sure. Fie upon such mocking, and blaspheming of GODS holy ordinances. Churches were made for another purpose, that is, to resort thither, and to serue GOD truely, there to learne his blessed will, there to call upon his mighty Name, there to use the holy Sacraments, there to learne how to be in charity with thy neighbour, there to have thy poore, and needy neighbour in remembrance, from thence to depart better, and more godly then thou camest thither. Finally, GODS vengeance hath beene, and is daily provoked, because much wicked people passe nothing to resort to the Church, either for that they are so sore blinded that they understand nothing of GOD, and godlinesse, and care not with divellish example to offend their neighbours, or else for that they see the Church altogether scowred of such gay gazing lights, as their grosse phantasie was greatly delighted with, because they see the false religion abandoned, and the true restored, which seemeth an unsavory thing to their unsavory taste, as may appeare by this that a woman said to her neighbour: Alas gossip, what should we now doe at Church, since all the Saints are taken away, since all the goodly sights we were wont to have, are gone, since we cannot heare the like piping, singing, chaunting, and playing upon the Organes that we could before? But (dearely beloved) we ought greatly to reioyce, and give GOD thankes, that our Churches are delivered out of all those things which displeased GOD so sore, and filthily defiled his holy House, and his place of prayer, for the which he hath iustly destroyed many Nations, according to the saying of S. Paul: If any man defile the Temple of God, God will him destroy. And this ought we greatly to prayse GOD for, that such superstitious and Idolatrous manners as were vtterly naught, and defaced Gods glory, are vtterly abolished, as they most iustly deserved: and yet those things that eyther GOD was honoured with, or his people edified, are decently retained, and in our Churches comely practised. But now forasmuch as yee perceive it is GODS determinate pleasure yee should resort unto your Churches upon the day of holy rest, seeing yee heare what displeasure GOD conceiveth, what plagues he powreth upon his disobedient people, seeing yee understand what blessings of GOD are gi-

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ven, what Heavenly commodities come to such people as desirously, and zealously use to resort unto their Churches, seeing also yee are now friendly bidden, and ioyntly called, beware that yee slacke not your duety, take heed that you suffer nothing to let you hereafter to come to the Church at such times as you are ordinarily appoynted, and commanded. Our Saviour Christ telleth in a parable, that a great supper was prepared, guests were bidden, many excused themselues, and would not come: I tell you (saith Christ) none of them that were called, shall taste of my supper. This great Supper, is the true Religion of Almighty GOD, wherewith he will be worshipped in the due receiving of his Sacraments, and sincere preaching, and hearing of his holy Word, and practising the same by godly conversation. This feast is now prepared in Gods Banqueting-house the Church, you are thereunto called, and ioyntly bidden: if you refuse to come, and make your excuses, the same will be answered to you that was unto them. Now come therefore (dearely beloved) without delay, and chearefully enter into Gods Feasting-house, and become partakers of the benefits provided, and prepared for you. But see that you come hither with your holy-day garment, not like hypocrites, not of a custome, and for manners sake, not with lothsomenesse, as though yee had rather not come then come, if yee were at your liberty. For God hateth, and punnisheth such counterfet hypocrites, as appeareth by Christs former parable. My friend (saith GOD) how camest thou in without a wedding garment? And therefore commanded his servants to binde him, hand, and foote, and to cast him into utter darknesse, where shall be weeping, and wailing, and gnashing of teeth. To the intent that yee may avoyd the like danger at Gods hand, come to the Church on the holy-day, and come in your holy-day garment, that is to say, come with a chearefull, and godly minde come to seeke Gods glory, and to be thankfull unto him, come to be at one with thy neighbour, and to enter in friendship, and charity with him. Consider that all thy doings stinke before the face of God, if thou be not in charity with thy neighbour. Come with an heart lifted, and cleansed from worldly, and carnall affections, and desires shake off all vaine thoughts, which may hinder thee from Gods true service. The bird, when she will flie shaketh her wings: Shake, and prepare thy selfe to flie higher then all the birds in the ayre, that after thy duety duely done in this earthly Temple, and Church, thou mayst flie up, and be received into the glorious Temple of GOD in Heaven, through Jesus Christ our Lord, to whom with the Father, and the Holy Ghost, be all glory, and honour. AMEN.

AN

AN HOMILY VVHEREin is declared, that Common Prayer, and Sacraments ought to be minisstred in a tongue that is understood of the hearers.

AMong the manifold exercises of Gods people (deare Christians) there is none more necessary for all estates, and at all times, then is publike prayer, and the due use of Sacraments. For in the first, we begge at Gods hands all such things, as otherwise we cannot obtaine. And in the other, he embraceth us, and offereth himselfe to be embraced of us. Knowing therefore that these two exercises are so necessary for us, let us not thinke it unmeete to consider, first what prayer is, and what a Sacrament is, and then, how many sorts of prayers there be, and how many Sacraments, so shall we the better understand how to use them aright. To know what they be, S. Augustine teacheth us in his Booke entituled, Of the Spirit, and the soule. He saith thus of prayer: Prayer is (saith he) the devotion of the minde, that is to say, the returning to GOD through a godly, and humble affection, which affection is a certaine willing, and sweet inclining of the minde it selfe towards GOD. And in the second booke against the adversary of the Law, and the Prophets, he calleth Sacraments holy signes, And writing to Bonifacius of the Baptisme of infants, he saith, If Sacraments had not a certaine similitude of those things whereof they be Sacraments, they should be no Sacraments at all. And of this similitude they doe for the most part receive the names of the same things they signifie. By these words of S. Augustine it appeareth, that he alloweth the common description of a Sacrament, which is, that it is a visible signe of an invisible grace, that is to say, that setteth out to the eyes, and other outward sences, the inward working of Gods free mercy, and doth (as it were) seale in our hearts

Augustin. de spiritu & anima.

Augustin li. 2. contra adversarios legis & proph.

Augustin. ad *Bonifacium.*

the promises of GOD. And so was circumcision a Sacrament, which preached unto the outward sentes the inward cutting away of the foreskin of the heart, and sealed, and made sure in the hearts of the circumcised, the promise of GOD touching the promised seed that they looked for. Now let us see how many sorts of prayers, and how many Sacraments there be. In the Scriptures we reade of three sorts of prayer, whereof two are private, and the third is common. The first is

1 Tim. 2. that which S. Paul speaketh of in his Epistle to Timothy, saying, I will that men pray in every place, lifting up pure hands; without wrath or striving. And it is the devout lifting up of the minde to GOD, without the uttering of the hearts griefe or desire by open voyce. Of this prayer we have example in the first booke of the Kings in Anna the

1 Kings 1. mother of Samuel, when in the heavinesse of her heart she prayed in the Temple, desiring to be made fruitfull. She prayed in her heart (saith the text) but there was no voyce heard. After this sort must all Christians pray, not once in a weeke, or once in a day only: but as S. Paul writeth

1 Thes. 5. Iames 5. to the Thessalonians, without ceasing. And as S. Iames writeth, The continuall prayer of a iust man is of much force. The second sort of prayer

Math. 6. is spoken of in the Gospell of Matthew, where it is said, when thou prayest, enter into thy secret closet, and when thou hast shut the doore to thee, pray unto thy Father in secret, and thy Father which seeth in secret, shall reward thee. Of this sort of prayer there be sundry examples in the Scriptures, but it shall suffice to rehearse one, which is written in the Acts of the Apostles.

Cor. Cornelius, a devout man, a Captaine of the Italian Army, sayth

Acts 10. to Peter: that being in his house in prayer at the ninth houre, there appeared unto him one in a white garment, &c. This man prayed unto GOD in secret, and was rewarded openly. These be the two private sorts of prayer. The one mentall, that is to say, the devout lifting up of the minde to GOD: And the other vocall, that is to say, the secret uttering of the griefes, and desires of the heart with words, but yet in a secret closet, or some solitary place. The third sort of prayer is publike or common. Of this prayer speaketh our Saviour Christ, when he saith,

Math. 18. If two of you shall agree upon earth upon any thing, whatsoever yee shall aske, my Father which is in Heaven shall doe it for you, for wheresoever two or three be gathered together in my Name, there am I in the middest of them. Although GOD hath promised to heare us when

Psalme 50. Iames 5. we pray privately, so it be done faythfully, and devoutly (for he sayth, Call upon me in the day of thy trouble, and I will heare thee. And Elias being but a mortall man, saith S. Iames, prayed, and Heaven was shut three yeeres, and sixe moneths: and againe he prayed, and the Heaven gave raine) Yet by the Histories of the Bible it appeareth, that publike, and common prayer is most availeable before GOD, and therefore as much to be lamented, that it is no better esteemed among us which professe to be but

Ion. 3. one body in Christ. When the City of Ninive was threatned to be destroyed within forty dayes, the Prince, and the people ioyned themselues together in publike prayer, and fasting, and were preserved. In the Prophet

Ioel,

Ioel, God commanded a fasting to be proclaimed, and the people to be gathered together, young, and old, man, and woman, and are taught to say with one voyce: Spare us, O Lord, spare thy people, and let not thine inheritance be brought to confusion. When the Iewes should have beene destroyed all in one day thorow the malice of Haman, at the commandement of Hester they fasted, and prayed, and were preserved. When Holophernes besieged Bethulia, by the advice of Iudith they fasted, and prayed, and were delivered. When Peter was in prison, the congregation ioyned themselues together in prayer, and Peter was wonderfully delivered. By these histories it appeareth, that common or publike prayer is of great force to obtaine mercy, and diliverance at our Heavenly Fathers hand. *Ioel 2.* *Hester 4, Iudith 8,* *Acts 12.*

Therefore brethren, I beseech you, even for the tender mercies of God, let us no longer be negligent in this behalfe: but as the people willing to receive at GODS Hand such good things as in the Common-prayer of the Church are craved, let us ioyne our selues together in the place of Common-prayer, and with one voyce, and one heart, beg at our Heavenly Father all those things, which he knoweth to be necessary for us. I forbid you not private prayer, but I exhort you to esteeme Common-prayer as it is worthy. And before all things, be sure, that in all these three sorts of prayer, your minds be devoutly lifted up to GOD, else are your prayers to no purpose, and this saying shall be verified in you, This people honoureth me with their lips, but their hearts are farre from me. Thus much for the three sorts of prayer, whereof we read in the Scriptures. Now with like, or rather more brevity, you shall heare how many Sacraments there be, that were instituted by our Saviour Christ, and are to be continued, and received of every Christian in due time, and order, and for such purpose as our Saviour Christ willed them to be received. And as for the number of them, if they should be considered according to the exact signification of a Sacrament, namely, for the visible signes, expresly commanded in the new Testament, whereunto is annexed the promise of free forgivenesse of our sinnes, and of our holinesse, and ioyning in Christ, there be but two: namely Baptisme, and the Supper of the Lord. For although absolution hath the promise of forgivenesse of sinne, yet by the expresse word of the new Testament, it hath not this promise annexed, and tyed to the visible signe, which is imposition of hands, For this visible signe (I meane laying on of hands) is not expresly commanded in the new Testament to be used in absolution, as the visible signes in Baptisme, and the Lords Supper are: and therefore absolution is no such Sacrament as Baptisme, and the Communion are. And though the ordring of Ministers hath his visible signe, and promise: yet it lackes the promise of remission of sinne, as all other sacraments besides the two abovenamed doe. Therefore neyther it, nor any other sacraments else, be such Sacraments, as Baptisme, and the Communion are. But in a generall aeception, the name of a Sacrament may be attributed to any thing whereby an holy thing is signified. In which understanding of the word, the ancient writers have given this name, not only to the other five, commonly of late yeeres taken, and used for *Esay 2. & Math. 15,*

supplying the number of the seven Sacraments: but also to divers, and sundry other ceremonies, as to oyle, washing of feete, and such like, not meaning thereby to repute them as Sacraments, in the same signification that the two forenamed Sacraments are. And therefore S. Augustine weighing the true signification, and exact meaning of the word, writing to Ianuarius, and also in the third Booke of Christian doctrine, affirmeth that the Sacraments of the Christians, as they are most excellent in signification, so are they most few in number, and in both places maketh mention expressly of two, the Sacrament of Baptisme, and the Supper of the Lord. And although there are retayned by the order of the Church of England, besides these two, certaine other Rites, and Ceremonies about the institution of Ministers in the Church, Matrimony, confirmation of children, by examining them of their knowledge in the articles of the fayth, and ioyning thereto the prayers of the Church for them, and likewise for the visitation of the sicke: yet no man ought to take these for Sacraments, in such signification, and meaning, as the Sacrament of Baptisme, and the Lords Supper are: but eyther for godly states of life, necessary in Christs Church, and therefore worthy to be set forth by publike action, and solemnity by the Ministery of the Church, or else iudged to be such ordinances, as may make for the instruction, comfort, and edification of Christ Church.

Dionisius, Bernard, de cæna Domini, & ablati, pedum,

Now understanding sufficiently what prayer is, and what a Sacrament is also, and how many sorts of prayer there be, and how many Sacraments of our Saviour Christs institution: let us see whether the Scriptures, and examples of the Primitive Church will allow any vocall prayer, that is, when the mouth uttereth the petitions with voyce, or any manner of Sacrament, or other publique or common rite or action, pertayning to the profit, and edifying of the unlearned, to be ministred in a tongue unknowne, or not understood of the Minister or people: yea, and whether any person may privately use any vocall prayer, in a language that he himselfe understandeth not. To this question we must answere, No. And first of Common prayer, and administration of Sacraments. Although reason, if it might rule, would soone perswade us to have our Common-prayer, and administration of the Sacraments in a knowne tongue, both for that to pray commonly, is for a multitude to aske one, and the selfe thing with one voyce, and one consent of minde, and to administer a Sacrament, is by the outward word, and element, to preach to the receiver the inward, and invisible grace of GOD, and also for that both these exercises were first instituted, and are still continued, to the end that the congregation of Christ might from time to time be put in remembrance of their unity in Christ, and that as members all of one body, they ought both in prayers, and otherwise to seeke, and desire one anothers commodity, and not their owne without others: Yet shall we not need to flee to reasons, and proofes in this matter, syth we have both the plaine, and manifest words of the Scripture, and also the consent of the most learned, and ancient Writers, to commend the prayers of the Congregation in a knowne tongue. First, Paul to the Corinthians

thians saith: Let all things be done to edifying. Which cannot be, unlesse Common-prayers, and administration of the Sacraments be in a tongue knowne to the people. For where the prayers spoken by the Minister, and the words in the administration of the Sacraments, be not understood of them that be present, they cannot thereby be edified. For as when the Trumpet that is blowne in the field giveth an uncertaine sound, no man is thereby stirred up to prepare himselfe to the fight. And as when an instrument of musicke maketh no distinct sound, no man can tell what is piped: Even so, when prayers or administration of the Sacraments shall be in a tongue unknowne to the hearers, which of them shall be thereby stirred up to lift up his minde to GOD, and to begge with the Minister at GODS hand, those things which in the words of his prayers the Minister asketh? Or who shall in the ministration of the Sacraments understand what invisible grace is to be craved of the hearer, to be wrought in the inward man? Truely no man at all. For (sayth S. Paul) He that speaketh in a tongue unknowne, shall be to the hearer an aliant, which in a Christian Congregation is a great absurdity. *1 Cro. 14.*

For we are not strangers one to another, but we are the Citizens of the Saints, and of the houshold of GOD, yea, and members of one body. And therefore whiles our Minister is in rehearsing the prayer that is made in the name of us all, we must give diligent eares to the words spoken by him, and in heart beg at GODS hands those things that he beggeth in words. And to signifie that we doe so, we say AMEN, at the end of the prayer that he maketh in the name of us all. And this thing can we not doe for edification, unlesse we understand what is spoken. Therefore it is required of necessity, that the Common-prayer be had in a tongue that the hearers doe understand. If ever it had beene tolerable to use strange tongues in the Congregations, the same might have beene in the time of Paul, and the other Apostles, when they were miraculously endued with gifts of tongues. For it might then have perswaded some to imbrace the Gospell, when they had heard men that were Hebrewes borne, and unlearned, speake the Greeke, the Latine, and other Languages. But Paul thought it not tolerable then: And shall we use it now, when no man commeth by that knowledge of tongues, otherwise then by diligent, and earnest study? GOD forbid. For we should by that meanes bring all our Church exercises to fribolous superstition, and make them altogether unfruitfull. Luke writeth that when Peter, and Iohn were discharged by the Princes, and high Priests of Hierusalem, they came to their fellows, and told them all that the Princes of the Priests, and Elders had spoken to them. Which when they heard, they lifted up their voyce together to GOD with one assent, and sayd, Lord, thou art he that hast made heaven, and earth, the sea, and all things that are in them, &c. Thus could they not have done, if they had prayed in a strange tongue, that they had not understood. And no doubt of it, they did not all speake with severall voyce: but some one of them spake in the name of them all, and the rest giving diligent eare to his words consen- *Ephe. 2. 1 Cor. 10, & 12. Acts 4.*

ted thereunto, and therefore it is sayd, that they lifted up their voyce together. S. Luke sayth not, their voyces, as many: but, their voyce, as one. That one voyce therefore was in such language as they all understood, otherwise they could not have lifted it up with the consent of their hearts. For no man can give consent of the thing that he knoweth not. As touching the times before the comming of Christ, there was never man yet that would affirme, that eyther the people of GOD, or other, had their prayers or administrations of the Sacraments, or sacrifices, in a tongue that they themselues understood not. As for the time since Christ, till that usurped power of Rome began to spread it selfe, and to inforce all the Nations of Europe to have the Romish language in admiration. it appeareth by the consent of the most ancient, and learned writers. that there was no strange or unknowne tongue used in the Congregation of Christians.

Iustinus. apol, 2. Iustinus Martyr, who lived about 160. yeeres after Christ, saith thus of the administration of the Lords Supper in his time: Upon the Sunday, assemblies are made both of them that dwell in Cities, and of them that dwell in the Country also. Among whom, as much as may be, the writings of the Apostles, and Prophets are read. Afterwards when the Reader doth cease, the chiefe Minister maketh an exhortation, exhorting them to follow honest things. After this, we rise all together, and offer prayers, which being ended (as we have sayd) Bread, and Wine, and Water are brought forth: Then the head Minister offreth prayers, and thankesgiving with all his power, and the people answere, Amen. These words, with their circumstances being duely considered, doe declare plainly, that not only the Scriptures were read in a knowne tongue: but also that prayer was made in the same in the Congregations of Iustines time, Basilius Magnus, and Ioannes Chrysostomus did in their time prescribe publike orders of publique administration, which they call Liturgies, and in them they appoynted the people to answere to the prayers of the Minister, sometime, Amen, sometime, Lord have mercy upon us, sometime, And with thy Spirit, & We have our hearts lifted up unto the Lord, &c. Which answers the people could not have made in due time, if the prayers had not beene in a tongue that they understood. *Epist, 63.* The same Basil writing to the Clergy of Neocœsarea, sayth thus of his usage in Common-prayers, appoynting one to begin the song, the rest follow: And so with divers songs, and prayers, passing over the night, at the dawning of the day, all together (even as it were with one mouth, and one heart) they sing unto the Lord a song of confession, every man framing unto himselfe meete words of repentance. In another place he sayth, If the Sea be faire, how is not the assembly of the Congregation much more faire, in which a ioyned sound of men, women, and children (as it were of the waves beating on the shore) is sent forth in our prayers unto our GOD? *Basil, Reg. 4.* Marke his words: A ioyned sound (sayth he) of men, women, and children. Which cannot be, unlesse they all understand the tongue wherein the prayer is said. And Chrysostome upon the words of Paul saith, So soone as the people heare these words, World without end, they all doe forthwith answer, AMEN. *1 Cor. 14.*

This

This could they not doe, unleſſe they underſtood the woꝛd ſpoken by the Pꝛieſt. Dionyſius ſaith, that Hymnes were ſayd of the whole multitude of people in the adminiſtration of the Communion. Cyprian ſayth, The Pꝛieſt doth pꝛepare the minds of the bꝛethꝛen, with a pꝛeface befoꝛe the pꝛayer, ſaying, Lift up your hearts: That whiles the people doth anſwer, We have our hearts lifted up to the Lord, they be admoniſhed that they ought to thinke on none other thing then the Lord. Saint Ambroſſe wꝛiting upon the woꝛds of Saint Paul ſaith, This is it that he ſaith, Becauſe he which ſpeaketh in an unknowne tongue, ſpeaketh to GOD, foꝛ he knoweth all things: but men know not, and theꝛefoꝛe there is no pꝛofit of this thing. And againe upon theſe woꝛds: If thou bleſſe, oꝛ giue thankes with the ſpirit, how ſhall he that occupieth the roome of the unlearned, ſay Amen, at thy giuing of thankes, ſeeing he underſtandeth not what thou ſayeſt? This is (ſaith Ambroſſe) if thou ſpeake the pꝛayſe of GOD in a tongue unknowne to the hearers. Foꝛ the unlearned hearing that which he underſtandeth not, knoweth not the end of the pꝛayer, and anſwereth not Amen: which woꝛd is as much to ſay, as truth, that the bleſſing oꝛ thankeſgiuing may be confiꝛmed. Foꝛ the confiꝛmation of the pꝛayer is fulfilled by them that doe anſwere, Amen, that all things ſpoken might be confiꝛmed in the minds of the hearers, thꝛough the teſtimony of the truth. And after many weighty woꝛds, to the ſame end he ſayth: The concluſion is this, that nothing ſhould be done in the Church in vaine, and that this thing ought chiefly to be laboured foꝛ, that the unlearned alſo might take pꝛofit, leſt any part of the body ſhould be darke thꝛough ignoꝛance. And leſt any man ſhould thinke all this to be meant of pꝛeaching, and not of pꝛayer, he taketh occaſion of theſe woꝛds of Saint Paul (If there be not an interpreter, let him keepe ſilence in the Church) to ſay, as followeth: Let him pꝛay ſecretly, oꝛ ſpeake to GOD, who heareth all things that be one: Foꝛ in the Church muſt he ſpeake that may pꝛofit all perſons. S. Hierome wꝛiting upon theſe woꝛds of S. Paul, How ſhall he that ſupplieth the place of the unlearned, &c. ſayth, It is the Lay man whom Paul underſtandeth here to be in the place of the ignoꝛant man, which hath no Eccleſiaſticall office: How ſhall he anſwer, Amen, to the prayer of that he underſtandeth not? And a little after, upon the woꝛds of S. Paul, For if I ſhould pray in a tongue, &c. he ſaith thus: This is Pauls meaning: If any man ſpeake in a ſtrange, and unknowne tongue, his minde is made unfꝛuitfull, not to himſelfe, but to the hearer: Foꝛ whatſoeuer is ſpoken he knoweth it not. Saint Auguſtine wꝛiting upon the xviii. Pſalme, ſayth: What this ſhould be, we ought to underſtand, that we may ſing with reaſon of man, and not with chattering of birds. Foꝛ Owles, Popinjaes, Ravens, Pyes, and other ſuch like birds, are taught by men to pꝛate they know not what: but to ſing with underſtanding, is giuen by Gods holy will to the nature of man. Againe, the ſame Auguſtine ſaith, There needeth no ſpeech when we pꝛay, ſaving perhaps as the Pꝛieſts doe, foꝛ to declare their meaning, not that GOD, but that men may heare them. And ſo being put in remembꝛance by conſenting with the Pꝛieſt, they may hang upon GOD.

Dionyſ.
Cyprian, ſer 6, de ora domini,
1 *Cor.* 14.
1 *Cor.* 14.
Pſalme 18.
De magiſt,

Thus

Thus are we taught both by the Scripture, and ancient Doctours, that in the administration of Common prayer, and Sacraments, no tongue unknowne to the hearers ought to be used. So that for the satisfying of a Christian mans conscience, we need to spend no more time in this matter. But yet to stop the mouthes of the adversaries, which stay themselues much upon generall decrees, it shall be good to adde to these testimonies of Scriptures, and Doctours, one Constitution made by Iustinian the Emperour, who lived five hundred twenty, and seven yeeres after Christ, and was Emperour of Rome. The Constitution is this: We command that all Bishops, and Priests doe celebrate the holy oblation, and the prayers used in holy Baptisme, not speaking low, but with a cleare or loud voyce, which may be heard of the people, that thereby the minde of the hearers may be stirred up with great devotion, in uttering the prayers of the Lord GOD: for so the holy Apostle teacheth in his first Epistle to the Corinthians, saying, Truely, if thou only blesse or give thankes in spirit, how doth he that occupieth the place of the unlearned, say Amen at that thy giving thankes unto GOD, for he understandeth not what thou sayest? Thou verily givest thankes well, but the other is not edified. And againe in the Epistle to the Romans, he sayth, With the heart a man believeth unto righteousnesse, and with the mouth confession is made unto salvation. Therefore for these causes it is convenient, that among other prayers, those things also which are spoken in the holy oblation, be uttered, and spoken of the most Religous Bishops, and Priests, unto our Lord Jesus Christ our GOD, with the Father, and the Holy Ghost, with a loud voyce. And let the most religious Priests know this, that if they neglect any of these things, that they shall give an account for them in the dreadfull iudgment of the great GOD, and our Saviour Jesus Christ. Neyther will we, when we know it, rest, and leave it unrevenged.

Novel consti, 3,

This Emperour (as Sabellicus writeth) favoured the Bishop of Rome, and yet we see how plaine a decree he maketh for praying, and administring of Sacraments in a knowne tongue, that the devotion of the hearers might be stirred up by knowledge, contrary to the iudgment of them that would have ignorance to make devotion. He maketh it also a matter of damnation, to doe these things in a tongue that the hearers understand not. Let us therefore conclude with GOD, and all good mens assent, that no Common-prayer or Sacraments ought to be ministred in a tongue that is not understood of the hearers. Now a word or two of private prayer in an unknowne tongue. We tooke in hand where we began to speake of this matter, not only to prove that no Common-prayer or administration of Sacraments ought to be in a tongue unknowne to the hearers: but also, that no person ought to pray privately in that tongue that he himselfe understandeth not. Which thing shall not be hard to proue, if we forget not what prayer is. For if prayer be that devotion of the minde, which enforceth the heart to lift up it selfe to GOD: how should it be said, that that person prayeth, that understandeth not the words that his tongue speaketh in prayer? Yea, how can it be said

that

that he ſpeaketh? For to ſpeake, is by voyce to utter the thought of the minde. And the voyce that a man uttereth in ſpeaking, is nothing elſe but the meſſenger of the minde, to bring abroad the knowledge of that which otherwiſe lyeth ſecret in the heart, and cannot be knowne, according to that which S. Paul writeth: What man (ſayth he) knoweth the things that appertaine to man, ſaving only the ſpirit of man, which is in man? He therefore that doth not underſtand the voyces that his tongue doth utter, cannot properly be ſayd to ſpeake, but rather to counterfait, as Parats, and ſuch other birds uſe to counterfait mens voyces. No man therefore that feareth to provoke the wrath of GOD againſt himſelfe, will be ſo bold to ſpeake of GOD unadviſedly, without regard of reverent underſtanding, in his preſence, but he will prepare his heart before he preſume to ſpeake unto GOD. And therefore in our Common-prayer the Miniſter doth oftentimes ſay, Let us pray: meaning thereby to admoniſh the people that they ſhould prepare their eares to heare, what he ſhould crave at GODS hand, and their hearts to conſent to the ſame, and their tongues to ſay, Amen, at the end thereof. On this ſort did the Prophet David prepare his heart, when he ſaid, My heart is ready (O GOD) my heart is ready, I will ſing, and declare a Pſalme. The Iewes alſo, when in the time of Iudith they did with all their heart pray GOD to viſit his people of Iſrael, had ſo prepared their hearts before they began to pray. After this ſort had Manaſſes prepared his heart before he prayed, and ſayd, And now (O Lord) doe I bow the knees of my heart, asking of thee part of thy mercifull kindnes. When the heart is thus prepared, the voyce uttered from the heart, is harmonious in the eares of GOD: otherwiſe he regardeth it not, to accept it. But forasmuch as the perſon that ſo babbleth his words without ſence in the preſence of GOD, ſheweth himſelfe not to regard the maieſty of him that he ſpeaketh to: He taketh him as a contemner of his Almighty Maieſty, and giveth him his reward among hypocrites, which make an outward ſhew of holineſſe: but their hearts are full of abominable thoughts, even in the time of their prayers. For it is the heart that the Lord looketh upon, as it is written in the Hiſtory of Kings. If we therefore will that our prayers be not abominable before GOD, let us ſo prepare our hearts before we pray, and ſo underſtand the things that we aske when we pray, that both our hearts, and voyces may together ſound in the eares of GODS Maieſty, and then we ſhall not faile to receive at his hand the things that we aske, as good men which have beene before us did, and ſo have from time to time received that which for their ſoules health they did at any time deſire. S. Auguſtine ſeemeth to beare in this matter: For thus he ſayth of them, which being brought up in Grammar, and Retoricke, are converted to Chriſt, and ſo muſt be inſtructed in Chriſtian Religion: Let them know alſo (ſaith he) that it is not the voyce, but the affection of the minde that commeth to the eares of God. And ſo ſhall it come to paſſe, that if haply they ſhall marke that ſome Biſhops or Miniſters in the Church doe call upon God, eyther with barbarous words, or with words diſordered, or that they underſtand

1 Cor. 2.

Pſalme 57.

2 Par. 33.

1 Reg. 16.

De catechizandis rudibus

ſtand not, or doe diſorderly divide the words that they pronounce, they ſhall not laugh them to ſcorne. Hitherto he ſeemeth to beare with praying in an unknowne tongue, but in the next ſentence he openeth his minde thus: Not for that theſe things ought not to be amended, that the people may ſay Amen, to that which they doe plainely underſtand: But yet theſe godly things muſt be borne withall of theſe Catechiſts or inſtructors of the faith, that they may learne, that as in the Common place where matters are pleaded, the goodneſſe of an oration conſiſteth in ſound: ſo in the Church it conſiſteth in devotion. So that he alloweth not the praying in a tongue not underſtood of him that prayeth: But he inſtructeth the ſkilfull Orator, to beare with the rude tongue of the devout ſimple Miniſter. To conclude, if the lacke of underſtanding the words that are ſpoken in the Congregation, doe make them unfruitfull to the hearers, how ſhould not the ſame make the words read, unfruitfull to the reader? The mercifull goodneſſe of GOD grant us his grace to call upon him as we ought to doe, to his glory, and our endleſſe felicity, which we ſhall doe, if we humble our ſelves in his ſight, and in all our prayers both common, and private, have our minds fully fixed upon him. For the prayer of them that humble themſelves, ſhall pearce thorow the clouds, and till it draw nigh unto GOD, it will not be anſwered, and till the moſt High doe regard it, it will not depart. And the Lord will not be ſlacke, but he will deliver the iuſt, and execute iudgment. To him therefore be all honour, and glory for ever, and ever. AMEN.

Eccleſi. 35.

An

AN INFORMATION FOR them which take offence at certaine places of the holy Scripture.

The first Chapter.

THE great utility, and profit that Christian men, and women may take (if they will) by hearing, and reading the holy Scriptures (dearely beloved) no heart can sufficiently conceive, much lesse is my tongue able with words to expresse. Wherefore Sathan our enemy, seeing the Scriptures to be the very meane, and right way to bring the people to the true knowledge of GOD, and that Christian Religion is greatly furthered by diligent hearing, and reading of them, he also perceiving what an hinderance, and let they be to him, and his kingdome, doth what he can, to dryve the reading of them out of Gods Church. And for that end he hath alwaies stirred up, in one place or other, cruell tyrants, sharpe persecutors, and extreme enemies unto GOD, and his infallible truth, to pull with violence the holy Bibles out of the peoples hands, and have most spitefully destroyed, and consumed the same to ashes in the fire, pretending most untruely, that the much hearing, and reading of GODS Word, is an occasion of heresie, and carnall liberty, and the overthrow of all good order in all well ordered Common-weales. If to know GOD aright, be an occasion of evill, then we must needs grant, that the hearing, and reading of the holy Scriptures, is the cause of heresie, carnall liberty, and the subversion of all good orders. But the knowledge of GOD, and of our selves, is so farre from being an occasion of evill, that it is the readiest, yea the only meane to bridle carnall liberty, and to kill all our fleshly affections. And the ordinary way to attaine this knowledge, is with diligence to heare, and read the holy Scriptures. For the whole Scriptures (sayth S. Paul) were given by the inspiration of GOD. And shall 2 Tim. 3

we

we Christian men thinke to learne the knowledge of GOD, and of our selues, in any earthly mans worke or writing, sooner or better then in the holy Scriptures, written by the inspiration of the Holy Ghost: The Scriptures were not brought unto us by the will of man: but holy men
1 Pet. 1. of GOD (as witnesseth S. Peter) spake as they were moued by the holy Spirit of GOD. The holy Ghost is the Schoolemaster of truth, which leadeth his Schollers (as our Sauiour Christ saith of him) into
Iohn 16. all truth. And whoso is not led, and taught by his Schoolemaster, cannot but fall into deepe errour, how goodly soeuer his presence is, what knowledge, and learning soeuer he hath of all other workes, and writings, or how faire soeuer a shew or face of truth he hath in the estimation, and iudgment of the world. If some man will say, I would haue a true patterne, and a perfect description of an upright life, approued in the sight of GOD: can we finde (thinke yee) any better or any such againe, as Christ Iesus is, and his doctrine: whose vertuous conuersation, and godly life, the Scripture so liuely painteth, and setteth forth before our eyes, that we beholding that patterne, might shape, and frame our liues as nigh as may be, agreeable to the perfection of the same. Follow you
1 Cor. 11, me (sayth Saint Paul) as I follow Christ. And Saint Iohn in his Epi-
1 Iohn 2. stle saith, Whoso abideth in Christ, must walke euen so as he hath walked before him. And where shall we learne the order of Christs life, but in the Scripure? Another would haue a medicine to heale all diseases, and maladies of the minde. Can this be found or gotten otherwhere then out of GODS owne booke, his sacred Scriptures: Christ taught so much when he said to the obstinate Iewes, Search the Scriptures, for in them yee thinke to haue eternall life. If the Scriptures containe in them eber-
Iohn 5. lasting life, it musts needs follow, that they haue also present remedy against all that is an hindrance, and let unto eternall life. If we desire the knowledge of heauenly wisedome: why had we rather learne the same of man, then of GOD himselfe, who (as S. Iames sayth) is
Iam 1. the giuer of wisedome? Yea, why will we not learne it at Christs owne
Matth. 28, mouth, who promising to be present with his Church till the worlds end, doth performe his promise, in that he is not only with us by his grace, and tender pity: but also in this, that he speaketh presently unto us in the holy Scriptures, to the great, and endlesse comfort of all them that haue any feeling of GOD at all in them? Yea, he speaketh now in the Scriptures more profitably to us, then he did by the word of mouth to the carnall Iewes when he liued with them here upon earth, For they (I meane the Iewes) could neyther heare nor see those things which we may now both heare, and see, if we will bring with us those eares, and eyes that Christ is heard, and seene with, that is, diligence to heare, and read his holy Scriptures, and true fayth to beleiue his most comfortable promises. If one could shew but the print of Christs foote, a great number I thinke would fall downe, and worship it: But to the holy Scriptures, where we may see daily (if we will) I will not say the print of his feete only, but the whole shape, and liuely Image of him, alasse we giue little reuerence, or none at all.

If

If any could let us see Christs coate, a sort of us would make hard shift, except we might come nigh to gaze upon it, yea, and kisse it too. And yet all the clothes that ever he did weare, can nothing so truely nor so lively expresse him unto us, as doe the Scriptures. Christs Images made in wood, stone, or metall, some men for the love they beare to Christ, doe garnish, and beautifie the same with pearle, gold, and precious stone: And should we not (good brethren) much rather embrace, and reverence Gods holy Bookes, the sacred Bible, which doe represent Christ unto us, more truly then can any Image? The Image can but expresse the forme, or shape of his body, if it can doe so much: But the Scriptures doe in such sort set forth Christ, that we may see both GOD, and man: we may see him (I say) speaking unto us, healing our infirmities, dying for our sinnes, rising from death for our iustification. And to be short, we may in the Scriptures so perfectly see whole Christ with the eye of faith, as we lacking faith, could not with these bodily eyes see him, though he stood now present here before us. Let every man, woman, and child therefore with all their hearts thirst, and desire GODS holy Scriptures, love them, embrace them, have their delight, and pleasure in hearing, and reading them, so as at length we may be transformed, and changed into them. For the holy Scriptures are Gods treasure-house, wherein are found all things needfull for us to see, to heare, to learne, and to believe necessary for the attayning of eternall life.

Thus much is spoken, only to give you a taste of some of the commodities which yee may take by hearing, and reading the holy Scriptures. For as I said in the beginning, no tongue is able to declare, and utter all. And although it is more cleare then the nooneday, that to be ignorant of the Scriptures, is the cause of errour, as Christ sayth to the Sadduces, Yee erre, not knowing the Scriptures, and that errour doth hold backe, and plucke men away from the knowledge of GOD. And as S. Ierome sayth. Not to know the Scriptures, is to be ignorant of Christ. Yet this notwithstanding, some there be that thinke it not meete for all sorts of men to read the Scriptures, because they are, as they thinke, in sundry places stumbling-blockes to the unlearned. First, for that the phraise of the Scripture is sometime so simple, grosse, and plaine, that it offendeth the fine, and delicate wits of some Courtiers. Furthermore, for that the Scripture also reporteth, even of them that have their commendation to be the children of GOD, that they did divers acts, whereof some are contrary to the Law of nature, some repugnant to the Law written, and othersome seeme to fight manifestly against publique honesty. All which things (say they) are unto the simple an occasion of great offence, and cause many to thinke evill of the Scriptures, and to discredit their authority. Some are offended at the hearing, and reading of the diversity of the rites, and ceremonies of the sacrifices, and oblations of the Law. And some worldly witted men thinke it a great decay to the quiet and prudent governing of their Common-weales, to give eare to the simple. and plaine rules, and precepts of our Saviour Christ in his Gospell, as being offended that a man should be ready to turne his right eare,

Math. 22.

to him that ſtrucke him on the left: and to him which would take away his coate, to offer him alſo his cloke, and ſuch other ſayings of perfection in Chriſts meaning. For carnall reaſon, being alway an enemy to GOD, and not perceiving the things of Gods Spirit, doth abhorre ſuch preſcepts, which yet rightly underſtood, infringeth no iudiciall policies, nor Chriſtian mens governments. And ſome there be, which hearing the Scriptures to bid us to live without carefulneſſe, without ſtudy or forecaſting, doe deride the ſimplicities of them. Therefore to remoove, and put away occaſions of offence ſo much as may be, I will anſwere orderly to theſe obiections. Firſt, I ſhall rehearſe ſome of thoſe places that men are offended at, for the ſimplicity, and groſſenes of ſpeech, and will ſhew the meaning of them. In the Booke of Deutronomy it is written, that Almighty GOD made a Law, if a man died without iſſue, his brother or next kinſman ſhould marry his widdow, and the child that was firſt-borne betweene them, ſhould be called his childe that was dead, that the dead mans name might not be put out in Iſrael: And if the brother or next kinſemen would not marry the widdow, then ſhe before the Magiſtrate of the City ſhould pull off his ſhoo, and ſpit in his face, ſaying, So be it done to that man that will not build his brothers houſe. Here (dearely beloved) the pulling off his ſhoo, and ſpitting in his face, were ceremonies to ſignifie unto all the people of that City, that the woman was not now in fault, that GODS Law in that poynt was broken, but the whole ſhame, and blame thereof did now redownd to that man, which openly before the Magiſtrates refuſed to marry her. And it was not a reproch to him alone, but to all his poſterity alſo: For they were called ever after, The houſe of him whoſe ſhoo is pulled off. Another place out of the Pſalmes: I will breake (ſaith Dauid) the hornes of the ungodly, and the hornes of the righteous ſhall be exalted. By an horne in the Scripture, is underſtood power, might, ſtrength, and ſometime rule, and government. The Prophet then ſaying, I will breake the hornes of the ungodly, meaneth, that all the power, ſtrength, and might of GODS enemy, ſhall not only be weakned, and made feeble, but ſhall at length alſo be cleane broken, and deſtroyed, though for a time for the better tryall of his people, GOD ſuffereth the enemies to prevaile and have the upperhand. In the 132. Pſalme it is ſayd, I will make Davids horne to flouriſh. Here Davids horne ſignifieth his kingdome Almighty GOD therefore by this manner of ſpeaking promiſeth to give David victory over all his enemies, and to ſtabliſh him in his kingdome ſpite of all his enemies. And in the threeſcore Pſalme it is written: Moab is my waſhpot, and over Edom will I caſt my ſhoo, &c. In that place the Prophet ſheweth how graciouſly GOD hath dealt with his people the children of Iſrael, giving them great victories upon their enemies on every ſide, for the Moabites, & Idumeans, being two great Nations, proud people, ſtout, and mighty, GOD brought them under, and made them ſervants to the Iſraelites, ſervants I ſay, to ſtoope downe, to pull of their ſhooes, and waſh their feete. Then Moab is my waſhpot, and over Edom will I caſt my ſhoo, is, as if he had ſayd, The Moabites,

and

and the Idumean, for all their ſtoutneſſe againſt us in the wilderneſſe, are now made our ſubiects, our ſervants, yea underlings to pull off our ſhoos, and waſh our feet. Now I pray you, what uncomely manner of ſpeech is this, ſo uſed in common phraſe among the Hebrews? It is a ſhame that Chriſtian men ſhould be ſo light-headed, to toy as ruffians doe with ſuch manner ſpeeches uttered in good grave ſignification by the Holy Ghoſt. More reaſonable it were for vaine men to learne to reverence the forme of GODS Word, then to ſport at them to their damnation. Some againe are offended to heare that the godly Fathers had many wives, and concubines, although after the phraſe of the Scripture, a concubine is an honeſt name, for every concubine is a lawfull wife, but every wife is not a concubine. And that yee may the better underſtand this to be true, yee ſhall note that it was permitted to the Fathers of the old Teſtament, to have at one time moe wives then one, for what purpoſe yee ſhall afterward heare. Of which wives ſome were free-women borne: ſome were bond-women, and ſervants. Shee that was free-borne had a prerogative above thoſe that were ſervants, and bond-women. The free-borne woman was by marriage made the ruler of the houſe under her huſband, and is called the mother of the houſhold, the miſtreſſe or the dame of the houſe, after our manner of ſpeaking, and had by her marriage an intereſt, a right, and an ownerſhip of his goods unto whom ſhe was married. Other ſervants, and bond-women were given by the owners of them, as the manner was then, I will not ſay alwaies, but for the moſt part, unto their daughters at the day of their marriage, to be handmaydens unto them. After ſuch a ſort did Pharao King of Egypt give unto Sara, Abrahams wife, Agar the Egyptian to be her mayd. So did Laban give unto his daughter Lea, at the day of her marriage, Zilpha, to be her handmayd. And to his other daughter Rachel, he gave another bond-mayd, named Bilha. And the wives that were the owners of their hand-maydens, gave them in marriage to their husbands, upon divers occaſions. Sara gave her mayd Agar in marriage to Abraham. Lea gave in like manner her mayd Zilpha to her husband Iacob. So did Rachel his other wife give him Bilha her mayd, ſaying unto him, Goe in unto her, and ſhe ſhall beare upon my knees: which is, as if ſhe had ſayd, Take her to wife, and the children that ſhe ſhall beare, will I take upon my lappe, and make of them as they were mine owne. Theſe hand-maydens or bond-women, although by marriage they were made wives, yet they had not this prerogative to rule in the houſe, but were ſtill underlings, and in ſuch ſubiection to their maſters, and were never called mothers of the houſhold, miſtreſſes, or dames of the houſe, but are called ſometimes wives, ſometime concubines. The plurality of wives, was by a ſpeciall prerogative ſuffered to the Fathers of the old Teſtament, not for ſatisfying their carnall, and fleſhly luſts, but to have many children, becauſe every one of them hoped, and begged oft times of GOD in their prayers, that that bleſſed Seed, which God promiſed ſhould come into the world to breake the Serpents head, might come, and be borne of his ſtocke, and kindred.

Now of those which take occasion of carnality, and evill life, by hearing, and reading in GODS Booke, what GOD had suffered, even in those men whose commendation is prayed in the Scripture: As that
2 Pet. 2. Noe, whom S. Peter calleth the eighth preacher of righteousnes, was so
Genesis 9. drunke with wine, that in his sleepe he uncovered his owne privities. The
Genesis 19. iust man Lot was in like manner drunken, and in his drunkennesse lay
Genesis 17. with his owne daughters, contrary to the law of nature. Abraham, whose
Rom. 4. faith was so great, that for the same he deserved to be called of GODS owne mouth a Father of many Nations, the Father of all believers, beside with Sara his wife, had also carnall company with Agar Saraes hand-
Genesis 29. maid. The Patriarch Iacob had to his wives two sisters at one time. The Prophet David, and King Salomon his sonne had many wives, and concubines, &c. Which things we see plainely to be forbidden us by the Law of GOD, and are now repugnant to all publique honesty. These, and such like in GODS Booke (good people) are not written that we should or may doe the like, following their examples, or that we ought to thinke that GOD did allow every of these things in those men: But we ought rather to believe, and to iudge that Noe in his drunkennesse offended God highly. Lot lying with his daughters, committed horrible incest. We ought then to learne by them this profitable lesson, that if so godly men as they were, which otherwise felt inwardly GODS holy Spirit inflaming in their hearts with the feare, and love of GOD, could not by their owne strength keepe themselues from committing horrible sinne, but did so grievously fall, that without GODS great mercy they had perished everlastingly: How much more ought we then, miserable wretches, which have no feeling of GOD within us at all, continually to feare, not only that we may fall as they did, but also be overcome, and drowned in sinne, which they were not? And so by considering their fall take the better occasion to acknowledge our owne infirmitie, and weakenes, and therefore more earnestly to call unto Almighty God with hearty prayer incessantly, for his grace to strengthen us, and to defend us from all evill. And though through infirmity we chance at any time to fall, yet we may by hearty repentance, and true faith, speedily rise againe, and not sleepe, and continue in sinne, as the wicked doth.

Thus good people should we understand such matters expressed in the divine Scriptures, that this holy table of GODS Word be not turned to us to be a snare, a trap, and a stumbling-stone, to take hurt by the abuse of our understanding: But let us esteeme them in a reverent humility, that we may finde our necessary food therein, to strengthen us, to comfort us, to instruct us (as GOD of his great mercy hath appointed them) in all necessary workes, so that we may be perfect before him in the whole course of our life: Which he grant us, who hath redeemed us, our Lord, and Saviour Jesus Christ: to whom with the Father, and the Holy Ghost, be all honour, and glory for evermore AMEN.

The

The second part of the Information for them *which take offence at certaine places of the holy Scripture.*

YEe have heard (good people) in the Homily last read unto you, the great commodity of holy Scriptures: yee have heard how ignorant men, voyd of godly understanding, seeke quarrels to discredit them: Some of their reasons have yee heard answered. Now we will proceed, and speake of such politique wise men which be offended, for that Christs precepts should seeme to destroy all order in governance, as they doe alledge for example, such as these be. If any man strike thee on the right cheeke, turne the other unto him also. If any man will contend to take thy coate from thee, let him have cloake, and all. Let not thy left hand know what thy right hand doth. If thine eye, thine hand, or thy foot offend thee, pull out thine eye, cut off thine hand, or thy foot, and cast it from thee. If thine enemy (sayth S. Paul) be an hungred, give him meat; if he be thirsty, give him drinke: so doing, thou shalt heape hot burning coales upon his head. These sentences (good people) unto a naturall man seeme meere absurdities, contrary to all reason. For a naturall man (as Saint Paul sayth) understandeth not the things that belong to GOD, neyther can he, so long as old Adam dwelleth in him. Christ therefore meaneth, that he would have his faythfull servant so farre from vengeance, and resisting wrong, that he would rather have him ready to suffer another wrong, then by resisting to breake charity, and to be out of patience. He would have our good deeds so farre from all carnall respects, that he would not have our nighest friends know of our welldoing, to winne vaine-glory. And though our friends, and kinsfolks be as deare as our right eyes, and our right hands: yet if they would plucke us from GOD, we ought to renounce them, and forsake them.

Math. 5.

Math. 18. *Rom.* 12.

1 *Cor.* 2.

Thus if yee will be profitable hearers, and readers of the holy Scriptures, yee must first deny your selves, and keepe under your carnall sences, taken by the outward words, and search the inward meaning: reason must give place to GODS holy Spirit, you must submit your worldly wisedome, and iudgment, unto his divine wisedome, and iudgment. Consider that the Scripture, in what strange forme soever it be pronounced, is the Word of the living GOD. Let that alwaies come to your remembrance, which is so oft repeated of the Prophet Esaias: The mouth of the Lord (saith he) hath spoken it, and Almighty, and everlasting GOD, who with his only Word created heaven, and earth, hath decreed it, the Lord of Hosts, whose wayes are in the seas, whose paths are in the deepe waters, that Lord, and GOD, by whose Word all

things in Heaven, and in Earth, are created, governed, and preserved, hath so provided it. The GOD of gods, and Lord of lords, yea, GOD that is GOD alone, incomprehensible, almighty, and everlasting, he hath spoken it, it is his Word. It cannot therefore be but truth, which proceedeth from the GOD of all truth: it cannot be but wisely, and prudently commanded, what Almighty GOD hath devised, how vainely soever, through want of grace, we miserable wretches doe imagine, and iudge of his most holy Word. The Prophet David, describing an happy man, saith: Blessed is the man that hath not walked after the counsell of the ungodly, nor stand in the way of sinners, nor sit in the seate of the scornefull. There are three sorts of people, whose company the Prophet would have him to flee, and avoyd, which shall be an happy man, and partaker of GODS blessing. First, he may not walke after the counsell of the ungodly. Secondly, he may not stand in the way of sinners. Thirdly, he must not sit in the seate of the scornefull. By these three sorts of people, ungodly men, sinners, and scorners, all impiety is signified, and fully expressed. By the ungodly, he understandeth those which have no regard of Almighty God, being voyd of all fayth, whose hearts, and mindes are so set upon the world, that they study only how to accomplish their worldly practises, their carnall imaginations, their filthy lust, and desire, without any feare of GOD. The second sort he calleth sinners, not such as doe fall through ignorance, or of frailenesse, for then who should be found free? What man ever lived upon earth (Christ only excepted) but he hath sinned? The iust man falleth seven times, and riseth againe. Though the godly doe fall, yet they walke not on purposely in sinne, they stand not still to continue, and tarry in sinne, they sit not downe like careless men, without all feare of GODS iust punishment for sinne: but defying sinne, through GODS great grace, and infinite mercy, they rise againe, and fight against sinne. The Prophet then calleth them sinners, whose hearts are cleane turned from GOD, and whose whole conversation of life is nothing but sinne, they delight so much in the same, that they chuse continually to abide, and dwell in sinne. The third sort he calleth scorners, that is, a sort of men whose hearts are so stuffed with malice, that they are not contented to dwell in sinne, and to lead their lives in all kind of wickednesse: but also they doe contemne, and scorne in other all godlinesse, true religion, all honesty, and vertue. Of the two first sorts of men, I will not say but they may take repentance, and be converted unto GOD: Of the third sort, I thinke I may without danger of GODS iudgment pronounce, that never any yet converted unto GOD by repentance, but continued still in their abominable wickednesse, heaping up to themselues damnation, against the day of GODS inevitable iudgment. Examples of such scorners, we read in the second booke of Chronicles: When the good King Ezechias in the beginning of his reigne had destroyed Idolatry, purged the Temple, and reformed Religion in his Realme, he sent messengers into every City, to gather the people unto Ierusalem, to solemnize the feast of Easter, in such sort as GOD had

Psalme 1.

Prou. 24.

2 Par. 30.

appoyn-

appoynted. The poasts went from City to City, through the Land of Ephraim, and Manasses, even unto Zabulon. And what did the people, thinke yee? Did they laud, and praise the Name of the Lord which had given them so good a King, so zealous a Prince to abolish Idolatry, and to restore againe GODS true Religion? No, no. The Scripture saith, The people laughed them to scorne, and mocked the kings messengers. And in the last chapter of the same booke it is written, that Almighty GOD, having compassion upon his people, sent his messengers the Prophets unto them, to call them from their abominable Idolatry, and wicked kind of living. But they mocked his messengers, they despised his words, and misused his Prophets, untill the wrath of the Lord arose against his people, and till there was no remedy: For he gave them up into the hands of their enemies, even unto Nebuchodonozer king of Babylon, who spoyled them of their goods, burnt their City, and led them, their wives, and their children, captives unto Babylon. The wicked people that were in the dayes of Noe, made but a mocke at the Word of GOD, when Noe told them that GOD would take vengeance upon them for their sinnes. The flood therefore came sodainely upon them, and drowned them with the whole world. Lot preached to the Sodomites, that except they repented, both they, and their City should be destroyed. They thought his sayings impossible to be true, they scorned, and mocked his admonition, and reputed him as an old doting foole. But when GOD by his holy Angels had taken Lot, his wife, and two daughters from among them, he rayned downe fire, and brimstone from Heaven, and burnt up those scorners, and mockers of his holy Word. And what estimation had Christs doctrine among the Scribes, and Pharises? What reward had he among them? The Gospell reporteth thus: The Pharises which were covetous, did scorne him in his Doctrine. O then yee see that worldly rich men scorne the doctrine of their salvation. The worldly wise men scorne the doctrine of Christ, as foolishnesse to their understanding. These scorners have ever beene, and ever shall be to the worlds end. For Saint Peter prophesied, that such scorners should be in the world before the latter day. Take heed therefore (my brethren) take heed, be yee not scorners of Gods most holy Word, provoke him not to powre out his wrath now upon you, as he did then upon those gybers, and mockers. Be not wilfull murtherers of your owne soules. Turne unto GOD while there is yet time of mercy, yee shall else repent it in the world to come, when it shall be too late, for there shall be judgment without mercy. This might suffice to admonish us, and cause us hencefoorth to reverence Gods holy Scriptures, but all men have not fayth. This therefore shall not satisfie, and content all mens minds: but as some are carnall, so they will still continue, and abuse the Scriptures carnally, to their greater damnation. The unlearned, and unstable (saith S. Peter) pervert the holy Scriptures to their owne destruction. Jesus Christ as S. Paul saith) is to the Iewes an offence, to the Gentiles foolishnes: But to Gods children, as well of the Iewes as of the Gentiles, he is the power, and wisedome of God. The holy man Simeon saith, that he is

2 Pet. 3.

1 Cor. 1.

Luke 2.

set

ſet forth for the fall, and riſing againe of many in Iſrael. As Chriſt Jeſus is a fall to the reprobate, which yet periſh through their owne default: ſo is his Word, yea the whole Booke of God, a cauſe of damnation unto them, through their incredulity. And as he is a riſing up to none other then thoſe which are GODS children by adoption: ſo is his Word, yea the whole Scripture, the power of GOD to ſalvation to them only that doe believe it. Chriſt himſelfe, the Prophets before him, the Apoſtles after him, all the true Miniſters of GODS holy Word, yea every Word in GODS Booke, is unto the reprobate, the ſavour of death unto death.

Chriſt Jeſus, the Prophets, the Apoſtles, and all the true Miniſters of his Word, yea every iot, and tittle in the Holy Scripture, have beene, is, and ſhall be for evermore, the ſavour of life unto eternall life, unto all thoſe whoſe hearts GOD hath puriſied by true fayth. Let us earneſtly take heed, that we make no ieaſting-ſtocke of the Bookes of holy Scriptures. The more obſcure, and darke the ſayings be to our underſtanding, the further let us thinke our ſelues to be from GOD, and his holy Spirit, who was the Authour of them. Let us with more reverence endevour our ſelues to ſearch out the wiſedome hidden in the outward barke of the Scripture. If we cannot underſtand the ſence, and the reaſon of the ſaying, yet let us not be ſcorners, ieſters, and deriders, for that is the uttermoſt token, and ſhew of a reprobate, of a plaine enemy to GOD, and his wiſedome. They be not idle fables to ieaſt at, which GOD doth ſeriouſly pronounce, and for ſerious matters let us eſteeme them. And though in ſundry places of the Scriptures, be ſet out divers Rites, and Ceremonies, oblations, and ſacrifices: let us not thinke ſtrange of them, but referre them to the times, and people for whom they ſerved, although yet to learned men they be not unprofitable to be conſidered, but to be expounded as figures, and ſhadowes of things, and perſons, afterward openly revealed in the new Teſtament. Though the rehearſall of the genealogies, and pedegrees of the Fathers be not to much edification of the plaine ignorant people: yet is there nothing ſo impertinently uttered in all the whole Booke of the Bible, but may ſerue to ſpirituall purpoſe in ſome reſpect, to all ſuch as will beſtow their labours to ſearch out the meanings. Theſe may not be condemned, becauſe they ſerue not to our underſtanding, nor make to our edification. But let us turne our labours to underſtand, and to carry away ſuch ſentences, and ſtories as be more fit for our capacity, and inſtruction.

And whereas we read in divers Pſalmes, how David did wiſh to the adverſaries of GOD ſometimes ſhame, rebuke, and confuſion, ſometime the decay of their offſpring, and iſſue, ſometime that they might periſh, and come ſuddenly to deſtruction, as he did wiſh to the Captaines of the Philiſtines. Caſt forth (ſaith he) thy lightning, and teare them, ſhoot out thine arrowes, and conſume them, with ſuch other manner of imprecations: Yet ought we not to be offended at ſuch prayers of David, being a Prophet as he was, ſingularly beloved of GOD, and rapt in ſpirit, with an ardent zeale to GODS Glory. He ſpake not of a private hatred,

Pſalme 144.

and

and in a ſtomacke againſt their perſons: but wiſhed ſpiritually the deſtruction of ſuch corrupt errours, and vices, which raigned in all diveliſh perſons ſet againſt God. He was of like minde as S. Paul was, when he did deliver Himeneus, and Alexander, with the notorious fornicatour, to Sathan, to their temporall confuſion, that their ſpirit might be ſaved againſt the day of the Lord. And when David did profeſſe in ſome places that he hated the wicked: yet in other places of his Pſalmes he profeſſeth, that he hateth them with a perfect hate, not with a malicious hate, to the hurt of the ſoule. Which perfection of ſpirit, becauſe it cannot be performed in us, ſo corrupted in affections as we be, we ought not to uſe in our private cauſes the like words in forme, for that we cannot fulfill the like words in ſence. Let us not therefore be offended, but ſearch out the reaſon of ſuch words before we be offended, that we may the more reverently iudge of ſuch ſayings, though ſtrange to our carnall underſtandings, yet to them that be ſpiritually minded, iudged to be zealouſly, and godly pronounced. GOD therefore for his mercies ſake, vouchſafe to purifie our minds through faith in his Sonne Jeſus Chriſt, and to inſtill the Heavenly drops of his grace into our hard ſtony hearts, to ſupple the ſame, that we be not contemners, and deriders of his infallible Word: but that with all humbleneſſe of minde, and Chriſtian reverence we may endeavour our ſelves to heare, and to read his ſacred Scriptures, and inwardly ſo to digeſt them, as ſhall be to the comfort of our ſoules, ſanctification of his holy Name: to whom with the Sonne, and the Holy Ghoſt three perſons, and one living GOD be all laud, honour, and praiſe, for ever, and ever.

AMEN.

An

AN HOMILY OF Almes-deeds, and mercifulneſſe toward the poore, and needy.

IF all the manifold duties that Almighty GOD requireth of his faythfull ſervants the true Chriſtians, by the which he would that both his Name ſhould be glorified, and the certainety of their vocation declared, there is none that is eyther more acceptable unto him, or more profitable for them, then are the workes of mercy, and pity ſhewed upon the poore, which be afflicted with any kind of miſery. And yet this notwithſtanding (ſuch is the ſlothfull ſluggiſhneſſe of our dull nature, to that which is good, and godly) that we are almoſt in nothing more negligent, and leſſe carefull then we are therein. It is therefore a very neceſſary thing that GODS people ſhould awake their ſleepy minds, and conſider their duety on this behalfe. And meete it is, that all true Chriſtians ſhould deſiroully ſeeke, and learne what GOD by his holy Word doth herein require of them: that firſt knowing their duty (whereof many by their ſlackneſſe ſeeme to be very ignorant) they may afterwards diligently endevour to performe the ſame. By the which both the godly charitable perſons may be encouraged to goe forwards, and continue in their mercifull deeds of almes-giving to the poore, and alſo ſuch as hitherto have eyther neglected, or contemned it, may yet now at length (when they ſhall heare how much it appertayneth to them) adviſedly conſider it, and vertuouſly apply themſelues thereunto.

And to the intent that every one of you may the better underſtand that which is taught, and alſo eaſilier beare away, and ſo take more fruit of that ſhall be ſayd, when ſeverall matters are ſeverally handled: I minde particularly, and in this order, to ſpeake, and entreat of theſe poynts.

Firſt, I will ſhew how earneſtly Almighty GOD in his holy Word, doth exact the doing of almes-deeds of us, and how acceptable they be unto him.

Secondly,

Secondly, how profitable it is for us to use them, and what commodity, and fruit they will bring unto us.

Thirdly, and lastly, I will shew out of GODS Word, that whoso is liberall to the poore, and relieveth them plentiously, shall notwithstanding have sufficient for himselfe, and evermore be without danger of penury, and scarcity.

Concerning the first, which is the acceptation, and dignity, or price of almes-deeds before GOD: Know this, that to helpe, and succour the poore in their need, and misery, pleaseth GOD so much, that as the holy Scripture in sundry places recordeth, nothing can be more thankefully taken or accepted of GOD. For first we reade, that Almighty GOD doth account that to be given, and to be bestowed upon himselfe, that is bestowed upon the poore: For so doth the Holy Ghost testifie unto us by the Wise man, saying, He that hath pity upon the poore, lendeth unto the Lord himselfe. *Prou. 19.* And Christ in the Gospell avoucheth, and as a most certaine truth, bindeth it with an oath, that the almes bestowed upon the poore, was bestowed upon him, and so shall be reckoned at the last day. For thus he saith to the charitable almes-givers, when he sitteth as Judge in the doome, to give sentence of every man according to his deserts: Verile I say unto you, whatsoever good, and mercifull deed you did upon any of the least of these my brethren, yee did the same unto me. *Math. 25.* In relieving their hunger, yee relieved me, in quenching their thirst, yee quenched mine: in clothing them, yee clothed me, and when yee harboured them, yee lodged me also, when yee visited them being sicke in prison, yee visited me. For as he that hath received a Princes Embassadours, and entertaineth them well, doth honour the Prince from whom those Embassadours doe come: So he that receiveth the poore, and needy, and helpeth them in their affliction, and distresse, doth thereby receive, and honour Christ their Master, who as he was poore, and needy himselfe whilst he lived here amongst us, to worke the mystery of our salvation, at his departure hence he promised in his stead to send unto us those that were poore, by whose meane his absence should be supplied: and therefore that we would doe unto him, we must doe unto them.. And for this cause doth the Almighty GOD say unto Moses, The Land wherein you dwell, shall never be without poore men: because he would have continuall triall of his people, whether they loved him or no, that in shewing themselues obedient unto his will, they might certainely assure themselues of his love, and favour towards them, and nothing doubt, but that as his law, and ordinance (wherein he commanded them that they should open their hand unto their brethren that were poore, and needy in the Land) were accepted of them, and willingly performed: So he would on his part lovingly accept them, and truly performe his promises that he made unto them. *Deut. 15.*

The holy Apostles, and Disciples of Christ, who by reason of his dayly conversation, saw by his deeds, and heard in his doctrine, how much he tendred the poore: the godly Fathers also, that were both before, and since Christ, endued without doubt with the Holy Ghost, and most certainly

ly certified of GODS holy will: they both doe most earnestly exhort us, and in all their writings almost continually admonish us, that we would remember the poore, and bestow our charitable almes upon them. S. Paul cryeth unto us after this sort, Comfort the feeble-minded, lift up the weake, and be charitable towards all men. And againe, To doe good to the poore, and to distribute almes gladly, see that thou doe not forget, for with such sacrifice GOD is pleased. Esay the Prophet teacheth on this wise, Deale thy bread to the hungry, and bring the poore wandering, home to thy house. When thou seest the naked, see thou clothe him, and hide not thy face from thy poore neighbour, neither despise thou thine owne flesh. And the holy Father Toby giveth this counsell, Give almes (saith he) of thine owne goods, and turne never thy face from the poore, eate thy bread with the hungry, and cover the naked with thy clothes. And the learned, and godly Doctour Chrysostome giveth admonition: Let mercifull almes be alwaies with us as a garment, that is as mindefull as we will be to put our garments upon us, to cover our nakednesse, to defend us from the cold, and to shew our selues comely: So mindfull let us be at all times, and seasons, that we give almes to the poore, and shew our selues mercifull towards them. But what meane these often admonitions, and earnest exhortations of the Prophets, Apostles, Fathers, and holy Doctours? Surely, as they were faithfull to Godward, and therefore discharged their duety truely, in telling us what was GODS will: so of a singular love to us-ward, they laboured not only to informe us, but also to perswade with us, that to give almes, and to succour the poore, and needy, was a very acceptable thing, and an high sacrifice to GOD, wherein he greatly delighted, and had a singular pleasure. For so doth the Wise man, the sonne of Sirach teach us, saying, Whoso is mercifull, and giveth almes, he offreth the right thanke-offring. And he addeth thereunto: The right thanke-offring maketh the Altar fat, and a sweet smell it is before the Highest, it is acceptable before GOD, and shall never be forgotten.

1 Thes. 5, Heb. 13. Esay 58, Tobi 4. Ad pop. Anti. hom. 35 Eccluſ. 33,

And the truth of this doctrine is verified by the examples of those holy, and charitable Fathers, of whom we reade in the Scriptures, that they were given to mercifull compassion toward the poore, and charitable relieving of their necessities. Such a one was Abraham, in whom God had so great pleasure, that he vouchsafed to come unto him in forme of an Angell, and to be intertayned of him at his house. Such was his kinsman Lot, whom GOD so favoured for receiving his messengers into his house, which otherwise should have lien in the street, that he saved him, with his whole family, from the destruction of Sodom, and Gomorrha. Such were the holy Fathers. Iob, and Toby, with many others, who felt most sensible proofes of GODS speciall love towards them. And as all these by their mercifulnesse, and tender compassion which they shewed to the miserable afflicted members of Christ, in the relieving, helping, and succouring them with their temporall good in this life, obtayned GODS favour, and were deare, acceptable, and pleasant in his sight: so now they themselues take pleasure in the fruition of GOD, in

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the pleasant ioyes of Heaven, and are also in Gods eternall Word set before us, as perfect examples ever before our eyes, both how we shall please GOD in this mortall life, and also how we may come to live in ioy with them in everlasting pleasure, and felicity. For most true is that saying which Augustine hath, that the giving of almes, and relieving of the poore, is the right way to Heaven: Via cœli pauper est, The poore man (saith he) is the way to Heaven. They used in times past, to set in hie way sides the picture of Mercury, poynting with his finger which was the way to the Towne. And we use in crosse waies to set up a woodden or stone crosse, to admonish the travelling man which way he must turne when he commeth thither, to direct his iourney aright. But Gods Word (as S. Augustine saith) hath set in the way to Heaven the poore man, and his house, so that whoso will goe aright thither, and not turne out of the way, must goe by the poore. The poore man is that Mercury that shall set us the ready way: and if we looke well to this marke, we shall not wander much out of the right path. The manner of wise worldly men amongst us is, that if they know a man of meaner estate then themselues to be in favour with the Prince or any other Nobleman, whom they eyther feare or love, such a one they will be glad to benefit, & pleasure, that when they have need, they may become their spokes-man, either to obtaine a commodity, or to escape a displeasure. Now surely it ought to be a shame to us, that worldly men for temporall things that last but for a season, should be more wise, and provident in procuring them, then we in heavenly. Our Saviour Christ testifyeth of poore men, that they are deare unto him, and that he loveth them especially: For he calleth them his little ones, by a name of tender love: he saith, they be his brethren. And Saint Iames sayth, that GOD hath chosen them to be the heires of his Kingdome. Hath not GOD (saith he) chosen the poore of this world to himselfe, to make them hereafter the rich heires of that Kingdome which he hath promised to them that love him? And we know, that the prayer which they make for us, shall be acceptable, and regarded of GOD, their complaint shall be heard also. Therefore doth Iesus the sonne of Sirach certainely assure us, saying: If the poore complaine of thee in the bitternesse of his soule, his prayer shall be heard, even he that made him shall heare him. Be courteous therefore unto the poore. We know also, that he who acknowledgeth himselfe to be their Master, and Patrone, and refuseth not to take them for his servants, is both able to pleasure, and displeasure us, and that we stand every houre in need of his helpe. Why should we then be eyther negligent or unwilling to procure their friendship, and favour, by the which also we may be assured to get his favour, that is both able, and willing to doe us all pleasures that are for our commodity, and wealth? Christ doth declare by this how much he accepteth our charitable affection toward the poore, in that he promiseth a reward unto them that give but a cup of cold water in his name to them that have need thereof, and that reward is the Kingdome of Heaven. No doubt it is therefore, that

GOD regardeth highly, that which he rewardeth so liberally. For he that promiseth a Princely recompence, for a beggerly benevolence, declareth that he is more delighted with the giving, then with the gift, and that he as much esteemeth the doing of the thing, as the fruit, and commodity that commeth of it. Whoso therefore hath hitherto neglected to give almes, let him know that GOD now requireth it of him, and he that hath beene liberall to the poore, let him know that his godly doings are accepted, and thankefully taken at GODS hands, which he will requite with double, and treble. For so the Wise man sayth: He which sheweth mercy to the poore, doth lay his money in banke to the Lord, for a large interest, and gaine: the gaine being chiefely the possession of the life everlasting, through the merits of our Saviour Jesus Christ, to whom with the Father, and the Holy Ghost, be all honour, and glory for ever.

AMEN.

The

The ſecond part of the Sermon of *Almes-deeds.*

YEe have heard before (dearely beloved) that to give almes unto the poore, and to helpe them in time of neceſſity, is ſo acceptable unto our Saviour Chriſt, that he counteth that to be done to himſelfe, that we doe for his ſake unto them. Yee have heard alſo how earneſtly both the Apoſtles, Prophets, Fathers, and Doctours, doe exhort us unto the ſame. And yee ſee how welbeloved, and deare unto GOD they were, whom the Scriptures report unto us to have beene good almes-men. Wherefore if eyther their good examples, or the wholeſome counſell of godly Fathers, or the love of Chriſt, whoſe eſpeciall favour we may be aſſured by this meanes to obtaine, may move us, or doe any thing at all with us: let us provide us, that from henceforth we ſhew unto GOD-ward this thankfull ſervice, to be mindfull, and ready to helpe them that be poore, and in miſery.

Now will I this ſecond time that I entreat of almes-deeds, ſhew unto you how profitable it is for us to exerciſe them, and what fruit thereby ſhall ariſe unto us, if we doe them faythfully. Our Saviour Chriſt in the Goſpell teacheth us, that it profiteth a man nothing to have in poſſeſſion all the riches of the whole world, and the wealth or glory thereof, if in the meane ſeaſon he loſe his ſoule, or doe that thing whereby it ſhould become captive unto death, ſinne, and hell fire. By the which ſaying, he not only inſtructeth us how much the ſoules health is to be preferred before worldly commodities: but it alſo ſerveth to ſtirre up our minds and to pricke us forwards to ſeeke diligently, and learne by what meanes we may preſerue, and keepe our ſoules ever in ſafety: that is, how we may recover our health, if it be loſt or impayred, and how it may be defended, and maintained, if once we have it. Yea, he teacheth us alſo thereby to eſteeme that as a precious medicine, and an ineſtimable Jewell, that hath ſuch ſtrength, and vertue in it, that can eyther procure or preſerue ſo incomparable a treaſure. For if we greatly regard that medicine or ſalve that is able to heale ſundry, and grievous diſeaſes of the body, much more will we eſteeme that which hath like power over the ſoule. And becauſe we might be better aſſured both to know, and to have in readines that ſo profitable a remedy: he, as a moſt faythfull, and loving teacher, ſheweth himſelfe both what it is, and where we may find it, and how we may uſe, and apply it. For when both he, and his Diſciples were grievouſly accuſed of the Phariſes, to have defiled their ſoules in breaking the conſtitutions of the Elders, becauſe they went to meate, and waſhed not their hands before, according to the cuſtome of the Iewes: Chriſt anſwering their ſuperſtitious complaint, teacheth them an eſpeciall remedy how to keepe cleane their *Luke 13.*

soules, notwithstanding the breach of such superstitious orders: Give almes (sayth he) and behold, all things are cleane unto you. He teacheth them, that to be mercifull, and charitable in helping the poore, is the meanes to keepe the soule pure, and cleane in the sight of GOD. We are taught therefore by this, that mercifull almes-dealing is profitable to purge the soule from the infection, and filthy spots of sinne. The same lesson doth the Holy Ghost also teach in sundry places of the Scripture, saying, Mercifulnesse, and almes-giving purgeth from all sinnes, and delivereth from death, and suffereth not the soule to come into darkenesse, A great confidence may they have before the high GOD, that shew mercy, and compassion to them that are afflicted. The wise Preacher, the sonne of Sirach confirmeth the same, when he sayth, That as water quencheth burning fire, even so mercy, and almes resisteth, and reconcileth sinnes. And sure it is, that mercifulnesse quaileth the heate of sinne so much, that they shall not take hold upon man to hurt him, or if yee have by any infirmity or weakenesse beene touched, and annoyed with them, straightwaies shall mercifulnes wipe, and wash away, as salues, and remedies to helpe their sores, and grievous diseases. And thereupon that holy Father Cyprian taketh good occasion to exhort earnestly to the mercifull worke of giving almes, and helping the poore, and there he admonisheth to consider how wholsome, and profitable it is to relieve the needy, and helpe the afflicted, by the which we may purge our sinnes, and heale our wounded soules.

Tobi 4.

Eccluſ. 5.

But yet some will say unto me, If almes-giving, and our charitable workes towards the poore, be able to wash away sinnes, to reconcile us to GOD, to deliver us from the perill of damnation, and make us the sonnes, and heires of GODS kingdome: then are Christs merits defaced, and his blood shed in vaine; then are we iustified by workes, and by our deeds may we merit Heaven; then doe we in vaine believe that Christ dyed for to put away our sinnes, and that he rose for our iustification, as Saint Paul teacheth. But yee shall understand (dearely beloved) that neither those-places of the Scripture before alleaged, neither the doctrine of the blessed Martyr Cyprian, neyther any other godly, and learned man, when they, in extolling the dignity, profit, fruit, and effect of vertuous, and liberall almes, doe say that it washeth away sinnes, and bringeth us to the favour of GOD, doe meane, that our worke, and charitable deeds is the originall cause of our acception before GOD, or that for the dignity or worthinesse thereof, our sins may be washed away, and we purged, and cleansed of all the spots of our iniquity: for that were indeed to deface Christ, and to defraude him of his glory. But they meane this, and this is the understanding of those, and such like sayings: That GOD of his mercy, and speciall favour towards them whom he hath appoynted to everlasting salvation, hath so offered his grace especially, and they have so received it fruitfully, that although by reason of their sinfull living outwardly, they seemed before to have beene the children of wrath, and perdition, yet now the Spirit of GOD mightily working in them, unto obedience to GODS will, and Commandements, they declare by their

outward

outward deeds, and life, in the shewing of mercy, and charity (which cannot come but of the Spirit of GOD, and his especiall grace) that they are the undoubted children of GOD, appointed to everlasting life. And so, as by their wickednesse, and ungodly living, they shewed themselues according to the iudgment of men, which follow the outward appearance, to be reprobates, and castawaies: So now by their obedience unto GODS holy Will, and by their mercifulnesse, and tender pity (wherein they shew themselues to be like unto GOD, who is the fountaine, and spring of mercy) they declare openly, and manifestly unto the sight of men, that they are the Sonnes of GOD, and elect of him unto salvation. For as the good fruit is not the cause that the tree is good, but the tree must first be good before it can bring forth good fruit: so the good deeds of man are not the cause that maketh men good, but he is first made good, by the Spirit, and grace of GOD that effectually worketh in him, and afterward he bringeth forth good fruits. And then as the good fruit doth argue the goodnesse of the tree, so doth the good, and mercifull deed of the man, argue, and certainely prove the goodnesse of him that doth it, according to Christs sayings: Ye shall know them by there fruits. And if any man will obiect, that evill, and naughty men doe sometimes by their deeds appeare to be very godly, and vertuous: I will answer, so doth the Crab, and Choke-peare seeme outwardly to have sometime as faire a red, and as mellow a colour, as the fruit that is good indeed. But he that will bite, and take a taste, shall easily iudge betwixt the sowre bitternesse of the one, and the sweet savourinesse of the other. And as the true Christian man, in thankfulnesse of his heart, for the redemption of his soule purchased by Christs death, sheweth kindly by the fruit of his fayth, his obedience to GOD: so the other as a merchant with GOD, doth all for his owne gaine, thinking to win Heaven by the merit of his works, and so defaceth, and obscureth the price of Christs blood, who only wrought our purgation, The meaning then of these sayings in the Scriptures, and other holy writings: Almes-deeds doe wash away our sinnes, and mercy to the poore doth blot out our offences, is, that we doing these things according to GODS Will, and our duty, have our sinnes indeed washed away, and our offences blotted out: not for the worthinesse of them, but by the grace of GOD which worketh all in all, and that for the promise that GOD hath made to them that are obedient unto his Commandement, that he which is the truth, might be iustified in performing the truth, due to his true promise. Almes-deeds doe wash away our sinnes, because GOD doth vouchsafe then to repute us as cleane, and pure, when we doe them for his sake, and not because they deserue or merit our purging, or for that they have any such strength, and vertue in themselues. I know that some men, too much addict to the advancing of their works, will not be contented with this answere, and no marvell, for such men can no answere content or suffice, Wherefore leaving them to their owne wilfull sence, we will rather have regard to the reasonable, and godly, who as they most certainely know, and perswade themselues, that all goodnesse, all bounty, all mercies, all benefits, all forgivenesse of sinnes, and whatsoever can be named good,

and profitable, eyther for the body or for the soule, doe come only of Gods mercy, and meere favour, and not of themselues: So though they doe never so many, and so excellent good deeds, yet are they never puft up with the vaine confidence of them. And though they heare, and read in Gods Word, and other where in godly mens workes, that almes-deeds, mercy, and charitablenesse doe wash away sinne, and blot out iniquity: yet doe they not arrogantly, and proudly sticke, and trust unto them, or brag themselues of them, as the proud Pharise did, lest with the Pharise they should be condemned: but rather, with the humble, and poore Publicane confesse themselues sinfull wretches, unworthy to looke up to Heaven, calling, and craving for mercy, that with the Publicane they may be pronounced of Christ to be iustifyed. The godly doe learne that when the Scripturs say, that by good, and mercifull workes, we are reconciled to GOD'S favour: we are taught then to know what Christ by his intercession, and mediation obtaineth for us of his Father, when we be obedient to his will, yea, they learne in such manner of speaking, a comfortable argument of Gods singular favour, and love, that attributeth that unto us, and to our doings, that he by his Spirit worketh in us, and through his grace procureth for us. And yet this notwithstanding they cry out with S. Paul, Oh wretches that we are: and acknowledge (as Christ teacheth) that when they have all done, they are unprofitable servants: and with the blessed King David, in respect of the iust iudgment of God, they doe tremble, and say: Who shall be able to abide it, Lord, if thou wilt give sentence according to our deserts? Thus they humble themselues, and are exalted of GOD: they count themselues vile, and of GOD are counted pure, and cleane: they condemne themselues, and are iustifyed of God: they thinke themselues unworthy of the earth, and of God are thought worthy of Heaven. Thus by Gods Word are they truely taught how to thinke rightly of mercifull dealing of almes, and of Gods especiall mercy, and goodnesse are made partakers of those fruits that his Word hath promised. Let us then follow their examples, and both shew obediently in our life those workes of mercy that we are commanded, and have that right opinion, and iudgment of them that we are taught, and we shall in like manner, as they, be made partakers, and feele the fruits, and rewards that follow such godly living: so shall we know by proofe, what profit, and commodity doth come of giving almes, and succouring of the poore.

The

The third part of the Sermon of *Almes-deeds.*

YEe have already heard two parts of this treatiſe of almes-deeds. The firſt, how pleaſant, and acceptable before GOD the doing of them is: the ſecond, how much it behooveth us, and how profitable it is to apply our ſelues unto them. Now in the third part will I take away that let that hindreth many from doing them. There be many, that when they heare how acceptable a thing in the ſight of GOD the giving of almes is, and how much GOD extendeth his favour towards them that are mercifull, and what fruits, and commodities doe come to them by it, they wiſh very gladly with themſelues, that they alſo might obtaine theſe benefits, and be counted ſuch of GOD, as whom he would love or doe for. But yet theſe men are with greedy covetouſneſſe ſo puld backe, that they will not beſtow one halfepeny or one piece of bread, that they might be thought worthy of Gods benefits, and ſo to come into his favour. For they are evermore fearefull, and doubting, leſt by often giving, although it were but a little at a time, they ſhould conſume there goods, and ſo impoveriſh themſelues, that even themſelues at the length ſhould not be able to live, but ſhould be driven to begge, and live of other mens almes. And thus they ſeeke excuſes to withhold themſelues from the favour of GOD, and chuſe with pinching covetouſneſſe, rather to leane unto the devill, then by charitable mercifulneſſe, eyther to come unto Chriſt, or to ſuffer Chriſt to come unto them. Oh that we had ſome cunning, and ſkilfull Phyſicion that were, able to purge them of this ſo peſtilent an humour, that ſo ſore infecteth, not their bodies, but their minds, and ſo by corrupting their ſoules, bringeth their bodies, and ſoules into danger of Hell fire! Now leſt there be any ſuch among us (dearely beloved) let us diligently ſearch for that Phyſicion, who is Jeſus Chriſt, and earneſtly labour that of his mercy he will truely inſtruct us, and give us a preſent remedy againſt ſo perillous a diſeaſe. Hearken then, whoſoever thou art that feareſt leſt by giving to the poore thou ſhouldeſt bring thy ſelfe to beggery: That which thou takeſt from thy ſelfe to beſtow upon Chriſt, can never be conſumed, and waſted away. Wherein thou ſhalt not believe me, but if thou have fayth, and be a true Chriſtian, believe the Holy Ghoſt, give credit to the authority of GODS Word that thus teacheth. For thus ſayth the Holy Ghoſt by Salomon: He that giveth unto the poore ſhall never want. Men ſuppoſe that by hoording, and laying up ſtill, they ſhall at length be rich, and that by diſtributing, and laying out, although it be for moſt neceſſary, and godly uſes, they ſhall be brought to poverty. But the Holy Ghoſt, which knoweth all truth, teacheth us another leſſon, contrary to this. He teacheth us that there is a kind of diſpending that ſhall never diminiſh the ſtocke,

and

and a kind of saving that shall bring a man to extreme poverty. For where he saith, that the good almes-man shall never have scarcity, he addeth: But he that turneth away his eyes from such as be in necessity, shall suffer great poverty himselfe. How farre different then is the iudgment of man, from the iudgment of the Holy Ghost: The Holy Apostle Paul, a man full of the Holy Ghost, and made privy even of the secret Will of GOD teacheth: that the liberall almes-giver shall not thereby be impoverished. He that ministreth (saith he) seed unto the sower, will minister also bread unto you for food, yea, he will multiply your seed, and encrease the fruits of your righteousnesse. He is not content to advertise them that they shall not lacke, but he sheweth them also in what sort God will provide for them. Even as he provided seed for the sower in multiplying it, and giving great encrease: so he will multiply their goods, and encrease them, that there shall be great abundance. And lest we should thinke his sayings to be but words, and not truth, we have an example thereof in the third booke of Kings, which doth confirme, and seale it up as a most certaine truth. The poore widow that received the banished Prophet of God, Elias, when as she had but a handfull of meale in a vessell, and a little Oyle in a cruze, whereof she would make a cake for herselfe, and her sonne, that after they had eaten that they might die, because in that great famine there was no more food to be gotten: yet when she gave part thereof to Elias, and defrauded her owne hungry belly mercifully to relieve him, she was so blessed of GOD, that neyther the meale nor the Oyle was consumed all the time while that famine did last, but thereof both the Prophet Elias, she, and her sonne, were sufficiently nourished, and had enough.

1 Cor. 9.

Oh consider this example yee unbelieving, and faythlesse covetous persons, who discredit GODS Word, and thinke his power diminished! This poore woman in the time of an extreme, and long dearth had but one handfull of Meale, and a little cruze of Oyle, her only sonne was ready to perish before her face for hunger, and she her selfe like to pine away: and yet when the poore Prophet came, and asked part, she was so mindfull of mercifulnesse, that she forgat her owne misery, and rather then she would omit the occation given to give almes, and worke a worke of righteousnesse, she was content presently to hazard her owne, and her sonnes life. And you who have great plenty of meats, and drinkes, great store of motheaten apparell, yea, many of you great heaps of gold, and silver, and he that hath least, hath more then sufficient, now in this time, when (thankes be to GOD) no great famine doth oppresse you, your children being well cloathed, and well fed, and no danger of death for famine to be feared, will rather cast doubts, and perils of unlikely penury, then you will part with any piece of your superfluities, to helpe, and succour the poore, hungry, and naked Christ, that commeth to your doores a begging. This poore, and silly widow never cast doubts in all her misery, what wants she her selfe should have, she never distrusted the promise that GOD made to her by the Prophet, but straightway went about to relieve the hungry Prophet of

GOD,

GOD, yea, preferring his neceſſity before her owne. But we, like unbeliebing wretches, before we will give one mite, we will caſt a thouſand doubts of danger, whether that will ſtand us in any ſtead, that we give to the poore, whether we ſhould not have need of it at any other time, and whether here it would not have beene more profitably beſtowed. So that it is more hard to wrench a ſtrong nayle (as the Proverbe ſayth) out of a poſt, then to wring a farthing out of our fingers. There is neither the feare nor the love of GOD before our eyes: we will more eſteeme a mite, then we either deſire GODS kingdome, or feare the divels dungeon. Hearken therefore, yee mercileſſe miſers, what will be the end of this your unmercifull dealing. As certainely as GOD nouriſhed this poore widow in the time of famine, and increaſed her little ſtore, ſo that ſhe had enough, and felt no penury when others pined away: ſo certainely ſhall GOD plague you with poverty in the middeſt of plenty. Then, when other have abundance, and be fed at full, you ſhall utterly waſte, and conſume away your ſelues, your ſtore ſhall be deſtroyed, your goods pluckt from you, all your glory, and wealth ſhall periſh: and that which when you had, you might have enioyed your ſelues in peace, and might have beſtowed upon other moſt godly, yee ſhall ſeeke with ſorrow, and ſighes, and no where ſhall finde it. For your unmercifulneſſe towards other, yee ſhall finde no man that will ſhew mercy towards you. You that had ſtony hearts towards other, ſhall finde all the creatures of GOD, to youward as hard as braſſe, and yron. Alaſſe, what fury, and madneſſe doth poſſeſſe our minds, that in a matter of truth, and certainety, we ſhall not give credit to the truth, teſtifying unto that which is moſt certaine! Chriſt ſaith, that if we will firſt ſeeke the kingdome of God, and doe the workes of righteouſneſſe thereof, we ſhall not be left deſtitute, all other things ſhall be giuen to us plentiouſly. Nay ſay we, I will firſt looke that I be able to live my ſelfe, and be ſure that I have enough for me, and mine: and if I have any thing over, I will beſtow it to get Gods favour, and the poore ſhall then have part with me.

See, I pray you, the perverſe iudgment of men, we have more care to nouriſh the carcaſſe, then we have feare to ſee our ſoule periſh. And as Cyprian ſaith, Whileſt we ſtand in doubt leſt our goods fayle, in being over liberall, we put it out of doubt, that our life, and health fayleth, in not being liberall at all. Whiles we are carefull for diminiſhing of our ſtocke, we are altogether carleſſe to diminiſh our ſelues. We love Mammon, and loſe our ſoules. We feare leſt any patrimony ſhould periſh from us, but we feare not leſt we ſhould periſh for it. Thus doe we perverſly love that, which we ſhould hate, and hate that we ſhould love: we be negligent, where we ſhould be carefull, and carefull where we need not. Thus vaine feare to lacke our ſelues, if we give to the poore, is much like the feare of children, and fooles, which when they ſee the bright glimmering of a glaſſe, they doe imagine ſtraightway that it is the lightning, and yet the brightneſſe of a glaſſe never was the lightning. Even ſo, when we imagine that by ſpending upon the poore, a man may come to poverty, we are caſt into a vaine feare: for we never heard, or knew, that by that

Sermon de eleemoſina.

meanes

meanes any man came to misery, and was left destitute, and not considered of GOD. Nay we read to the contrary in the Scripture (as I have before shewed, and as by infinite testimonies, and examples may be proved) that whosoever serveth GOD faythfully, and unfainedly in any vocation, GOD will not suffer him to decay, much lesse to perish. The Holy Ghost teacheth us by Salomon, that the Lord will not suffer the soule of the righteous to perish for hunger. And therefore David saith unto all them that are mercifull: O feare the Lord, yee that be his Saints, for they that feare him, lacke nothing. The Lyons doe lacke, and suffer hunger, but they which seeke the Lord, shall want no manner of thing that is good. When Elias was in the desart, GOD fed him by the ministery of a Raven, that evening, and morning brought him sufficient victuals. When Daniel was shut up in the Lyons den, GOD prepared meate for him, and sent it thither to him: And there was the saying of David fulfilled, The Lyons doe lacke, and suffer hunger, but they that seeke the Lord, shall want no good thing. For while the Lyons, which should have beene fed with his flesh, roared for hunger, and desire of their prey, whereof they had no power, although it were present before them, he in the meane time was fresh fed from GOD, that should with his flesh have filled the Lyons. So mightily doth GOD worke to preserue, and maintaine those whom he loveth, so carefull is he to feed them who in any estate or vocation doe unfainedly serve him. And shall we now thinke that he will be unmindfull of us, if we be obedient to his Word, and according to his will have pity on the poore: He giveth us all wealth before we doe any service for it: and will he see us lacke necessaries, when we doe him true service? Can a man thinke that he that feedeth Christ, can be forsaken of Christ, and left without food? Or will Christ deny earthly things unto them whom he promiseth heavenly things for his true service? It cannot be therefore (deare brethren) that by giving of almes, we should at any time want our selues, or that we which relieve other mens need, should our selues be oppressed with penury. It is contrary to Gods Word, it repugneth with his promise, it is against Christs property, and nature to suffer it, it is the crafty surmize of the divell to perswade us it. Wherefore sticke not to give almes freely, and trust notwithstanding, that GODS goodnes will minister unto us sufficiency, and plenty, so long as we shall live in this transitory life, and after our dayes here well spent in his service, and the love of our brethren, we shall be crowned with everlasting glory, to raigne with Christ our Saviour in Heaven, to whom with the Father, and the Holy Ghost, be all honour, and glory for ever. Amen.

Prou. 17.

3 Kings 17.

An

AN HOMILY OR SERmon, concerning the Nativity, and birth of *our Saviour Iesus Christ.*

AMong all the creatures that GOD made in the beginning of the world most excellent, and wonderfull in their kinde, there was none (as the Scripture beareth witnesse) to be compared almost in any point unto man, who as well in body, and soule exceeded all other no lesse, then the Sunne in brightnesse, and light exceedeth every small, and little Starre in the Firmament. He was made according to the Image, and similitude of GOD, he was endued with all kind of Heavenly gifts, he had no spot of uncleannesse in him, he was sound, and perfect in all parts, both outwardly, and inwardly, his reason was uncorrupt, his understanding was pure, and good, his will was obedient, and godly, he was made altogether like unto GOD, in righteousnesse, in holinesse, in wisedome, in truth, to be short, in all kind of perfection.

When he was thus created, and made, Almighty GOD, in token of his great love towards him, chose out a speciall place of the Earth for him, namely, Paradise, where he lived in all tranquillity, and pleasure, having great abundance of worldly goods, and lacking nothing that he might iustly require or desire to have. For as it is sayd, GOD made him Lord, and Ruler over all the workes of his hands, that he should have under his feete all sheepe, and oxen, all beasts of the field, all fowles of the ayre, all fishes of the Sea, and use them alwaies at his owne pleasure, according as he should have need. Was not this a mirrour of perfection? Was not this a full perfect, and blessed estate? Could any thing else be well added hereunto, or greater felicity desired in this world? But as the common nature of all men is, in time of prosperity, and wealth, to forget not only themselues, but also GOD: Even so did this first man Adam, who hauing but one Commandement at GODS hand, namely, that he should not eate of the fruit of knowledge of good, and ill, did notwithstanding, most unmindfully, or rather most wilfully breake it in,

in forgetting the straight charge of his Maker, and giving eare to the crafty suggestion of that wicked serpent the divell. Whereby it came to passe, that as before he was blessed, so now he was accursed, as before he was loved, so now he was abhorred, as before he was most beautifull, and pretious, so now he was most vile, and wretched in the sight of his Lord, and Maker. Instead of the Image of GOD, he was now become the Image of the devill. Instead of the Citizen of Heaven, he was become the bond slave of Hell, having in himselfe no one part of his former purity, and cleanesse, but being altogether spotted, and defiled, insomuch that now he seemed to be nothing else but a lumpe of sinne, and therefore by the iust iudgment of GOD, was condemned to everlasting death. This so great, and miserable a plague, if it had only rested on Adam, who first offended, it had beene so much the easier, and might the better have beene borne. But it fell not only on him, but also on his posterity, and children for ever, so that the whole brood of Adams flesh should sustaine the selfesame fall, and punnishment, which their forefather by his offence most iustly had deserved. Saint Paul in the fift Chapter to the Romans saith, By the offence of only Adam, the fault came upon all men to condemnation, and by one mans disobedience many were made sinners. By which words we are taught, that as in Adam all men universally sinned: so in Adam all men universally received the reward of sinne, that is to say, became mortall, and subiect unto death, having in themselues nothing but everlasting damnation both of body, and soule. They became (as David sayth) corrupt, and abominable, they went all out of the way there was none that did good, no not one. O what a miserable, and wofull state was this, that the sinne of one man should destroy, and condemne all men, that nothing in all the world might be looked for, but only pangs of death, and paines of Hell! Had it beene any marvaile, if mankind had beene utterly driven to desperation, being thus fallen from life to death, from salvation to destruction, from Heaven to Hell? But behold the great goodnesse, and tender mercy of GOD in his behalfe: albeit mans wickednesse, and sinfull behaviour was such, that it deserved not in any part to be forgiven, yet to the intent he might not be cleane destitute of all hope, and comfort in time to come, he ordayned a new covenant, and made a sure promise thereof, namely, that he would send a Messias or Mediatour into the world, which should make intercession, and put himselfe as a stay betweene both parties, to pacifie the wrath, and indignation conceived against sinne, and to deliver man out of the miserable curse, and cursed misery, whereinto he was fallen headlong by disobeying the will, and Commandement of the only Lord, and Maker. This covenant, and promise was first made unto Adam himselfe immediately after his fall, as we read in the 3, of Genesis, where GOD sayd to the serpent on this wise: I will put emnity betweene thee, and the woman, betweene thy seed, and her seed: He shall breake thine head, and thou shalt bruise his heele.

After-

Afterward, the selfesame covenant was also more amply, and plainely renewed unto Abraham, where GOD promised him, that in his seed all Nations, and Families of the earth should be blessed. Againe, it was continued, and confirmed unto Isahac, in the same forme of words, as it was before unto his father. And to the intent that mankind might not despayre, but alwaies live in hope, Almighty GOD never ceased to publish, repeate, confirme, and coutinue the same by divers, and sundry testimonies of his Prophets, who for the better perswasion of the thing, prophesied the time, the place, the manner, and circumstances of his birth, the affliction of his life, the kind of his death, the glory of his Resurrection, the receiving of his Kingdome, the deliverance of his people, with all other circumstances belonging thereunto. Esaias prophesied that he should be borne of a virgin, and called Emanuel. Micheas prophesied that he should be borne in Bethlehem, a place of Jury. Ezechiel prophesied that he should come of the stocke, and linage of David. Daniel prophesied that all Nations, and Languages should serue him. Zachary prophesied that he should come in poverty, riding upon an Asse. Malechy prophesied that he should send Elias before him, which was Iohn the Baptist. Ieremy prophesied that he should be sold for thirty pieces of Silver, &c. And all this was done, that the promise, and covenant of GOD, made unto Abraham, and his posterity, concerning the redemption of the world, might be credited, and fully believed. Now, as the Apostle Paul saith, when the fulnesse of time was come, that is the perfection, and course of yeeres, appoynted from the beginning, then GOD according to his former covenant, and promise, sent a Messias, otherwise called a Mediatour, unto the world, not such a one as Moses was, not such a one as Iosua, Saul, or David was: but such a one as should deliver mankind from the bitter curse of the Law, and make perfect satisfaction by his death, for the sinnes of all people, namely, he sent his deare, and only Sonne Jesus Christ, borne as the Apostle saith) of a woman, and made under the Law, that he might redeeme them that were in bondage of the Law, and make them the children of GOD by adoption. Was not this a wonderfull great love towards vs that were his professed, and open enemies, towards us that were by nature the children of wrath, and firebrands of Hell fire? In this (saith Saint Iohn) appeared the great love of GOD, that he sent his only begotten Sonne into the world to save us. when we were his extreame enemies, Herein is love, not that we loved him, but that he loved us, and sent his Sonne to be a reconciliation for our sinnes. S. Paul also sayth, Christ, when we were yet of no strength, dyed for us being ungodly. Doubtlesse a man will scarce die for a righteous man. Peradventure some one durst die for him of whom they have received good. But GOD setteth out his love towards us, in that he sent Christ to die for us, when we were yet voyd of all goodnesse. This, & such other comparisons doth the Apostle use to amplifie, and set forth the tender mercy, and great goodnesse of GOD, declared towards mankind, in sending downe a Saviour from Heaven even Christ the Lord. Which one benefit among all other is so great, and wonderfull, that neyther

Genesis 12,

Genesis 26,

Rom. 5.

tongue can well expresse it, neyther heart thinke it, much lesse give sufficient thanks to GOD for it. But here is a great controversie betweene us, and the Iewes, whether the same Iesus which was borne of the Virgin Mary, be the true Messias, and true Saviour of the world, so long promised, and prophesied of before, They, as they are, and have beene alwaies proud, and stiffe-necked, would never acknowledge him untill this day, but have looked, and waited for another to come. They have this fond imagination in their heads, that the Messias shall come, not as Christ did, like a poore pilgrime, and meeke soule riding upon an Asse: but like a valiant, and mighty King in great royalty, and honour. Not as Christ did, with a few fishermen, and men of small estimation in the world: but with a great army of strong men, with a great traine of wise, & noble men, as Knights, Lords, Earles, Dukes, Princes, and so forth. Neyther doe they thinke that their Messias shall standrously suffer death, as Christ did: but that he shall stoutly conquer, and manfully subdue all his enemies, and finally obtaine such a kingdoue on earth, as never was seene from the beginning. While they faine unto themselues after this sort a Messias of their owne brayne, they deceive themselues, and account Christ as an abiect, and scorne of the world. Therefore Christ crucified (as S. Paul saith) is unto the Iewes a stumbling-blocke, and to the Gentiles foolishnesse, because they thinke it an absurd thing, and contrary to all reason, that a Redeemer, and Saviour of the whole world, should be handled after such a sort as he was, namely, scorned, reviled, scourged, condemned, and last of all cruelly hanged. This, I say, seemed in their eyes strange, and most absurd, and therefore, neyther they would at that time, neyther will they as yet, acknowledge Christ to be their Messias, and Saviour. But we (dearely beloved) that hope, and looke to be saved, must both stedfastly believe, and also boldly confesse, that the same Iesus, which was borne of the Virgin Mary, was the true Messias, and Mediatour betweene God, and man, promised, & prophesied of so long before. For as the Apostle writeth, With the heart man believeth unto righteousnesse, and with the mouth confession is made unto salvation. Againe in the same place: Whosoever believeth in him, shall never be ashamed nor confounded. Whereto agreeth also the testimony of S. Iohn, writen in the 4. Chapter of his first generall Epistle on this wise, Whosoever confesseth that Iesus is the Sonne of God, he dwelleth in God, and God in him.

Rom. 10.

There is no doubt, but in this poynt all Christian men are fully, and perfectly perswaded. Yet shall it not be a lost labour to instruct, and furnish you with a few places concerning this matter, that yee may be able to stoppe the blasphemous mouthes of all them; that most Iewishly, or rather divellishly, shall at any time goe about to teach or maintaine the contrary. First, yee have the witnesse, and testimony of the Angell Gabriel, declared as well to Zachary the high Priest, as also to the blessed Virgin. Secondly, yee have the witnesse, and testimony of Iohn the Baptist, poynting unto Christ, and saying, Behold the Lambe of GOD that taketh away the sinnes of the world. Thirdly, yee have the witnesse, and testimony of GOD the Father, who thundred from Heaven, and said, This is my

dearely

dearely beloved Sonne, in whom I am well pleased, heare him. Fourthly, yee have the witnesse, and testimony of the Holy Ghost, which came downe from Heaven in manner of a Dove, and lighted upon him in time of his Baptisme. To these might be added a great number more, namely the witnesse, and testimony of the Wise men that came to Herod, the witnesse, and testimony of Simeon, and Anna: the witnesse, and testimony of Andrew, and Philip, Nathanael, and Peter, Nicodemus, and Martha, with divers other: But it were too long to repeate all, and a few places are sufficient in so plaine a matter, specially among them that are already perswaded. Therefore if the privy impes of Antichrist, and crafty instruments of the divell, shall attempt or goe about to withdraw you from this true Messias, and perswade you to looke for another that is not yet come: let them not in any case seduce you, but confirme your selues with these, and such other testimonies of holy Scripture, which are so sure and certaine, that all the divels in Hell shall never be able to withstand them. For as truely as GOD liveth, so truely was Jesus Christ the true Messias, and Saviour of the world, even the same Jesus which at this day was borne of the Virgin Mary, without all helpe of man, only by the power, and opperation of the Holy Ghost.

Concerning whose nature, and substance, because divers, and sundry heresies are risen in these our daies, through the motion, and suggestion of Sathan: therefore it shall be needfull, and profitable for your instruction, to speake a word or two also of this part. We are evidently taught in the Scripture, that our Lord, and Saviour Christ consisteth of two severall natures, of his manhood, being thereby perfect man, and of his Godhead, being thereby perfect GOD. It is written, The Word *Iohn 1.* that is to say, the second person in Trinity, became flesh. GOD sending *Rom. 8,* his owne Sonne in the similitude of sinnefull flesh, fulfilled those things which the Law could not. Christ being in forme of GOD, tooke on him *Phil. 2.* the forme of a servant, and was made like unto man, being found in *2 Tim. 3.* shape as a man. God was shewed in flesh, iustifyed in Spirit, seene of Angels, preached to the Gentiles, believed on in the world, and received up in glory. Also in another place: There is one GOD, and one Mediatour betweene GOD, and man, even the man Jesus Christ. These be plaine places for the proofe, and declaration of both natures, united, and knit together in one Christ. Let us diligently consider, and waigh the works that he did whiles he lived on earth, and we shall thereby also perceive the selfesame thing to be most true. In that he did hunger, and thirst, eate, and drinke; sleepe, and wake, in that he preached his Gospell to the people, in that he wept, and sorrowed for Ierusalem, in that he payed tribute for himselfe, and Peter, in that he died, and suffered death, what other thing did he else declare but only this, that he was perfect man as we are? For which cause he is called in holy Scripture, sometime the sonne of David, sometime the sonne of man, sometime the sonne of Mary, sometime the sonne of Ioseph, and so forth. Now, in that he forgave sinnes, in that he wrought miracles, in that he did cast out divels, in that he healed men with his only Word, in that he knew the thoughts

of mens hearts, in that he had the Seas at his Commandement, in that he walked on the water, and in that he rose from death to life, in that he ascended into Heaven, &c. What other thing did he shew therein but only that he was perfect GOD, coequall with the Father as touching his deity? Therefore he sayth, The Father, and I are all one, which is to be understood of his Godhead. For as touching his manhood, he saith, The Father is greater then I am. Where are now those Marcionites, that deny Christ to have beene borne in the flesh, or to have beene perfect man? Where are now those Arians, which deny Christ to have beene perfect GOD, of equall substance with the Father? If there be any such, we may easily reprove them with these testimonies of GODS Word, and such other. Whereunto, I am most sure, they shall never be able to answer. For the necessity of our salvation did require such a Mediatour, and Saviour, as under one person should be partaker of both natures: It was requisite he should be man, it was also requisite he should be GOD. For as the transgression came by man; so was it meete the satisfaction should be made by man. And because death according to S. Paul, is the iust stipend, and reward of sinne, therefore to appease the wrath of GOD, and to satisfie his iustice, it was expedient that our Mediatour should be such a one, as might take upon him the sinne of mankind, and sustaine the due punnishment thereof, namely death. Moreover, he came in flesh, and in the selfe same flesh, ascended into Heaven, to declare, and testifie unto us, that all faythfull people which stedfastly believe in him, shall likewise come unto the same mansion place, whereunto he being our chiefe Captaine, is gone before. Last of all, he became man that we thereby might receive the great comfort, as well in our prayers, as also in our adversity, considering with our selues, that we have a Mediatour that is true man as we are, who also is touched with our infirmities, and was tempted even in like sort as we are. For these, and sundry other causes, it was most needfull he should come, as he did, in the flesh.

But because no creature, in that he is only a creature, hath or may have power to destroy death, and give life; to overcome Hell, and purchase Heaven, to remit sinnes, and give righteousnesse: therefore it was needfull that our Messias, whose proper duty, and office that was, should be not only full, and perfect man, but also full, and perfect GOD, to the intent he might more fully, and perfectly make satisfaction for mankind. GOD saith, This is my welbeloved Sonne, in whom I am well pleased. By which place we learne, that Christ appeased, and quenched, the wrath of his father, not in that he was only the sonne of man: But much more, in that he was the Sonne of GOD.

Math. 3.

Thus yee have heard declared out of the Scriptures, that Jesus Christ was the true Messias, and Saviour of the world, that he was by nature, and substance perfect GOD, and perfect man, and for that cause it was expedient he should be so. Now, that we may be the more mindfull, and thankfull unto GOD in this behalfe, let us briefly consider, and call to minde, the manifold, and great benefits, that we have received by the Nativity, and birth of this our Messias, and Saviour.

Before

Before Christs comming into the world, all men universally in Adam, where nothing else but a wicked, and crooked generation, rotten, and corrupt trees, stony ground, full of brambles, and briers, lost sheepe, prodigall sonnes, naughty unprofitable servants, unrighteous stewards, workers of iniquity, the brood of Adders, blind guides, sitting in darknesse, and in the shadow of death: to be short, nothing else but children of perdition, and inheritours of Hell fire. To this doth Saint Paul beare witnesse in divers places of his Epistle, and Christ also himselfe in sundry places of his Gospell. But after he was once come downe from Heaven, and had taken our fraile nature upon him, he made all them that should receive him truely, and believe his Word, good trees, and good ground, fruitfull, and pleasant branches. children of Light, citizens of Heaven, Sheepe of his Fold, Members of his Body, Heyres of his kingdome, his true Friends, and Brethren, sweet, and lively bread, the elect, and chosen people of GOD. For as S. Peter, saith in his first Epistle, and second chapter: He bare our sinnes in his body upon the Crosse, he healed us, and made us whole by his stripes: and whereas before we were sheepe going astray, he by his comming brought us home againe to the true Shepheard, and Bishop of our soules, making us a chosen generation, a royall Priesthood, an holy Nation, a particular people of GOD, in that he died for our offences, and rose for our iustifycation. Saint Paul to Timothy the third chapter: We were (saith he) in times past, unwise, disobedient, deceived, serving divers lusts, and pleasures, living in hatred, envy, maliciousnesse, and so forth.

But after the loving kindnesse of GOD our Saviour appeared towards mankind, not according to the righteousnesse that we had done, but according to his great mercy, he saved us by the fountaine of the new birth, and by the renewing of the Holy Ghost, which he powred upon us abundantly, through Jesus Christ our Saviour, that we being once iustifyed by his grace, should be heyres of eternall life, through hope, and fayth in his blood.

In these, and such other places, is set out before our eyes, as it were in a glasse, the abundant grace of GOD, received in Christ Jesu, which is so much the more wonderfull, because it came not of any desert of ours, but of his meere, and tender mercy, even then when we were his extreme enemies: But for the better understanding, and consideration of this thing, let us behold the end of his comming, so shall we perceive what great commodity, and profit his Nativity hath brought unto us miserable, and sinfull creatures. The end of his comming, was to save, and deliver his people, to fulfill the Law for us, to beare witnesse unto the truth, to teach, and preach the words of his Father, to give light unto the world, to call sinners to repentance, to refresh them that labour, and be heavy laden, to cast out the prince of this world, to reconcile us in the body of his flesh, to dissolue the works of the devill: last of all to become a propitiation for our sinnes, and not for ours only, but also for the sinnes of the whole world.

Math. 2, *Math.* 5, *Iohn* 18. *Luke* 4, *Iohn* 8. *Math.* 9. *Math*, 11, *Iohn* 12, *Coloss.* 1, *Heb.* 10. *Rom.* 8,

These were the chiefe ends wherefore Christ became man, nor for

any profit that should come to himselfe thereby, but only for our sakes, that we might understand the Will of God, be partakers of his heavenly light. be delivered out of the divels clawes, released from the burthen of sinne, iustified through faith in his blood, and finally, received up into everlasting glory. there to raigne with him for ever. Was not this a great, and singular love of Christ towards mankind, that being the expresse, and lively Image of GOD, he would notwithstanding humble himselfe, and take upon him the forme of a servant, and that only to save, and redeeme us? Oh how much are we bound to the goodnesse of GOD in this behalfe? How many thanks, & praises doe we owe unto him for this our salvation, wrought by his deare, and only Sonne Christ, who became a pilgrime in earth, to make us Citizens in Heaven; who became the sonne of man, to make us the sonnes of GOD, who became obedient to the Law, to deliver us from the curse of the Law: who became poore, to make us rich: vile, to make us precious, subiect to death, to make us live for ever: What greater love could we silly creatures desire or wish to have at GODS hands?

Therefore dearely beloved, let us not forget this exceeding love of our Lord, and Saviour, let us not shew our selves unmindfull or unthankfull toward him: but let us love him, feare him, obey him, and serue him. Let us confesse him with our mouthes, praise him with our tongues, believe on him with our hearts, and glorifie him with our good workes. Christ is the light, let us receive the light. Christ is the truth, let us believe the truth. Christ is the way, let us follow the way. And because he is our only Master, our only Teacher, our only Shepheard, and chiefe Captaine: therefore let us become his Servants, his Schollers, his Sheepe, & his Souldiers. As for sinne, the flesh, the world, and the Divell, whose servants, and bondslaves we were before Christs comming, let us utterly cast them off, and defie them, as the chiefe, and only enemies of our soule. And seeing we are once delivered from their cruell tyranny by Christ, let us never fall into their hands againe, lest we chance to be in a worse case then ever we were before. Happy are they, saith the Scripture, that continue to the end. Be faithfull (saith GOD) untill death, and I will give thee a crowne of life. Againe he sayth in another place, He that putteth his hand unto the plough, and looketh backe, is not meete for the kingdome of GOD. Therefore let us be strong, stedfast, and unmoveable, abounding alwaies in the workes of the Lord. Let us receive Christ, not for a time, but for ever: let us believe his Word, not for a time, but for ever: let us become his servants, not for a time, but for ever, in consideration that he hath redeemed, and saved us, not for a time, but for ever, and will receive us into his heavenly kingdome, there to raigne with him, not for a time, but for ever. To him therefore with the Father, and the Holy Ghost, be all honour, praise, and glory for ever, and ever. Amen.

AN

AN HOMILY FOR GOOD

Friday, concerning the death, and paſsion of *our Saviour Ieſus Chriſt.*

IT ſhould not become us (welbeloved in Chriſt) being that people which he redeemed from the divell, from ſinne, and death, and from everlaſting damnation, by Chriſt, to ſuffer this time to paſſe forth without any meditation, and remembrance of that excellent worke of our redemption, wrought as about this time, through the great mercy, and charity of our Saviour Jeſu Chriſt, for us wretched ſinners, and his mortall enemies. For if a mortall mans deed, done to the behoofe of the Commonwealth, be had in remembrance of us, with thanks for the benefit, and profit which we receive thereby: how much more readily ſhould we have in memory this excellent act, and benefit of Chriſts death: whereby he hath purchaſed for us the undoubted pardon, and forgivenes of our ſinnes, whereby he made at one the Father of Heaven, with us, in ſuch wiſe, that he taketh us now for his loving children, and for the true inheritours with Chriſt his naturall Sonne, of the kingdome of Heaven? And verily ſo much more doth Chriſts kindneſſe appeare upon us, in that it pleaſed him to deliver himſelfe of all his goodly honour, which he was equally in with his Father in Heaven, and to come downe into this vale of miſery, to be made mortall man, and to be in the ſtate of a moſt low ſervant, ſerving us for our wealth, and profit, us, I ſay which were his ſworne enemies, which had renounced his holy Law, and Commandements, and followed the luſts, and ſinfull pleaſures of our corrupt nature. And yet, I ſay, did Chriſt put himſelfe betweene GOD S deſerved wrath, and our ſinne, and rent that obligation wherein we were in danger to GOD, and payd our debt. Our debt was a great deale to great for us to have payd, And without payment, GOD the Father could never be at one with us. Neyther was it poſſible to be looſed from this debt by our owne ability. It pleaſed him therefore to be the payer thereof, and to diſcharge us quite. *Coloſſ. 2.*

Who

Who can now conſider the grievous debt of ſinne, which could none otherwiſe be payd but by the death of an innocent, and will not hate ſinne in his heart? If GOD hateth ſinne ſo much, that he would allow neyther man nor Angell for the redemption thereof, but only the death of his only, and welbeloved Sonne: who will not ſtand in feare thereof? If we (my friends) conſider this, that for our ſinnes this moſt innocent Lambe was driven to death, we ſhall have much more cauſe to bewaile our ſelues, that we were the cauſe of his death, then to cry out of the malice, and cruelty of the Iewes, which purſued him to his death. We did the deeds wherefore he was thus ſtricken, and wounded, they were only the miniſters of our wickedneſſe. It is meet then we ſhould ſteppe low downe into our hearts, and bewaile our owne wretchedneſſe, and ſinfull living. Let us know for a certainety, that if the moſt dearely beloved Sonne of GOD was thus punniſhed, and ſtricken for the ſinne which he had not done himſelfe: how much more ought we ſore to be ſtricken for our daily, and manifold ſinnes which we commit againſt GOD, if we earneſtly repent us not, and be not ſorry for them? No man can love ſinne, which GOD hateth ſo much, and be in his favour. No man can ſay that he loveth Chriſt truely, and have his great enemy (ſinne I meane, the authour of his death) familiar, and in friendſhip with him. So much doe we love GOD, and Chriſt, as we hate ſinne. We ought therefore to take heed, that we be not favourers thereof, leſt we be found enemies to GOD, and traytours to Chriſt. For not only they which nayled Chriſt upon the Croſſe, are his tormentours, and crucifyers: but all they (ſaith Saint Paul) crucifie againe the Sonne of GOD, as much as is in them, who doe commit vice, and ſinne which brought him to his death. If the wages of ſinne be death, and death everlaſting: ſurely it is no ſmall danger to be in ſervice thereof. If we live after the fleſh, and after the ſinfull luſts thereof, Saint Paul threatneth, yea Almighty GOD in Saint Paul threatneth, that we ſhall ſurely die. We can none otherwiſe live to GOD, but by dying to ſinne. If Chriſt be in us, then is ſinne dead in us: and if the Spirit of GOD be in us, which rayſed Chriſt from death to life, ſo ſhall the ſame Spirit raiſe us to the reſurrection of everlaſting life. But if ſinne rule, and raigne in us, then is GOD, which is the fountaine of all grace, and vertue, departed from us: then hath the divell, and his ungracious ſpirit, rule, and dominion in us. And ſurely if in ſuch miſerable ſtate we die, we ſhall not riſe to life, but fall downe to death, and damnation, and that without end. For Chriſt hath not ſo redeemed us from ſinne, that we may ſafely returne thereto againe: but he hath redeemed us, that we ſhould forſake the motions thereof, and live to righteouſneſſe. Yea, we be therefore waſhed in our Baptiſme from the filthineſſe of ſinne, that we ſhould live afterward in the pureneſſe of life. In Baptiſme we promiſed to renounce the devill, and his ſuggeſtions, we promiſed to be (as obedient children) alwaies following GODS Will, and pleaſure. Then if he be our Father indeed, let us give him his due honour. If we be his children, let us ſhew him our obedience, like as Chriſt openly declared his obedience to his Father,

Heb. 6.

Rom. 6.

Rom. 8.

ther, which (as S. Paul writeth) was obedient even to the very death, the death of the Crosse. And this he did for us all that believe in him. For himselfe he was not punnished, for he was pure, and undefiled of all manner of sinne. He was wounded (saith Esay) for our wickednesse, and stripped for our sinnes: He suffered the penalty of them himselfe, to deliver us from danger: he bare (saith Esay) all our sores, and infirmities upon his owne backe. No paine did he refuse to suffer in his owne body, that he might deliver us from paine everlasting. His pleasure it was thus to doe for us, we deserving it not. Wherefore the more we see our selues bound unto him, the more he ought to be thanked of us, yea, and the more hope may we take that we shall receive all other good things of his hand, in that we have received the gift of his only Sonne, through his liberality. For if GOD (sayth S. Paul) hath not spared his owne Sonne from paine, and punnishment, but delivered him for us all unto the death: how should he not give us all other things with him? If we want any thing, eyther for body or soule, we may lawfully, and boldly approach to GOD, as to our mercifull Father, to aske that we desire, and we shall obtayne it. For such power is given to us, to be the children of GOD, so many as believe in Christs Name. In his Name whatsoever we aske, we shall have it granted us, For so well pleased is the Father Almighty GOD, with Christ his Sonne, that for his sake he favoureth us, and will deny us nothing. So pleasant was his sacrifice, and oblation of his Sonnes death, which he so obediently, and innocently suffered, that we should take it for the only, and full amends for all the sinnes of the world. And such favour did he purchase by his death, of his Heavenly Father for us, that for the merit thereof (if we be true Christians indeed, and not in word only) we be now fully in GODS grace againe, and clearely discharged from our sinne. No tongue surely is able to expresse the worthinesse of this so precious a death. For in this standeth the continuall pardon of our daily offences, in this resteth our justification, in this we be allowed, in this is purchased the everlasting health of all our soules. Yea, there is none other thing that can be named under Heaven to save our soules, but this only worke of Christs precious offering of his body upon the Altar of the crosse. Certes there can be no worke of any mortall man (be he never so holy) that shall be coupled in merits with Christs most holy act. For no doubt, all our thoughts, and deeds were of no value, if they were not allowed in the merits of Christs death. All our righteousnesse is farre unperfect, if it be compared with Christs righteousnesse. For in his acts, and deeds, there was no spot of sinne, or of any unperfectnesse. And for this cause they were the more able to be the true amends of our righteousnesse, where our acts, and deeds be full of imperfectnesse, and infirmities, and therefore nothing worthy of themselues to stirre GOD to any favour, much lesse to challenge that glory that is due to Christs act, and merit. For not to us (saith David) not to us, but to thy Name give the glory, O Lord. Let us therefore (good friends) with all reverence glorifie his Name, let us magnifie, and prayse him for ever. For he hath dealt with us according to his great mercy, by himselfe

Phil. 2.

Esay 53.

Rom. 8.

1 ohn 15

Matth. 21.

Acts 4.

Our deeds be full of imperfection,

Psalme 113.

himſelfe hath he purchaſed our redemption. He thought it not ynough
Heb. 10 to ſpare himſelfe, and to ſend his Angell to doe this deed, but he would doe it himſelfe, that he might doe it the better, and make it the mooze perfect redemption. He was nothing moved with the intolerable paines that he ſuffered in the whole courſe of his long paſſion, to repent him thus to doe good to his enemies: but he opened his heart foz us, and beſtowed himſelfe wholly foz the ranſomming of us. Let us therefoze now open our hearts againe to him, and ſtudy in our lives to be thankfull to ſuch a Lozd, and ever moze to be mindfull of ſo great a benefit, yea let us take
Acts 17. up our Croſſe with Chriſt, and follow him. His paſſion is not only the ranſome, and whole amends foz our ſinne, but it is alſo a moſt perfect example of all patience, and ſufferance. Foz if it behooved Chriſt thus to ſuffer, and to enter into the glozy of his Father: why ſhould it not become us to beare patiently our ſmall croſſes of adverſity, and the troubles of this
1 Pet. 2, 1 Tim. 2. Rom. 8, Math. 5, Heb. 11, wozld? Foz ſurely (as ſaith S. Peter) Chriſt therefoze ſuffered, to leave us an example to follow his ſteps. And if we ſuffer with him, we ſhall be ſure alſo to raigne with him in Heaven. Not that the ſufferance of this tranſitozy life ſhould be wozthy of that glozy to come, but gladly ſhould we be contented to ſuffer, to be like Chriſt in our life, that ſo by our wozks we may glozifie our Father which is in Heaven. And as it is painefull, and grieuous to beare the Croſſe of Chriſt in the griefes,
Iacob 1, and diſpleaſures of this life: ſo it bzingeth fozth the ioyfull fruit of hope, in all them that be exerciſed therewith. Let us not ſo much behold the paine, as the reward that ſhall follow that labour. Nay, let us rather endeavour our ſelues in our ſufferance, to endure innocently, and guiltles,
1 Pet. 2, as our Saviour Chriſt did. Foz if we ſuffer foz our deſerbings, then hath not patience his perfect wozke in us: but if undeſerbedly we ſuffer loſſe of goods, and life, if we ſuffer to be euill ſpoken of foz the loue of Chriſt, this is thankfull afoze GOD, foz ſo did Chriſt ſuffer. He neuer did ſinne, neyThe patience of Chriſt, ther was any guile found in his mouth. Yea, when he was reuiled with taunts, he reuiled not againe. When he was wzongfully dealt with, he threatned not againe, noz reuenged his quarrell, but delibered his cauſe to him that iudgeth rightly.

Perfect patience careth not what noz how much it ſuffereth, noz of
Perfect patience, whom it ſuffereth, whether of friend oz foe: but ſtudieth to ſuffer innocently, and without deſerbing. Yea, he in whom perfect charity is, careth ſo little to revenge, that he rather ſtudieth to doe good foz euill, to
Math. 5, bleſſe, and ſay well of them that curſe him, to pzay foz them that purſue him; accozding to the example of our Saviour Chriſt, who is the moſt perfect example, and patterne of all meekeneſſe, and ſufferance, which hanThe meekneſſe of Chriſt, ging upon his Croſſe, in moſt fervent anguiſh bleeding in every part of his bleſſed Body, being ſet in the middeſt of his enemies, and crucifiers: and he, notwithſtanding the intolerable paines which they ſaw him in, being of them mocked, and ſcozned deſpitefully without all favour, and
Luke 15, compaſſion, had yet towards them ſuch compaſſion in heart, that he pzayed to his Father of Heaven foz them, and ſayd, O Father, fozgive them, foz they wote not what they doe. What patience was it alſo

which

which he shewed, when one of his owne Apostles, and Servants which was put in trust of him, came to betray him unto his enemies to the death? He sayd nothing worse to him, but, Friend, wherefore art thou come? Thus (good people) should we call to minde the great examples of charity which Christ shewed in his passion, if we will fruitfully remember his passion. Such charity, and love should we beare one to another, if we will be the true servants of Christ. For if we love but them, which love, and say well by us, what great thing is it that we doe, saith Christ? Doe not the Paynims, and open sinners so? We must be more perfect in our charity then thus, even as our Father in Heaven is perfect, which maketh the light of his Sunne to rise upon the good, and the bad, and sendeth his raine upon the kind, and unkind. After this manner should we shew our charity indifferently, aswell to one as to another, aswell to friend, as to foe, like obedient children, after the example of our Father in Heaven. For if Christ was obedient to his Father, even to the death, and that the most shamefull death (as the Iewes esteeme it) the death of the Crosse: Why should we not be obedient to GOD in lower points of charity, and patience? Let us forgive then our neighbours their small faults, as GOD for Christs sake hath forgiven us our great. *Math. 15.* *Math. 5.* *Eccles. 28.*

It is not meete that we should crave forgivenesse of our great offences at GODS hands, and yet will not forgive the small trespasses of our neighbours against us. We doe call for mercy in vaine, if we will not shew mercy to our neighbours. For if we will not put wrath, and displeasure forth of our hearts to our Christian brother, no more will GOD forgive the displeasure, and wrath that our sinnes have deserved afore him. For under this condition doth GOD forgive us, if we forgive other. It becommeth not Christian men to be hard one to another, nor yet to thinke their neighbour unworthy to be forgiven. For howsoever unworthy he is, yet is Christ worthy to have thee doe thus much for his sake, he hath deserved it of thee, that thou shouldest forgive thy neighbour. And GOD is also to be obeyed, which commandeth us to forgive, if we will have any part of the pardon which our Saviour Christ purchased once of GOD the Father, by shedding of his precious blood. Nothing becommeth Christs servants so much, as mercy, and compassion. Let us then be favourable one to another, and pray we one for another, that we may be healed from all fraileties of our life, the lesse to offend one the other, and that we may be of one minde, and one spirit, agreeing together in brotherly love, and concord, even like the deare children of GOD. By these meanes shall we move GOD to be mercifull unto our sinnes, yea, and we shall be hereby the more ready to receive our Saviour, and Maker in his blessed Sacrament, to our everlasting comfort, and health of soule. Christ delighteth to enter, and dwell in that soule where love, and charity ruleth, and where peace, and concord is seene. For thus writeth S. Iohn, GOD is charity, he that abideth in charity abideth in GOD, and GOD in him. And by this (saith he) we shall know that we be of GOD, if we love our bre- *Math. 28.* *Iacob 5.* *Ephe. 5.* *1 Iohn 4.* *1 Iohn 2.*

brethren. Yea, and by this shall we know, that we be delivered from death to
Iohn 2. life, if we love one another. But he which hateth his brother (saith the same Apostle) abideth in death, even in the danger of everlasting death, and is moreover the child of damnation, and of the divell, cursed of GOD, and hated (so long as he so remaineth) of God, and all his Heavenly company. For as peace, and charity make us the blessed children of Almighty God: so doth hatred, and envy make us the cursed children of the divell. God
Rom. 8. give us all grace to follow Christs examples in peace, and in charity, in patience; and sufferance, that we now may have him our guest to enter, and dwell within us, so as we may be in full surety, having such a pledge of our salvation. If we have him, and his favour, we may be sure that we have the favour of God by his meanes. For he sitteth on the right hand of God his Father, as our Protectour, and Attourney, pleading, and suing for us in all our needs, and necessities. Wherefore, if we want any gift of godly wisedome, we may aske it of GOD for Christs sake, and we shall have it. Let us consider, and examine our selves, in what want we be concerning this vertue of charity, and patience. If we see that our hearts be nothing inclined thereunto, in forgiving them that have offended against us, then let us knowledge our want, and wish to GOD to have it. But if we want it, and see in our selves no desire therunto, verily we be in a dangerous case before God, and have need to make much earnest prayer to God, that we may have such an heart changed, to the grafting in a new. For unlesse we forgive other, we shall never be forgiven of GOD. No, not all the prayers, and good works of other, can pacifie GOD unto us, unlesse we be at peace, and at one with our neighbour. Nor all our deeds, and good works can move GOD to forgive us our debts to him, except we forgive to other. He setteth more by mercy, then by sacrifice. Mercy moved our Saviour Christ to suffer for his enemies: it becommeth us then to follow his example. For it shall little availe us to have in meditation the fruits, and price of his passion, to magnifie them, and to delight or trust in them, except we have in minde his examples in passion to follow them. If we thus therefore consider Christs death, and will sticke thereto with fast faith for the merit, and deserving thereof, and will also frame our selves in such wise to bestow our selves, and all that we have by charity, to the behoofe of our neighbour, as Christ spent himselfe wholy for our profit, then doe we truely remember Christs death, and being thus followers of Christs steps, we shall be sure to follow him thither where he sitteth, now with the Father, and the Holy Ghost: to whom be all honour, and glory, Amen.

The

THE SECOND HOMILY
concerning the death, and paſsion of our *Saviour Chriſt.*

THat we may the better conceiue the great mercy, and goodneſſe of our Saviour Chriſt, in ſuffering death univerſally for all men, it behooveth us to deſcend into the bottome of our conſcience, and deepely to conſider the firſt, and principall cauſe wherefore he was compelled ſo to do. When our great grand father Adam had broken Gods Commandement, in eating the Apple forbidden him in Paradiſe, at the motion, and ſuggeſtion of his wife, he purchaſed thereby, not only to himſelfe, but alſo to his poſterity for ever, the iuſt wrath, and indignation of GOD, who according to his former ſentence pronounced at the giving of the Commandement, condemned both him, and all his to everlaſting death, both of body, and ſoule. *Geneſis 3.*

For it was ſayd unto him, Thou ſhalt eate freely of every tree in the Garden: but as touching the tree of knowledge of good, and ill, thou ſhalt in no wiſe eate of it: for in what houre ſoever thou eateſt thereof, thou ſhalt die the death. Now as the Lord had ſpoken, ſo it came to paſſe. Adam tooke upon him to eate thereof, and in ſo doing he died the death, that is to ſay, he became mortall, he loſt the favour of GOD, he was caſt out of Paradiſe, he was no longer a Citizen of Heaven: but a firebrand of Hell, and a bondſlave to the divell. To this doth our Saviour beare witneſſe in the Goſpell, calling us loſt ſheepe, which have gone aſtray, and wandered from the true Shepheard of our ſoules. To this alſo doth Saint Paul beare witneſſe, ſaying, That by the offence of only Adam, death came upon all men to condemnation. So that now neyther he, or any of his had any right or intereſt at all in the Kingdome of Heaven, but were become plaine reprobates, and caſtawaies, being perpetually damned to the everlaſting paines of Hell fire. In this ſo great miſery, and wretchednesſe, if mankind could have recovered himſelfe againe, and obtayned forgivenesſe at GODS hands, then had his caſe beene somewhat tolerable, becauſe he might have attempted ſome way how to deliver himſelfe from eternall death. But there was no way left unto him, he *Luke 15. Rom. 5.*

could doe nothing that might pacifie GODS wrath, he was altogether unprofitable in that behalfe. There was not one that did good, no not one. And how then could he worke his owne salvation? Should he goe about to pacifie GODS heavy displeasure, by offering up burnt sacrifices, according as it was ordayned in the old Law; by offering up the blood of Oxen, the blood of Calues, the blood of Goats, the blood of Lambes, &c. O, these things were of no force nor strength to take away sinnes, they could not put away the anger of GOD, they could not coole the heate of his wrath, nor yet bring mankind into favour againe, they were but only figures, and shadowes of things to come, and nothing else. Read the Epistle to the Hebrewes, there shall you finde this matter largely discussed, there shall you learne in most plaine words, that the bloody sacrifice of the old Law was unperfect, and not able to deliver man from the state of damnation by any meanes: so that mankind in trusting thereunto, should trust to a broken staffe, and in the end deceive himselfe. What should he then doe? Should he goe about to serue, and keepe the Law of GOD divided into two Tables, and so purchase to himselfe eternall life? Indeed, if Adam, and his posterity had beene able to satisfie, and fulfill the Law perfectly, in loving GOD above all things and their neighbour as themselues: then should they have easily quenched the Lords wrath, and escaped the terrible sentence of eternall death pronounced against them by the mouth of Almighty GOD. For it is written, Doe thus, and thou shalt live: that is to say, fulfill my Commandements, keepe thy selfe upright, and perfect in them according to my will, then shalt thou live, and not die. Here is eternall life promised with this condition, and so, that they keepe, and observe the Law. But such was the frailety of mankind after his fall, such was his weakenesse, and imbecility, that he could not walke uprightly in GODS Commandements, though he would never so faine, but daily, and hourely fell from his bounden duety, offending the Lord his GOD divers waies, to the great increase of his condemnation, insomuch that the Prophet David cryeth out on this wise: All have gone astray, all are become unprofitable, there is none that doth good, no not one. In this case what profit could he have by the Law? None at all. For as S. Iames sayth, He that shall observe the whole Law, and yet fayleth in one poynt, is become guilty of all. And in the booke of Deutronomy it is written, Cursed be he (saith GOD) which abideth not in all things that are written in the booke of the Law, to doe them.

Heb. 9.

Heb. 10.

Luke 10.

Psalme 5.

Iames 2.

Deut. 27.

Behold, the Law bringeth a curse with it, and maketh it guilty, not because it is of it selfe naught or unholy, (GOD forbid we should so thinke) but because the frailety of our sinfull flesh is such, that we can never fulfill it, according to the perfection that the Lord requireth. Could Adam then (thinke you) hope or trust to be saved by the Law? No he could not. But the more he looked on the Law, the more he saw his owne damnation set before his eyes, as it were in a cleare glasse. So that now of himselfe he was most wretched, and miserable, destitute of all hope, and never able to pacifie GODS heauy displeasure,

ſure, nor yet to eſcape the terrible iudgment of GOD, whereunto he, and all his poſterity were fallen, by diſobeying the ſtrait Commandement of the Lord there GOD. But O the abundant riches of GODS great mercy! O the unſpeakeable goodneſſe of his heavenly wiſedome! When all hope of righteouſneſſe was paſt on our part, when we had nothing in our ſelues, whereby we might quench his burning wrath, and worke the ſalvation of our owne ſoules, and riſe out of the miſerable eſtate wherein we lay: Then, even then did Chriſt the Sonne of GOD, by the appoyntment of his Father, come downe from Heaven, to be wounded for our ſakes, to be reputed with the wicked, to be condemned unto death, to take upon him the reward of our ſinnes, and to give his Body to be broken on the Croſſe for our offences. He (ſayth the Prophet Eſay, meaning Chriſt) hath borne our infirmties, and hath carried our ſorrowes, the chaſticement of our peace was upon him, and by his ſtripes we were made whole. S. Paul like wiſe ſaith, GOD made him a ſacrifice for our ſinnes, which knew not ſinne, that we ſhould be made the righteouſneſſe of GOD by him. And S. Peter moſt agreeably writing in this behalfe, ſayth, Chriſt hath once died, and ſuffered for our ſinnes, the iuſt for the uniuſt, &c. To theſe might be added an infinite number of other places to ſame effect: but theſe few ſhall be ſufficient for this time.

Rom. 11.

Eſay 55.

2 Cor. 5.

Now then (as it was ſayd at the beginning) let us ponder, and weigh the cauſe of his death, that thereby we may be the more moved to glorifie him in our whole life. Which if you will have comprehended briefly in one word, it was nothing elſe on our part, but only the tranſgreſſion, and ſinne of mankind. When the Angell came to warne Ioſeph that he ſhould not feare to take Mary to his wife: Did he not therefore will the Childs Name to be called Jeſus, becauſe he ſhould ſave his people from their ſinnes? When Iohn the Baptiſt preached Chriſt, and ſhewed him to the people with his finger: Did he not plainely ſay unto them, Behold the Lambe of GOD which taketh away the ſinnes of the world? When the woman of Canaan beſought Chriſt to helpe her daughter which was poſſeſt with a divell: did he not openly confeſſe that he was ſent to ſave the loſt Sheepe of the Houſe of Iſrael, by giving his life for their ſinnes? It was ſinne then, O man, even thy ſinne that cauſed Chriſt the only Sonne of GOD to be crucified in the fleſh, and to ſuffer the moſt vile, and ſlaunderous death of the Croſſe. If thou haddeſt kept thy ſelfe upright, if thou haddeſt obſerued the Commandements, if thou haddeſt not preſumed to tranſgreſſe the Will of GOD in thy firſt Father Adam: then Chriſt, being in forme of GOD, needed not to have taken upon him the ſhape of a ſervant: being immortall in Heaven, he needed not to become mortall on Earth: being the true bread of the ſoule, he needed not to hunger: being the healthfull water of life, he needed not to thirſt: being life it ſelfe, he needed not to have ſuffered death. But to theſe, and many other ſuch extremities, was he driven by thy ſinne, which was ſo manifold, and great, that GOD could be only pleaſed in him, and none other. Canſt thou thinke of this,

Iohn 1.

Math. 15.

Rom. 5.

O sinfull man, and not tremble within thy selfe! Canst thou heare it quietly without remorse of conscience, and sorrow of heart? Did Christ suffer his passion for thee, and wilt thou shew no compassion towards him? While Christ was yet hanging on the Crosse, and yeilding up the Ghost, the Scripture witnesseth that the vaile of the Temple did rent in twaine, and the earth did quake, that the stones clave a sunder, that the graves did open, and the dead bodies rise. And shall the heart of man be nothing moved to remember how grievously, and cruelly he was handled of the Iewes for our sinnes? Shall man shew himselfe to be more hard-hearted then stones, to have lesse compassion then dead bodies: Call to minde, O sinfull creature, and set before thine eyes Christ crucifyed. Thinke thou seest his Body stretched out in length upon the Crosse, his head crowned with sharpe thornes, and his hands, and his feet pearced with nayles, his heart opened with a long speare, his flesh rent, and torne with whips, his browes sweating water, and blood. Thinke thou hearest him now crying in an intolerable agony to his Father, and saying, My GOD, my GOD, why hast thou forsaken me? Couldest thou behold this wofull sight, or heare this mournefull voyce, without teares, considering that he suffered all this, not for any desert of his owne, but only for the grievousnesse of thy sinnes: O that mankind should put the everlasting Sonne of GOD to such paines! O that we should be the occasion of his death, and the only cause of his condemnation. May we not iustly cry, Woe worth the time that ever we sinned: O my brethren, let this Image of Christ crucifyed, be alwaies printed in our hearts, let it stirre us up to the hatred of sinne, and provoke our minds to the earnest love of Almighty GOD. For why, is not sinne, thinke you, a grievous thing in his sight, seeing for the transgressing of GODS precept in eating of one Apple, he condemned all the world to perpetuall death, and would not be pacifyed, but only with the blood of his owne Sonne: True, yea most true is that saying of David: Thou, O Lord, hatest all them that worke iniquity, neyther shall the wicked, and evill man dwell with thee. By the mouth of his holy Prophet Esay, he cried mainely out against sinners, and sayth, Woe be unto you that draw iniquity with cords of vanity, and sinne as it were with cart-ropes

Matth. 27.

Psalme 5.

Esay 5.

Did not he give a plaine token how greatly he hated, and abhorred sinne, when he drowned all the world save only eight persons: when he destroyed Sodom, and Gomorrhe with fire, and brimstone: when in three dayes space he killed with pestilence threescore, and ten thousand for Davids offence: when he drowned Pharao, and all his hoste in the red Sea: when he turned Nebuchadonosor the King into the forme of a bruit beast, creeping upon all foure: when he suffered Achitophel, and Iudas to hang themselues upon the remorse of sinne, which was so terrible to their eyes: A thousand such examples are to be found in Scripture, if a man would stand to seeke them out. But what need we: This one example which we have now in hand, is of more force, and ought more to move us, then all the rest. Christ being the Sonne of GOD, and perfect GOD himselfe, who never committed sinne, was compelled to come downe from

Genesis 7.

Genesis 19.
1 King 26.

Exod. 14.
Daniel 14.
1 Kings 27.
Acts 1.

Heaven

Heaven, to give his body to be bruiſed, and broken on the croſſe for our ſinnes. Was not this a manifeſt token of GOD'S great wrath, and diſpleaſure towards ſinne, that he could be pacifyed by no other meanes, but only by the ſweet, and precious blood of his deare Sonne? O ſinne, ſinne, that euer thou ſhouldſt drive Chriſt to ſuch extremety! Woe worth the time that ever thou cameſt into the world. But what booteth it now to bewaile? Sinne is come, and ſo come, that it cannot be avoyded. There is no man living, no, not the iuſteſt man on the earth, but he falleth ſeven times a day, as Salomon ſayth. And our Saviour Chriſt, although he had delivered us from ſinne: yet not ſo, that we ſhall be free from committing ſinne: But ſo, that it ſhall not be imputed to our condemnation. He hath taken vpon him the iuſt reward of ſinne, which was death, and by death hath overthrowne death, that we believing in him, might live for ever, and not die. Ought not this to engender extreme hatred of ſinne in us, to conſider that it did violently, as it were, plucke GOD out of Heaven, to make him feele the horrours, and paines of death? O that we would ſometimes conſider this in the middeſt of our pompes, and pleaſures! it would bridle the outragiouſneſſe of the fleſh, it would abate, and aſſwage our carnall affections, it would reſtraine our fleſhly appetitites, that we ſhould not runne at randome as we commonly doe. To commit ſinne wilfully, and deſperately without feare of GOD, is nothing elſe but to crucifie Chriſt anew, as we are expreſſly taught in the Epiſtle to the Hebrewes. Which thing if it were deeply printed in all mens hearts, then ſhould not ſinne raigne every where ſo much as it doth, to the great griefe, and torment of Chriſt, now ſitting in Heaven.

Rom. 24,

Rom. 6,

Let us therefore remember, and alwaies beare in minde Chriſt crucifyed, that thereby we may be inwardly moved both to abhorre ſinne thoroughly, and alſo with an earneſt, and zealous heart to love GOD. For this is another fruit which the memoriall of Chriſts death ought to worke in us, an earneſt, and unfaigned love towards GOD. So GOD loved the world (ſayth Saint Iohn) that he gave his only begotten Sonne, that whoſoever believeth in him, ſhould not periſh, but have life everlaſting. If GOD declared ſo great love towards us his ſilly creatures: how can we of right but love him againe? Was not this a ſure pledge of his love, to give us his owne Sonne from Heaven? He might have given us an Angell, if he would, or ſome other creature, and yet ſhould his love have beene farre above our deſerts. Now he gave us not an Angell, but his Sonne. And what Sonne? His only Sonne, his naturall Sonne, his welbeloved Sonne, even that Sonne whom he had made Lord, and ruler of all things. Was not this a ſingular token of great love? But to whom did he give him? He gave him to the whole world, that is to ſay, to Adam, and all that ſhould come after hm. O Lord, what had Adam, or any other man deſerved at Gods hands, that he ſhould give us his owne Sonne? We are all miſerable perſons, ſinfull perſons, damnable perſons, iuſtly driven out of Paradiſe, iuſtly excluded from Heaven, iuſtly condemned to Hell fire: And yet (ſee a wonderfull token of Gods love!) he gave us his only begotten Sonne,

us, I say, that were his extreme, and deadly enemies, that we by vertue of his blood shed upon the Crosse, might be cleane purged from our sinnes, and made righteous againe in his sight. Who can chuse but marvell, to heare that GOD should shew such unspeakeable love towards us, that were his deadly enemies? Indeed, O mortall man, thou oughtest of right to marvell at it, and to acknowledge therein GODS great goodnesse, and mercy towards mankind, which is so wonderfull, that no flesh, be it never so worldly wise, may well conceive it, or expresse it. For as Saint Paul testifyeth, GOD greatly commendeth, and setteth out his love towards us, in that he sent his Sonne Christ to die for us, when we were yet sinners, and open enemies of his Name. If we had in any manner of wise deserved it at his hands, then had it beene no marvell at all: but there was no desert on our part wherefore he should doe it. Therefore thou sinfull creature, when thou heares that GOD gave his Sonne to die for the sinnes of the world, thinke not he did it for any desert or goodnesse that was in thee, for thou wast then the bondslave of the divell: But fall downe upon thy knees, and cry with the Prophet David, O Lord, what is man, that thou art so mindfull of him: or the sonne of man, that thou so regardest him? And seeing he hath so greatly loved thee, endeavour thy selfe to love him againe, with all thy heart, with all thy soule, and with all thy strength, that therein thou mayest appeare not to be worthy of his love. I report me to thine owne conscience, whether thou wouldest not thinke thy love ill bestowed upon him, that could not finde in his heart to love thee againe? If this be true, (as it is most true) then thinke how greatly it behooveth thee in duety to love God, which hath so greatly loved thee, that he hath not spared his owne only Sonne from so cruell, and shamefull a death for thy sake. And hitherto concerning the cause of Christs death, and passion, which as it was on our part most horrible, and grievous sinne, so on the other side it was the free gift of GOD, proceeding of his meere, and tender love towards mankind, without any merit, or desert of our part. The Lord for his mercies sake grant that we never forget this great benefit of our salvation in Christ Jesu, but that we alwaies shew our selves thankfull for it, abhorring all kind of wickednesse, and sinne, and applying our minds wholy to the service of GOD, and the diligent keeping of his Commandements.

Rom. 5.

Psalme 8.

Now it remaineth that I shew unto you, how to apply Christs death, and passion to our comfort, as a medicine to our wounds, so that it may worke the same effect in us wherefore it was given, namely, the health, and saluation of our soules. For as it profiteth a man nothing to have salve, unlesse it be well applyed to the part infected: So the death of Christ shall stand us in no force, unlesse we apply it to our selves in such sort as God hath appoynted. Almighty GOD commonly worketh by meanes, and in this thing he hath also ordayned a certaine meane whereby we may take fruit, and profit to our soules health.

What meane is that? Forsooth it is fayth: not an unconstant or wavering fayth: but a sure, stedfast, grounded, and unfained faith. GOD sent

his

his Sonne into the world (sayth S. Iohn) To what end? That whoso-
ever believeth in him should not perish, but have life everlasting, Marke *Iohn 3.*
these words: that whosoever believeth in him, Here is the meane where-
by we must apply the fruits of Christs death unto our deadly wound.
Here is the meane whereby we must obtaine eternall life, namely fayth.
For (as Saint Paul teacheth in his Epistle to the Romans) With the *Rom. 10.*
heart man believeth unto rigteousnesse, and with the mouth confession
is made unto salvation. Paul being demanded of the keeper of the prison,
what he should doe to be saued? made this answere: Believe in the Lord
Jesus, so shalt thou, and thine house both be saved. After the Evangelist *Act. 16.*
had described, and set forth unto us at large, the life, and the death of the *Iohn 20.*
Lord Jesus, in the end he concludeth with these words: These things
are written, that we may believe Jesus Christ to be the Sonne of GOD,
and through fayth obtaine eternall life. To conclude with the words of *Rom. 10.*
Saint Paul, which are these: Christ is the end of the Law unto salvati-
on, for every one that doth believe. By this then: you may well per-
ceive, that the only meane, and instrument of salvation required of our
parts, is fayth, that is to say, a sure trust, and confidence in the mercies
of GOD: whereby we perswade our selues, that GOD both hath, and
will forgive our sinnes, that he hath accepted us againe into his favour,
that he hath released us from the bonds of damnation, and received us
againe into the number of his Elect people, not for our merits or deserts,
but only, and solely for the merits of Christs death, and passion, who be-
came man for our sakes, and humbled himselfe to sustaine the reproach of
the Crosse, that we thereby might be saved, and made inheritours of the
Kingdome of Heaven. This fayth is required at our hands. And this if
we keepe stedfastly at our hearts, there is no doubt, but we shall obtaine *Genesis 15.*
salvation at GODS hands, as did Abraham, Isaac, and Iacob, of whom *Rom. 7.*
the Scripture sayth, that they believed, and it was imputed unto them
for righteousnesse. Was it imputed unto them only, and shall it not be
imputed unto us also? Yes, if we have the same fayth as they had, it
shall be as truely imputed unto us for righteousnes, as it was unto them.
For it is one fayth that must save both us, and them, even a sure, and sted-
fast fayth in Christ Jesus, who as yee have heard, came into the world for
this end. that whosoever believe in him, should not perish, but have life *Iohn 3.*
everlasting. But here we must take heed, that we doe not halt with
GOD through an unconstant, and wavering fayth, but that it be
strong, and stedfast to our lives end. He that wavereth (saith Saint *Iames 1.*
Iames) is like a wave of the Sea, neyther let that man thinke that he shall *Math. 14.*
obtaine any thing at GODS hands. Peter comming to Christ upon
the water, because he fainted in fayth, was in danger of drowning. So
we, if we begin to waver or doubt, it is to be feared lest we shall sinke
as Peter did, not into the water, but into the bottomlesse pit of Hell fire.
Therefore I say unto you, that we must apprehend the merits of Christs
death, and passion by fayth, and that with a strong, and stedfast fayth, no-
thing doubting, but that Christ by his owne oblation, and once offering
of himselfe upon the Crosse, hath taken away our sinnes, and hath resto-

red

red us againe into GODS favour, so fully, and perfectly, that no other sacrifice for sinne, shall hereafter be requisite or needfull in all the world.

Thus have you heard in few words, the meane whereby we must apply the fruits, and merits of Christs death unto us, so that it may worke the salvation of our soules, namely, a sure, stedfast, perfect, and grounded fayth. For as all they which beheld stedfastly the brazen serpent, were healed, and delivered at the very sight thereof, from their corporall diseases, and bodily stings: even so all they which behold Christ crucified with a true, and lively fayth, shall undoubtedly be delivered from the grievous wounds of the soule, be they never so deadly or many in number. Therefore (dearely beloved) if we chance at any time through frailety of the flesh, to fall into sinne (as it cannot be chosen, but we must needs fall often) and if we feele the heauy burthen thereof to presse our soules, tormenting us with the feare of death, hell, and damnation, let us then use that meane which GOD hath appoynted in his Word, to wit, the meane of fayth, which is the only instrument of saluation now left unto us. Let us stedfastly behold Christ crucified with the eyes of our heart. Let us only trust to be saved by his death, and passion, and to have our sinnes cleane washed away through his most precious blood, that in the end of the world, when he shall come againe to iudge both the quicke, and the dead, he may receive us into his Heavenly kingdome, and place us in the number of his Elect, and chosen people, there to be partakers of that immortall, and everlasting life, which he hath purchased unto us by vertue of his bloody wounds: To him therefore with the Father, and the Holy Ghost, be all honour, and glory, world without end. Amen.

AN

AN HOMILY OF THE worthy receiving, and reverend esteeming of *the Sacrament of the body, and blood of Christ.*

THE great love of our Saviour Christ towards mankind (good Christian people) doth not only appeare in that deare bought benefit of our redemption, and salvation by his death, and passion, but also in that he so kindly provided, that the same most mercifull worke might be had in continuall remembrance, to take some place in us, and not be frustrate of his end, and purpose. For as tender parents are not content to procure for their children costly possessions, and livelyhood, but take order that the same may be conserved, and come to their use: So our Lord, and Saviour thought it not sufficient to purchase for us his Fathers favour againe (which is that deepe Fountaine of all goodnesse, and eternall life) but also invented the waies most wisely, whereby they might redound to our commodity, and profit. Amongst the which meanes, is the publique celebration of the memory of his precious death at the Lords Table. Which although it seeme of small vertue to some, yet being rightly done by the faythfull, it doth not only helpe their weakenesse (who be by their poysoned nature readier to remember iniuries then benefits) but strengtheneth, and comforteth their inward man with peace, and gladnesse, and maketh them thankfull to their Redeemer, with diligent care, and godly conversation. And as of old time GOD decreed his wonderous benefits of the deliverance of his people, to be kept in memory by the eating of the Passeover, with his Rites, and Ceremonies: So our loving Saviour hath ordayned, and established the remembrance of his great mercy expressed in his passion, in the institution of his Heavenly Supper, where every one of us must be guests, and not gazers, eaters, and not lookers, feeding our selves, and not hiring other to feed for us, that we may live by our owne meate, and not to perish for hunger, whiles other

Exod 12.

Math. 26
1 Cor. 11.

other deboure all. To this his Commandement forceth us, saying, Do yee this, drinke yee all of this. To this, his promise entiseth, This is my body which is given for you, this is my blood which is shed for you. So then of necessity we must be our selues partakers of this Table, and not beholders of other: So we must addresse our selues to frequent the same in reverent, and comely manner, lest as Physicke provided for the body, being misused, more hurteth, then profiteth: so this comfortable medicine of the soule undecently received, tendeth to our greater harme, and sorrow. And S. Paul sayth: He that eateth, and drinketh unworthily, eateth, and drinketh his owne damnation. Wherefore, that it be not sayd to us, as it was to the guest of that great Supper, Friend, how camest thou in, not having the marriage garment? And that we may fruitfully use S. Pauls counsell, Let a man prove himselfe, and so eate of that bread, and drinke of that Cup: We must certainely know, that three things be requisite in him which would seemely, as becommeth such high mysteries, resort to the Lords Table. That is: First, a right, and worthy estimation, and understanding of this mystery. Secondly, to come in a sure fayth. And thirdly, to have newnesse or pureness of life to succeede the receiving of the same.

Luke 11, *1 Cor.* 6, *Math.* 26

1 Cor. 11, *Math.* 22, *1 Cor.* 11,

But before all other things, this we must be sure of especially, that this Supper be in such wise done, and ministred, as our Lord, and Saviour did, and commanded to be done, as his holy Apostles used it, and the good Fathers in the Primitive Church frequented it. For (as that worthy man S. Ambrosse sayth) he is unworthy of the Lord, that otherwise doth celebrate that mystery, then it was delivered by him. Neyther can he be devout, that otherwise doth presume then it was given by the Authour. We must then take heed, lest of the memory, it be made a sacrifice. lest of a Communion, it be made a private eating, lest of two parts, we have but one, lest applying it for the dead, we lose the fruit that be alive. Let us rather in these matters follow the advice of Cyprian in the like cases, that is, cleave fast to the first beginning, hold fast the Lords tradition, doe that in the Lords commemoration which he himselfe did: he himselfe commanded, and his Apostles confirmed. This caution or foresight if we use, then may we see those things that be requisite in the worthy receiver, whereof this was the first, that we have a right understanding of the thing it selfe. As concerning which thing, this we may assuredly perswade our selues, that the ignorant man can neyther worthily esteeme, nor effectually use those marvailous graces, and benefits offered, and exhibited in that Supper: but eyther will lightly regard them, to no small offence, or utterly condemne them, to his utter destruction. So that by his negligence he deserveth the plagues of GOD to fall upon him, and by contempt he deserveth everlasting perdition. To avoyd then these harmes, use the advice of the Wise man, who willeth thee, when thou sittest at an Earthly Kings table, to take diligent heed what things are set before thee. So now much more at the King of Kings Table, thou must carefully search, and know what dignities are provided for thy soule, whither thou art come, not to feed thy sences, and belly

Prou. 23,

belly to corruption, but thy inward man to immortality, and life, nor to consider the earthly creatures which thou seest, but the heavenly graces which thy fayth beholdeth, For this Table is not (sayth Chrysostome) for chattering Jayes, but for Eagles, who flie thither where the dead body lyeth. And if this advertisement of man cannot perswade us to resort to the Lords Table with understanding: see the Councell of GOD in the like matter, who charged his people to teach their posterity, not only the rites. and ceremonies of the Passover, but the cause, and end thereof: Whence we may learne, that both more perfect knowledge is required at this time at our hands, and that the ignorant cannot with fruit, and profit exercise himselfe in the Lords Sacraments.

But to come nigher to the matter: Saint Paul blaming the Corinthians for the prophaning of the Lords Supper, concludeth, that ignorance both of the thing it selfe, and the signification thereof, was the cause of their abuse: for they came thither unreverently, not discerning the Lords Body. Ought not we then by the monition of the Wise man, by the wisedome of GOD, by the fearefull example of the Corinthians, to take advised heed, that we thrust not our selues to this Table, with rude, and unreverent ignorance, the smart whereof Christs Church hath rued, and lamented these many daies, and yeeres: For what hath beene the cause of the ruine of Gods Religion, but the ignorance hereof? What hath beene the cause of this grosse Idolatry, but the ignorance hereof? What hath beene the cause of this mummish Malling, but the ignorance hereof? Yea, what hath beene, and what is at this day the cause of this want of love, and charity, but the ignorance hereof? Let us therefore so travaile to understand the Lords Supper, that we be no cause of the decay of Gods worship, of no Idolatry, of no dumbe malling, of no hate, and malice: so may we the boldlier have accesse thither to our comfort. Neyther need we to thinke that such exact knowledge is required of every man, that he be able to discusse all high poynts in the doctrine thereof: But thus much we must be sure to hold, that in the Supper of the Lord, there is no vaine ceremony, no bare signe, no untrue figure of a thing absent: But (as the Scripture sayth) the Table of the Lord, the Bread, and Cup of the Lord, the memory of Christ, the Annunciation of his death, yea, the Communion of the Body, and Blood of the Lord, in a marvailous incorporation, which by the operation of the Holy Ghost (the very bond of our coniunction with Christ) is through fayth wrought in the soules of the faythfull, whereby not only their soules live to eternall life, but they surely trust to win their bodies a resurrection to immortality. The true understanding of this fruition, and union, which is betwixt the body, and the head, betwixt the true believers, and Christ, the ancient Catholique Fathers, both perceiving themselues, and commending to their people, were not afrayd to call this Supper, some of them, The salue of immortality, and Soveraigne preseruatiue against death: other, a Deificall Communion: other, The sweet dainties of our Saviour, The pledge of eternall health, The defence of fayth, The hope of the Resurrection: other, The food of immortality, The healthfull grace, and the conservatory to everlasting life. All

which

which sayings both of the holy Scripture, and godly men, truely attributed to this celestiall banket, and feast, if we would often call to mind, O how would they inflame our hearts to desire the participation of these mysteries, and oftentimes to covet after this bread, continually to thirst for this food: Not as specially regarding the terrene, and earthly creatures which remaine: but alwaies holding fast, and cleaving by fayth to the rocke whence we may sucke the sweetnesse of everlasting salvation: And to be briefe, thus much more the faythfull see, heare, and know the favourable mercies of God sealed, the satisfaction by Christ towards us confirmed, and the remission of sinne established. Here may they feele wrought the tranquility of conscience, the encrease of fayth, the strengthning of hope, the large spreading abroad of brotherly kindnesse, with many other sundry graces of GOD. The taste whereof they cannot attaine unto, who be drowned in the deepe durty Lake of blindnesse, and ignorance. From the which (O beloved) wash your selues with the living waters of GODS Word, whence you may perceive, and know, both the spirituall food of this costly Supper, and the happy trustings, and effects that the same doth bring with it.

Now it followeth to have with this knowledge a sure, and constant fayth, not only that the death of Christ is availeable for the redemption of all the world, for the remission of sinnes, and reconciliation with GOD the Father: but also that he hath made upon his Crosse, a full, and sufficient sacrifice for thee, a perfect cleansing of thy sinnes, so that thou acknowledgest no other Saviour, Redeemer, Mediatour, Advocate, Intercessour, but Christ only, and that thou mayest say with the Apostle, that he loved thee, and gave himselfe for thee. For this is to sticke fast to Christs promise made in his Institution, to make Christ thine owne, and to apply his merits unto thy selfe. Herein thou needest no other mans helpe, no other Sacrifice, or oblation, no sacrificing Priest, no Masse, no meanes established by mans invention. That Fayth is a necessary instrument in all these holy Ceremonies, we may thus assure our selues, for that as Saint Paul sayth, Without Fayth it is unpossible to please God. When a great number of the Israelites were overthrowne in the wildernesse, Moses, Aaron, and Phinees did eate Manna, and pleased GOD, for that they understood (sayth Saint Augustine) the visible meate spiritually. Spiritually they hungred it, spiritually they tasted it, that they might be spiritually satisfied. And truely as the bodily meate cannot feed the outward man, unlesse it be let into a stomacke to be digested, which is healthsome, and sound: No more can the inward man be fed, except his meate be received into his soule, and heart, sound, and whole in Fayth. Therefore (sayth Cyprian) when we doe these things, we need not to whet our teeth: but with syncere faith we breake, and divide that whole bread. It is well knowne that the meate we seeke for in this Supper, is Spirituall food, the nourishment of our soule, a Heavenly refection, and not Earthly, and invisible meate, and not bodily, a ghostly substance, and not carnall, so that to thinke, that without Fayth we may enioy the eating, and drinking thereof, or that that is the fruition of it, is but to dreame a

Heb. 11. *In Ioban, Hom.* 6,

De cœna Domini.

grosse

groſſe carnall feeding, baſely abiecting, and binding our ſelues to the elements, and creatures. Whereas by the advice of the Councell of Nicene, we ought to lift up our minds by fayth, and leaving theſe inferiour, and earthly things, there ſeeke it, where the Sunne of righteouſneſſe ever ſhineth. Take then this leſſon (O thou that art deſirous of this Table) of Emiſſenus a godly Father, that when thou goeſt to the reverend Communion, to be ſatisfied with ſpirituall meats, thou looke up with fayth upon the holy Body, and Blood of thy God, thou marvell with reverence, thou touch it with the minde, thou receive it with the hand of thy heart, and thou take it fully with thy inward man.

Thus we ſee (beloved) that reſorting to this Table, we muſt plucke up all the roots of infidelity, all diſtruſt in Gods promiſes, that we make our ſelues living members of Chriſts body. For the unbelievers, and faythleſſe cannot feed upon that precious body: whereas the faythfull have their life their abiding in him, their union, and as it were their incorporation with him. Wherefore let us prove, and try our ſelues unfainedly, without flattering our ſelues, whether we be plants of the fruitfull Olive, living braunches of the true Vine, members indeed of Chriſts myſticall body, whether GOD hath purified our hearts by fayth, to the ſyncere acknowledging of his Goſpell, and embracing of his mercies in Chriſt Jeſus, ſo that at this his Table we receive not only the outward Sacrament, but the ſpirituall thing alſo: not the figure, but the truth: not the ſhadow only, but the body: not to death but to life: not to deſtruction, but to ſaluation: which GOD grant us to doe, through the merits of our Lord, and Saviour: to whom be all honour, and glory for ever. Amen.

THE

The second part of the Homily, of the worthy *receiving, and reverend esteeming of the Body, and Blood of Christ.*

IN the Homily of late rehearsed unto you, yee have heard (good people) why it pleased our Saviour Christ to institute that Heavenly memory of his death, and passion, and that every one of us ought to celebrate the same at his Table, in our owne persons, and not by other. You have heard also, with what estimation, and knowledge of so high mysteries, we ought to resort thither. You have heard, with what constant fayth we should clothe, and decke our selves, that we might be fit, and decent partakers of that celestiall food.

Now followeth the third thing necessary in him that would not eate of this Bread, or drinke of this Cup unworthily, which is, newnesse of life, and godlinesse of conversation. For newnesse of life, as fruits of fayth are required in the partakers of this Table: We may learne by eating of the typicall Lambe, whereunto no man was admitted, but he that was a Iew, that was circumcised, that was before sanctified. Yea Saint Paul testifieth, that although the people were partakers of the Sacraments under Moses, yet for that some of them were still worshippers of Images, whoremongers, tempters of Christ, murmurers, and coveting after evill things, GOD overthrew those in the wildernesse, and that for our example, that is, that we Christians should take heed we resort unto our Sacraments with holinesse of life, not trusting in the outward receiving of them, and infected with corrupt, and uncharitable manners. For this sentence of GOD must alwaies be iustified: I will have mercy, and not sacrifice. Wherefore (sayth Basil) it behoveth him that commeth to the Body, and Blood of Christ, in commemoration of Him that died, and rose againe, not only to be pure from all filthinesse of the flesh, and Spirit, lest he eate, and drinke his owne condemnation: but also to shew out evidently, a memory of him that died, and rose againe for us, in this poynt, that yee be mortified to sinne, and the world, to live now to GOD in Christ Jesu our Lord. So then we must shew outward testimony, in following the signification of Christs death, amongst the which this is not esteemed least to render thanks to Almighty GOD for all his benefits, briefly comprised in the death, passion, and resurrecti-

1 Cor. 10.

De Bap. lib. 1 cap. 3,

on

on of his dearely beloved Sonne, The which thing, because we ought chiefly at this Table to solemnize, the godly Fathers, named it Eucharistia, that is, thankesgiving. As if they should have sayd, Now above all other times yee ought to laud, and prayse GOD. now may you behold the matter, the cause, the beginning, and the end of all thankesgiving. Now if you slacke, yee shew your selues most unthankfull, and that no other benefit can ever stirre you to thanke GOD, who so little regard here so many, so wonderfull, and so profitable benefits. Seeing then that the name, and thing it selfe doth monish us of thankes, let us (as S. Paul sayth) offer alwaies to GOD the host or sacrifice of praise by Christ, that is, the fruit of the lips which confesse his Name. For as David singeth: He that offereth to GOD thankes, and prayse, honoureth him. But how few be there of thankefull persons, in comparison to the unthankfull? Loe, ten Lepers in the Gospell were healed, and but one only returned to give thankes for his health. Yea happy it were, if among forty Communicants, we could see two unfainedly give thankes. So unkind we be, so oblivious we be, so proud beggers we be, that partly we care not for our owne commodity, partly we know not our duety to GOD, and chiefly we will not confesse all that we receive. Yea, and if we be forced by GODS power to doe it: yet we handle it so coldly, so drily, that our lips prayse him, but our hearts dispraysе him, our tongues blesse him, but our life curseth him, our words worship him, but our workes dishonour him. O let us therefore learne to give GOD here thankes aright, and so to agnize his exceeding graces powred upon us, that they being shut up in the treasure house of our heart, may in due time, and season in our life, and conversation, appeare to the glorifying of his holy Name.

Heb. 13.

Psalme 50.

Luke 17.

Furthermore, for newnesse of life, it is to be noted that Saint Paul writeth: that we being many, are one bread, and one body: For all be partakers of one bread. Declaring thereby, not only our Communion with Christ, but that unity also wherein they that eate at this Table, should be knit together. For by dissension, vaine-glory, ambition, strife, enuying, contempt, hatred, or malice, they should not be dissevered: but so ioyned by the bond of love, in one mysticall body, as the cornes of that bread in one loafe. In respect of which straight knot of charity, the true Christians in the Primitive Church, called this Supper, Love. As if they should say, none ought to sit downe there, that were out of love, and charity, who bare grudge, and vengeance in his heart, who also did not professe his kind affection by some charitable relieфe, for some part of the congregation. And this was their practice. O Heavenly banquet then so used! O godly guests, who so esteemed this feast.

But O wretched creatures that we be at these dayes, who be without reconciliation of our brethren whom we have offended, without satisfying them whom we have caused to fall, without any kind of thought or compassion toward them whom we might easily relieve, without any conscience of slaunder, disdaine, misreport, division, rancour, or inward bitter-

bitternesse. Yea, being accumbred with the clocked hatred of Cain, with the long coloured malice of Esau, with the dissembled falshood of Ioab, dare yee presume to come up to these sacred, and fearefull mysteries? O man, whither rushest thou unadvisedly? It is a Table of peace, and thou art ready to fight. It is a Table of singlenesse, and thou art imagining mischiefe. It is the Table of quietnesse, and thou art given to debate. It is a Table of pity, and thou art unmercifull. Doest thou neyther feare GOD the maker of this feast, nor reverence his Christ the refection, and meat, nor regardest his Spouse his welbeloved Guest, nor waighest thine owne conscience, which is sometime thine inward accuser? Wherefore (O man) tender thine owne salvation; examine, and try thy good will, and love towards the children of GOD, the members of Christ, the heires of the Heavenly heritage: yea, towards the Image of GOD, the excellent creature thine owne soule. If thou have offended, now be reconciled. If thou have caused any to stumble in the way of GOD, now set them up againe. If thou have disquieted thy brother, now pacifie him. If thou have wronged him, now relieve him. If thou have defrauded him, now restore to him. If thou have nourished spite, now embrace friendship. If thou have fostered hatred, and malice, now openly shew thy love, and charity, yea be prest, and ready to procure thy neighbours health of soule, wealth, commodity, and pleasures, as thine owne. Deserue not the heavy, and dreadfull burthen of GODS displeasure for thine evill will towards thy neyghbour, so unreverently to approach to this Table of the Lord. Last of all, as there is here the mystery of peace, and the Sacrament of Christian society, whereby we understand what sincere love ought to be betwixt the true Communicants: So here be the tokens of pureneſſe, and innocency of life, whereby we may perceive that we ought to purge our owne soule from all uncleanesse, iniquity, and wickednesse, lest when we receive the mysticall bread (as Origen sayth) we eate it in an uncleane place, that is, in a soule defiled, and polluted with sinne. In Moses law, the man that did eate of the sacrifice of thankesgiving, with his uncleanesse upon him, should be destroyed from his people. And shall we thinke that the wicked, and sinfull person shall be excusable at the Table of the Lord: We both read in Saint Paul, that the Church of Corinth was scourged of the Lord, for misusing the Lords Supper: and we may plainely see Christs Church these many yeeres miserably vexed, and oppressed, for the horrible prophanation of the same. Wherefore let us all universall, and singular, behold our owne manners, and lives, to amend them. Yea now at the least, let us call our selues to an accompt, that it may grieve us of our former evill conversation, that we may hate sinne, that we may sorrow, and mourne for our offences, that we may with teares powre them out before GOD, that we may with sure trust desire, and crave the salve of his mercy, bought, and purchased with the blood of his dearely beloved Sonne Jesus Christ, to heale our deadly wounds withall. For surely, if we doe not with earnest repentance cleanse the filthy stomacke of our soule, it must needs come to passe, that as wholesome meate received into a raw stomacke, corrupteth, and mar-

Genesis 4, Genesis 27, 2 Sam. 3,

In Levit. cap. 23.

1 Cor. 11. Luke 17 Homil. 14,

reth

reth all, and is the cause of further sickneſſe: so shall we eate this wholesome bread, and drinke this cup to our eternall destruction. Thus we, and not other, must thoroughly examine, and not lightly looke over our selues; not other men, our owne conscience; not other mens lives: which we ought to doe uprightly, truely, and with iust correction, O (sayth Chrysostome) let no Iudas resort to this Table, let no covetous person approach. If any be a Disciple, let him be present. For Christ sayth, With my Disciples I make my Passeover. Why cryed the Deacon in the Primitive Church, If any be holy, let him draw neere? Why did they celebrate these mysteries, the Quire doore being shut? Why were the publike penitents, and learners in Religion commanded at this time to avoyd? was it not because this Table received no unholy, uncleane, or sinfull guests? Wherefore, if servants dare not to presume to an earthly masters table, whom they have offended: let us take heed we come not with our sinnes unexamined, into this presence of our Lord, and Judge. If they be worthy blame which kisse the Princes hand with a filthy, and uncleane mouth: shalt thou be blameleſſe which with a stinking soule, full of covetousneſſe, fornication, drunkennes, pride, full of wretched cogitations, and thoughts, doth breathe out iniquity, and uncleanneſſe on the Bread, and Cup of the Lord?

Ad popu. Ant. Hom. 6, *Math.* 26.

Thus have you heard, how you should come reverently, and decently to the Table of the Lord, having the knowledge out of his Word, of the thing it selfe, and the fruits thereof, bringing a true, and constant Fayth, the root, and welspring of all newneſſe of life, as well in prayſing GOD, and loving our neyghbour, as purging our owne conscience from filthyneſſe. So that neither the ignorance of the thing shall cause us to contemne it, nor unfaythfulneſſe make us voyd of fruit, nor sinne, and iniquity procure us GODS plagues: but shall by fayth, in knowledge, and amendment of life, in fayth be here so united to Christ our Head in his mysteries, to our comfort, that after we shall have full fruition of him indeed, to our everlasting ioy, and eternall life: to the which he bring us, that dyed for us, and redeemed us, Jesus Christ the righteous: to whom with the Father, and the Holy Ghost, one true, and eternall God, be all prayſe, honour, and dominion, for ever,

AMEN.

Epilog.

AN HOMILY CONCERning the comming downe of the Holy Ghoſt, *and the manifold gifts of the ſame.*

For Whiteſunday.

BEfore we come to the declaration of the great, and manifold gifts of the Holy Ghoſt, wherewith the Church of GOD hath beene evermore repleniſhed, it ſhall firſt be needfull, briefly to expound unto you, whereof this feaſt of Pentecoſt or Whitſundtide had his firſt beginning. You ſhall therefore underſtand that the feaſt of Pentecoſt, was alwaies kept the fiftieth day after Eaſter, a great, and ſolemne feaſt among the Iewes, wherein they did celebrate the memoriall of their deliverance out of Egypt, and alſo the memoriall of the publiſhing of the Law, which was given unto them in the Mount Sanai upon that day. It was firſt ordained, and commanded to be kept holy, not by any mortall man, but by the mouth of the Lord himſelfe, as we read in Leviticus 23. and Deutronomy 16. The place appointed for the obſervation thereof, was Hieruſalem, where was great recourſe of people from all parts of the world, as may well appeare in the ſecond chapter of the Acts, wherein mention is made of Parthians, Medes, Elamites, inhabitours of Meſopotamia, inhabitours of Iury, Capadocia, Pontus, Aſia, Phrygia, Pamphylia, and divers other ſuch places, whereby we may alſo partly gather, what great and royall ſolemnity was commonly uſed in that Feaſt. Now, as this was given in commandement to the Iewes in the old Law, ſo did our Saviour Chriſt, as it were, confirme the ſame in the time of the Goſpell, ordaining (after a ſort) a new Pentecoſt for his Diſciples, namely, when he ſent downe the Holy Ghoſt viſibly in forme of cloven tongues like fire, and gave them power to ſpeake in ſuch ſort that every one might heare them, and alſo underſtand them in his owne language. Which miracle, that it might be had in perpetuall remembrance, the Church hath thought good to ſolemnize, and keepe holy this day, commonly called Whitſunday.

1 Cor. 10.

And

And here is to be noted, that as the Law was given to the Iewes in the Mount Sinai, the fiftieth day after Easter: so was the preaching of the Gospell, through the mighty power of the Holy Ghost, given to the Apostles in Mount Sion, the fiftieth day after Easter.

And hereof this feast hath his name, to be called Penticost, even of the number of the dayes. For (as S. Luke writeth in the Acts of the Apostles) When fifty dayes were come to an end, the Disciples being all together with one accord in one place, the Holy Ghost came suddenly among them, and sate upon each of them, like as it had beene cloven tongues of fire. Which thing was undoubtedly done, to teach the Apostles, and all other men, that it is he which giveth eloquence, and utterance in preaching the Gospell, that it is he which openeth the mouth to declare the mighty workes of GOD, that it is he which engendreth a burning zeale towards Gods Word, and giveth all men a tongue, yea, a fiery tongue, so that they may boldly, and cheerefully professe the truth in the face of the whole world, as Esay was indued with this spirit. The Lord (sayth Esay) gave me a learned, and skilfull tongue, so that I might know to rayse up them, that are fallen, with the Word. The Prophet David cryeth to have this gift, saying, Open thou my lippes, O Lord, and my mouth shall shew forth thy prayse. For our Saviour Christ also in the Gospell sayth to his Disciples, It is not you that speake, but the spirit of your Father which is within you. All which testimonies of holy Scripture, doe sufficiently declare, that the mystery in the tongues, betokeneth the preaching of the Gospell, and the open confession of Christian fayth, in all them that are possessed with the Holy Ghost. So that if any man be a dumbe Christian, not professing his faith openly, but cloking, and colouring himselfe for feare of danger in time to come, he giveth men occasion, iustly, and with good conscience to doubt, lest he have not the grace of the Holy Ghost within him, because he is tongue tyed, and doth not speake. Thus then have yee heard the first institution of this feast of Penticost or Whitsuntide, as well in the old Law, among the Iewes, as also in the time of the Gospell, among the Christians.

Esay 50.

Psalme 50.

Math. 10.

Now let us consider what the Holy Ghost is, and how consequently he worketh his miraculous workes towards mankind. The Holy Ghost is a spirituall, and divine substance, the third person in the Deity, distinct from the Father, and the Sonne, and yet proceeding from them both; which thing to be true, both the Creed of Athanasius beareth witnesse, and may also easily be proved by most plaine testimonies of GODS holy Word. When Christ was baptized of Iohn in the river Jordan, we read that the Holy Ghost came downe in forme of a Dove, and that the Father thundred from Heaven, saying, This is my deare, and welbeloved Sonne in whom I am well pleased. Where note three divers, and distinct persons, the Father, the Sonne, and the Holy Ghost, which all notwithstanding are not three GODS, but one GOD, Likewise when Christ did first institute, and ordaine the Sacrament of Baptisme he sent his Disciples into the whole world, willing them to baptize all Nations, in the Name of the Father, the Sonne, and the Holy Ghost.

Math. 3.

Math. 28.

Iohn 4, Iohn 2, And in another place he sayth: I will pray unto my Father, and he shall give you another Comforter: againe, When the Comforter shall come, whom I will send from my Father, &c. These, and such other places of the new Testament, doe so plainely, and evidently confirme the distinction of the Holy Ghost, from the other persons in the Trinity, that no man possibly can doubt thereof, unlesse he will blaspheme the everlasting truth of GODS Word: as for his proper nature, and substance, it is altogether one with GOD the Father, and God the Sonne, that is to say, spirituall, eternall, uncreated, incomprehensible, almighty: to be short, he is even GOD, and Lord everlasting. Therefore he is called the Spirit of the Father, therefore he is sayd to proceed from the Father, and the Sonne, and therefore he was equally ioyned with them in the Commission that the Apostles had to baptize all Nations. But that this may appeare more sensibly to the eyes of all men, it shall be requisite to come to the other part namely, to the wonderfull, and heavenly workes of the Holy Ghost, which plainely declare into the world his mighty, and divine power. First, it is evident, that he did wonderfully governe, and direct the hearts of the Patriarkes, and Prophets in old time, illuminating their minds with the knowledge of the true Messias, and giving them utterance to prophesie of things that should come to passe long time after. *2 Pet. 1,* For as Saint Peter witnesseth, The prophesie came not in old time by the will of man: But the holy men of GOD spake, as they were moved inwardly by the Holy Ghost. And of Zachary the high Priest, it is sayd in the Gospell, that he being full of the Holy Ghost, prophesied, and prayed *Luke 1,* GOD. So did also Simeon, Anna, Mary, and divers other, to the great wonder, and admiration of all men. Moreover, was not the Holy Ghost a mighty worker in the Conception, and the Nativity of Christ our Saviour? Saint Matthew sayth, that the blessed Virgin was found with *Math. 1.* child of the Holy Ghost, before Ioseph, and she came together. And the Angell Gabriel did expressely tell her, that it should come to passe, saying: *Luke 1,* The Holy Ghost shall come upon thee, and the power of the most high shall overshadow thee. A marvailous matter, that a woman should conceive and beare a child, without the knowledge of man. But where the Holy Ghost worketh, there nothing is unpossible, as may further also appeare by the inward regeneration, and sanctification of mankind. When Christ said to Nicodemus, Unlesse a man be borne againe of water, and the Spirit he cannot enter into the kingdome of GOD: he was greatly amazed in his minde, and began to reason with Christ, demanding how a man might be borne which was old? Can he enter (sayth he) into his mothers *Iohn 3,* wombe againe, and so be borne anew? Behold a lively patterne of a fleshly, and carnall man. He had little or no intelligence of the Holy Ghost, and therefore he goeth bluntly to worke, and asketh how this thing were possible to be true. Whereas otherwise if he had knowne the great power of the Holy Ghost in this behalfe, that it is he which inwardly worketh the regeneration, and new birth of mankind, he would never have marvailed at Christs words, but would rather take occasion thereby to prayse, and glorifie GOD. For as there are three severall, and sundry per-

sons

ſons in the Deity: So have they three ſeverall, and ſundry offices proper unto each of them.

The Father to create, the Sonne to redeeme, the Holy Ghoſt to ſanctifie, and regenerate. Whereof the laſt, the more it is hid from our underſtanding, the more it ought to move all men to wonder at the ſecret, and mighty working of GODS holy Spirit which is within us. For it is the Holy Ghoſt, and no other thing, that doth quicken the minds of men, ſtirring up good, and godly motions in their hearts, which are agreeable to the Will, and Commandement of GOD, ſuch as otherwiſe of their owne crooked, and perverſe nature they ſhould never have. That which is borne of the Spirit, is Spirit. As who ſhould ſay: Man of his owne nature is fleſhly, and carnall, corrupt, and naught, ſinfull, and diſobedient to GOD, without any ſparke of goodneſſe in him, without any vertuous or godly motion, only given to evill thoughts, and wicked deeds. As for the workes of the Spirit, the fruits of Fayth, charitable, and godly motions, if he have any at all in him, they proceed only of the Holy Ghoſt, who is the only worker of our ſanctification, and maketh us new men in Chriſt Jeſus. Did not GODS holy Spirit miraculouſly worke in the child David, when of a poore ſhepheard, he became a Princely Prophet? did not Gods holy Spirit miraculouſly worke in Matthew, ſitting at the receit of cuſtome, when of a proud Publicane, he became an humble, and lowly Evangeliſt? And who can chuſe but marvaile to conſider, that Peter ſhould become of a ſimple fiſher, a chiefe, and mighty Apoſtle? Paul of a cruell, and bloody perſecutour, a faythfull Diſciple of Chriſt, to teach the Gentiles? Such is the power of the Holy Ghoſt, to regenerate men, and as it were to bring them forth anew, ſo that they ſhall be nothing like the men that they were before. Neyther doth he thinke it ſufficient inwardly to worke the ſpirituall, and new bird of man, unleſſe he doe alſo dwell, and abide in him. Know yee not (ſayth S. Paul) that yee are the Temple of GOD, and that his Spirit dwelleth in you? Know yee not that your bodies are the Temples of the Holy Ghoſt which is within you? Againe he ſayth, You are not in the fleſh, but in the Spirit. For why? The Spirit of GOD dwelleth in you. To this agreeth the doctrine of S. Iohn, writing on this wiſe, The anoynting which yee have received (the meaneth the Holy Ghoſt) dwelleth in you. And the doctrine of Peter ſayth the ſame, who hath theſe words: The Spirit of glory, and of God, reſteth upon you. O what comfort is this to the heart of a true Chriſtian, to thinke that the Holy Ghoſt dwelleth within him? If GOD be with us (as the Apoſtle ſayth) who can be againſt us? O but how ſhall I know that the Holy Ghoſt is within me? Some man perchance will ſay, Forſooth, as the tree is knowne by his fruit, ſo is alſo the Holy Ghoſt. The fruits of the Holy Ghoſt (according to the mind of S. Paul) are theſe: Love, ioy, peace, long ſuffering, gentleneſſe, goodneſſe, faythfulneſſe, meekeneſſe, temperance, &c. Contrariwiſe, the deeds of the fleſh are theſe: Adultery, fornication, uncleanneſſe, wantonneſſe, Idolatry, witchcraft, hatred, debate, emulation, wrath, contention, ſedition, hereſie, enuy, murther, drunkenneſſe, gluttony, and ſuch like.

Here is now that glaſſe, wherein thou muſt behold thy ſelfe, and diſcerne whether thou have the Holy Ghoſt within thee, or the ſpirit of the fleſh. If thou ſee that thy workes be vertuous, and good, conſonant to the preſcript rule of GODS Word, ſavouring, and taſting not of the fleſh, but of the Spirit, then aſſure thy ſelfe that thou art endued with the Holy Ghoſt: Otherwiſe in thinking well of thy ſelfe, thou doſt nothing elſe but deceive thy ſelfe. The Holy Ghoſt doth alwaies declare himſelfe by his fruitfull, and gracious gifts, namely, by the Word of wiſedome, by the Word of knowledge, which is the underſtanding of the Scriptures, by fayth, in doing miracles, by healing them that are
1 Cor. 12. diſeaſed, by prophecie, which is the declaration of GODS myſteries, by diſcerning of ſpirits, diverſities of tongues, interpretation of tongues, and ſo forth. All which gifts, as they proceede from one ſpirit, and are ſeverally given to man according to the meaſurable diſtribution of the holy Ghoſt: Even ſo doe they bring men, and not without good cauſe, into a wonderfull admiration of GODS divine power. Who will not marvaile at that which is written in the Acts of the Apoſtles, to heare their
Acts 5. bold confeſſion before the Councell at Hieruſalem? And to conſider that they went away with ioy, and gladneſſe, reioycing that they were counted worthy to ſuffer rebukes, and checkes for the Name, and Fayth of Chriſt Jeſus? This was the mighty worke of the Holy Ghoſt, who becauſe he giveth patience, and ioyfulneſſe of heart in temptation, and affliction, hath therefore worthily obtayned this Name in holy Scripture, to be called a Comforter. Who will not alſo marvaile to read the learned, and heavenly Sermons of Peter, and the Diſciples, conſidering that they were never brought up in ſchoole of learning, but called even from their nets, to ſupply the roomes of Apoſtles? This was likewiſe the mighty worke of the Holy Ghoſt, who becauſe he doth inſtruct the hearts of the ſimple in
John. 14. the true knowledge of GOD, and his Word, is moſt iuſtly tearmed by
Lib. 11. cap. 3. this name, and title to be the Spirit of truth. Euſebius in his Eccleſiaſticall Hiſtory, telleth a ſtrange ſtory of a certaine learned, and ſubtill Philoſopher, who being an extreme adverſary to Chriſt, and his doctrine, could by no kinde of learning be converted to the fayth, but was able to withſtand all the arguments that could be brought againſt him, with little or no labour. At length there ſtarted up a poore ſimple man of ſmall wit, and leſſe knowledge, one that was reputed among the learned as an Idiote: And he on GODS Name would needs take in hand to diſpute with this proud Philoſopher. The Biſhops, and other learned men ſtanding by, were marvailouſly abaſhed at the matter, thinking that by his doings they ſhould be all confounded, and put to open ſhame. He notwithſtanding goeth on, and beginning in the Name of the Lord Jeſus, brought the Philoſopher to ſuch poynt in the end, contrary to all mens expectation, that he could not chuſe but acknowledge the power of GOD in his words, and to give place to the truth. Was not this a miraculous worke, that one ſilly ſoule of no learning, ſhould doe that which many Biſhops of great knowledge, and underſtanding were never able to bring to paſſe? So true is the ſaying of Bede; Where the holy

Ghoſt

Ghoſt doth inſtruct, and teach, there is no delay at all in learning. Much more might here be ſpoken of the manifold gifts, and graces of the Holy Ghoſt, moſt excellent, and wonderfull in our eyes, but to make a long diſcourſe through all, the ſhortneſſe of time will not ſerue. And ſeeing yee have heard the chiefeſt, yee may eaſily conceiue, and iudge of the reſt. Now were it expedient to diſcuſſe this queſtion: Whether all they which boaſt, and brag that they have the Holy Ghoſt, doe truely challenge this unto themſelues or no: Which doubt, becauſe it is neceſſary, and profitable, ſhall (GOD willing) be diſſolved in the next part of this Homily. In the meane ſeaſon, let us (as we are moſt bound) give hearty thankes to GOD the Father, and his Sonne Jeſus Chriſt, for ſending downe his Comforter into the world, humbly beſeeching him ſo to worke in our hearts by the power of this holy Spirit, that we being regenerate, and newly borne againe in all goodneſſe, righteouſneſſe, ſobrie-ty, and truth, may in the end be made partakers of everla-ſting life in his Heavenly Kingdome, through Jeſus Chriſt our Lord, and Saviour.

AMEN.

THE

The ſecond part of the Homily concerning the *Holy Ghoſt, diſſolving this doubt: Whether all men rightly challenge to themſelues the Holy Ghoſt, or no.*

OUR Saviour Chriſt departing out of this worlde unto his Father, promiſed his Diſciples to ſend downe another Comforter, that ſhould continue with them for ever, and direct them into all truth. Which thing to be faythfully, and truely performed, the Scriptures doe ſufficiently beare witneſſe. Neyther muſt we thinke that this Comforter was eyther promiſed, or elſe given only to the Apoſtles, but alſo to the univerſall Church of Chriſt, diſperſed thorow the whole worlde. For unleſſe the Holy Ghoſt had beene alwaies preſent, governing, and preſerving the Church from the beginning, it could never have ſuſtayned ſo many, and great brunts of affliction, & perſecution, with ſo little dammage, and harme as it hath. And the words of Chriſt are moſt plaine in this behalfe, ſaying, That the Spirit of truth ſhould abide with them for ever, that he would be with them alwaies (he meaneth, by grace, vertue, and power) even to the worlds end.

Iohn 14, 15.

Iohn 24, Matth. 21.

Alſo in the prayer that he made to his Father a little before his death, he maketh interceſſion, not only for himſelfe, and his Apoſtles, but indifferently for all them that ſhould believe in him through their words, that is to wit, for his whole Church. Againe, S. Paul ſayth: If any man have not the Spirit of Chriſt, the ſame is not his. Alſo in the words following, We have received the Spirit of adoption, whereby we cry Abba, Father. Here by then it is evident, and plaine to all men, that the Holy Ghoſt was given not only to the Apoſtles, but alſo to the whole body of Chriſts Congregation, although not in like forme, and maieſty as he came downe at the feaſt of Pentecoſt. But now herein ſtandeth the controverſie: Whether all men doe iuſtly arrogate to themſelues the Holy Ghoſt, or no? The Biſhops of Rome have for a long time made a ſore challenge thereunto, reaſoning for themſelues after this ſort. The Holy Ghoſt (ſay they) was promiſed to the Church, and never forſaketh the Church. But we are the chiefe heads, and the principall part of the Church therefore we have the Holy Ghoſt for ever, and whatſoever things we decree, are undoubted verities, and oracles of the Holy Ghoſt. That yee may perceive the weakeneſſe of this argument, it is needfull to teach you, firſt what the true Church of Chriſt is, and then to conferre the Church of Rome therewith,

Iohn 17. Rom. 8.

Ibidem.

therewith, to diſcerne how well they agree together. The true Church is an univerſall Congregation or fellowſhip of GODS faythfull, and elect people, built upon the foundation of the Apoſtles, and Prophets Jeſus Chriſt himſelfe being the head corner ſtone. And it hath alwaies three notes or markes whereby it is knowne. Pure, and ſound doctrine the Sacraments miniſtred according to Chriſts holy inſtitution, and the right uſe of Eccleſiaſticall diſcipline. This deſcription of the Church is agreeable both to the Scriptures of GOD, and alſo to the doctrine of the ancient Fathers, ſo that none may iuſtly finde fault therewith. Now if yee will compare this with the Church of Rome, not as it was in the beginning, but as is preſently, and hath beene for the ſpace of nine hundred yeeres, and odde: you ſhall well perceive the ſtate thereof to be ſo farre wide from the nature of the true Church, that nothing can be more. For neyther are they built upon the foundation of the Apoſtles, and Prophets, retayning the ſound, and pure doctrine of Chriſt Jeſus, neyther yet doe they order the Sacraments, or elſe the Eccleſiaſticall keyes, in ſuch ſort as he did firſt inſtitute, and ordaine them: But have ſo intermingled their owne traditions, and inventions, by chopping, and changing, by adding, and plucking away, that now they may ſeeme to be converted into a new guiſe. Chriſt commended to his Church a Sacrament of his Body, and Blood: They have changed it into a Sacrifice for the quicke, and the dead. Chriſt did miniſter to his Apoſtles, and the Apoſtles to other men indifferently under both kinds: They have robbed the lay people of the cup, ſaying, that for them one kind is ſufficient. Chriſt ordayned no other element to be uſed in Baptiſme, but only Water, whereunto when the word is ioyned, it is made (as S. Auguſtine ſayth) a full, and perfect Sacrament. They being wiſer in their owne conceit then Chriſt, thinke it is not well nor orderly done, unleſſe they uſe coniuration, unleſſe they hallow the water, unleſſe there be oyle, ſalt, ſpittle, tapers, and ſuch other dumbe ceremonies, ſerving to no uſe, contrary to the plaine rule of Saint Paul, who willeth all things to be done in the Church unto edifycation. Chriſt ordayned the authority of the Keyes to excommunicate notorious ſinners, and to abſolue them which are truely penitent: They abuſe this power at their owne pleaſure, aſwell in curſing the godly, with bell, booke, and candle, as alſo abſoluing the reprobate, with are knowne to be unworthy of any Chriſtian ſociety: Whereof they that luſt to ſee examples, let them ſearch their lives. To be ſhort, looke what our Saviour Chriſt pronounced of the Scribes, and Phariſes in the Goſpell, the ſame may be boldly, and with ſafe conſcience pronounced of the Biſhops of Rome, namely, that they have forſaken, and dayly doe forſake the Commandements of GOD, to erect, and ſet up their owne conſtitutions. Which thing being true, as all they which have any light of GODS Word, muſt needs confeſſe, we may well conclude according to the rule of Auguſtine: That the Biſhops of Rome, and their adherents, are not the true Church of Chriſt, much leſſe then to be taken as chiefe Heads, and Rulers of the ſame. Whoſoever (ſayth he) doe decent from the Scriptures concerning the Head, although

Ephe. 2.

Auguſtine.

1 Cor. 14.

although they be found in all places where the Church is appoynted, yet are they not in the Church: a plaine place, concluding direcly against the Church of Rome. Where is now the Holy Ghost which they so stoutly doe claime to themselues? Where is now the Spirit of truth, that will not suffer them in any wise to erre? If it be possible to be there, where the true Church is not, then is it at Rome: otherwise it is but a vaine bragge, and nothing else. S. Paul (as yee have heard before) sayth: If any man have not the Spirit of Christ, the same is not his. And by turning the words, it may be truely sayd: If any man be not of Christ, the same hath not the Spirit. Now to discerne who are truely his, and who not, we have this rule given us, that his sheepe doe alwaies heare his voyce. And S. Iohn sayth, He that is of GOD, heareth Gods word. Whereof it followeth, that the Popes in not hearing Christs voyce, as they ought to doe, but preferring their owne decrees before the expresse Word of GOD, doe plainely argue to the world, that they are not of Christ, nor yet possessed with his Spirit. But here they will alleadge for themselues, that there are divers necessary poynts not expressed in holy Scripture, which were left to the revelation of the Holy Ghost: who being given to the Church, according to Christs promise, hath taught many things from time to time, which the Apostles could not then beare. To this we may easily answere by the plaine words of Christ, teaching us that the proper office of the Holy Ghost is, not to institute, and bring in new ordinances, contrary to his doctrine before taught: but shall come, and declare those things which he had before taught for: that it might be well, and truely understood. When the Holy Ghost (sayth he) shall come he shall lead you into all truth: what truth doth he meane? Any other then he himselfe had before expressed in his word? No: for he sayth, He shall take of mine, and shew unto you. Againe, he shall bring you in remembrance of all things that I have told you. It is not then the duety, and part of any Christian, under pretence of the Holy Ghost, to bring in his owne dreames, and phantasies into the Church: but he must diligently provide that his doctrine, and decrees be agreeable to Christs holy Testament. Otherwise in making the Holy Ghost the authour thereof, he doth blaspheme, and belie the Holy Ghost, to his owne condemnation.

August. contra Petiliani Donatistæ epist. cap. 4.

Iohn 10, Iohn 8,

Iohn 16,

Iohn 25.

Iohn 15,

Now to leave their doctrine, and come to other poynts: what shall we thinke or iudge of the Popes intolerable pride? The Scripture sayth, that GOD resisteth the proud, and sheweth grace to the humble, Also it pronounceth them blessed, which are poore in spirit, promising that they which humble themselues shall be exalted. And Christ our Saviour willeth all his to learne of him, because he is humble, and meeke. As for pride, S. Gregory sayth, it is the roote of all mischiefe. And S. Augustines iudgment is this, that it maketh men devils. Can any man then which eyther hath or shall reade the Popes lives, iustly say that they had the Holy Ghost within them? First, as touching that they will be tearmed universall Bishops, and heads of all Christian Churches thorow the world, we have the iudgment of Gregory expressely against them,

Math 5.

Math. 14.

them, who writing to Mauritius the Emperour, condemneth Iohn Biſhop of Conſtantinople, in that behalfe, calling him the prince of pride, Lucifers ſucceſſour, and the forerunner of Antichriſt. Lib. 2, epiſt. 76, 78

Saint Bernard alſo agreeing therunto, ſayth, What greater pride can there be, then that one man ſhould preferre his owne iudgment before the whole Congregation, as thoug he only had the Spirit of God? Serm. 3. de reſurre. Do.

And Chryſoſtome pronounceth a terrible ſentence againſt them, affirming plainely, that whoſoever ſeeketh to be chiefe in Earth, ſhall finde confuſion in Heaven, and that he which ſtriveth for the ſupremacy, ſhall not be reputed among the ſervants of Chriſt. Dialogorum lib. 3.

Againe he ſayth: To deſire a good worke, it is good, but to covet the chiefe degree of honour, it is meere vanity. *Chryſoſt. ſup. mait.*

Doe not theſe places ſufficiently convince their outragious pride, in uſurping to themſelues a ſuperiority above all other, aſwell Miniſters, and Biſhops. as Kings alſo, and Emperours? But as the Lyon is knowne by his clawes, ſo let us learne to know theſe men by their deeds. What ſhall we ſay of him that made the noble King Dandalus to be tyed by the necke with a chayne, and to lie flat downe before his table there to gnaw bones like a Dogge? Sabelli. enne. ad 9, lib. 7.

Shall we thinke that he had GODS holy Spirit within him, and not rather the ſpirit of the devill? Such a tyrant was Pope Clement the firſt.

What ſhall we ſay of him that proudly, and contemptuouſly trode Fredericke the Emperour under his feete, applying the verſe of the Pſalme unto himſelfe: Thou ſhalt goe upon the Lyon, and the Adder, the young Lyon, and the Dragon thou ſhalt tread under thy foote? *Pſalme 60,*

ſhall we ſay that he had GODS holy Spirit within him, and not rather the Spirit of the devill? Such a tyrant was Pope Alexander the third.

What ſhall we ſay of him that armed, and animated the ſonne againſt the father, cauſing him to be taken, and to be cruelly famiſhed to death contrary to the law both of GOD, and alſo of nature? Shall we ſay that he had Gods holy Spirit within him, and not rather the ſpirit of the devill? Such a tyrant was Pope Paſcall the ſecond.

What ſhall we ſay of him that came into his Popedome like a Fox, that raigned like a Lyon, and dyed like a dogge? Shall we ſay that he had GODS holy Spirit within him, and not rather the ſpirit of the devill? Such a tyrant was Pope Boniface the eight.

What ſhall we ſay of him that made Henry the Emperour, with his wife, and his young child, to ſtand at the gates of the City in the rough winter, bare footed, and bare legged, only clothed in Linſy wolſie, eating nothing from morning till night, and that for the ſpace of three dayes? Shall we ſay that he had GODS holy Spirit within him, and not rather the ſpirit of the devill? Such a tyrant was Pope Hildebrand, moſt worthy to be called a firebrand, if we ſhall tearme him as he hath beſt deſerved.

Many other examples might here be alledged. As of Pope Ione the harlot that was delivered of a Child in the high ſtreete, going ſolemnely in proceſſion. Of Pope Iulius the ſecond, that wilfully caſt S. Peters Keyes into the River Tiberis. Of Pope Vrban the firſt, that cauſed five Cardinals to be put in ſackes, and cruelly drowned. Of Pope Sergius the third, that perſecuted the dead body of Formoſus his predeceſſour, when it had beene buried eight yeeres. Of Pope Iohn

the

the xiiii. of that name, who having his enemy delivered into his hands, caused him first to be stripped starke naked, his beard to be shaven, and to be hanged up a whole day by the hayre, then to be set upon an Asse with his face backward toward the tayle, to be carried round about the City in despite, to be miserably beaten with rods, last of all, to be thrust out of his country, and to be banished for ever. But to conclude, and make an end yee shall briefely take this short lesson: wheresoever yee finde the spirit of arrogancy, and pride, the spirit of envy, hatred, contention, cruelty, murther, extortion, witchcraft, necromancy, &c. assure your selves, that there is the spirit of the divell, and not of GOD, albeit they pretend outwardly to the world never so much holinesse. For as the Gospell teacheth us, the Spirit of Jesus is a good Spirit, and holy Spirit, a sweet Spirit, a lowly-Spirit, a mercifull Spirit, full of charity, and love, full of forgivenesse, and pity, not rendring evill for evill, extremity for extremity, but overcomming evill with good, and remitting all offence even from the heart. According to which rule, if any man live uprightly, of him it may be safely pronounced
1. Iohn 4. that he hath the Holy Ghost within him: If not, then it is a plaine token that he doth usurpe the Name of the Holy Ghost in vaine. Therefore (dearely beloved) according to the good counsell of S. Iohn, believe not every
Math. 24. spirit, but first trie them whether they be of God, or no. Many shall come in my Name (sayth Christ) and shall transforme themselves into Angels of light, deceiving (if it be possible) the very elect. They shall come unto you in sheepes clothing, being inwardly cruell, and ravenous wolues. They shall
Math. 7. have an outward shew of great holinesse, and innocency of life, so that yee shall hardly or not at all discerne them. But the rule that yee must follow, is this, to iudge them by their fruits. Which if they be wicked, and naught, then it is unpossible that the tree of whom they proceed should be good. Such were all the Popes, & Prelates of Rome for they most part, as doth well appeare in the story of their lives, and therefore they are worthily accounted among the number of false prophets, and false christs, which de-
Luke 6. ceived the world along while: the Lord of Heaven, and Earth defend us from their tyranny, and pride, that they never enter into his Vineyard againe, to the disturbance of his silly poore flocke: but that they be utterly conformed, and put to flight in all parts of the world: and he of his great mercy so worke in all mens hearts, by the mighty power of the holy Ghost, that the comfortable Gospell of his Sonne Christ may be truely preached, truely received, and truely followed in all places, to the beating downe of sinne, death, the Pope, the Divell, and all the kingdome of Antichrist: that like scattered, and dispersed sheepe being at length gathered into one fold, we may in the end rest altogether in the bosome of Abraham, Isaac, and Iacob, there to be partakers of eternall, and everlasting life, through the merits, and death of Jesus Christ our Saviour. AMEN.

AN

AN HOMILY FOR THE dayes of Rogation Weeke.

That all good things come from God.

I Am purposed this day (good devout Christian people) to declare unto you the most deserved praise, & commendation of Almighty God, not only in the consideration of the marvailous creation of this world, or for conservation, & governance thereof, wherein his great power, and wisedome might excellently appeare, to move us to honour, & dread him: but most specially in consideration of his liberall, & large goodnes, which he daily bestoweth on us his reasonable creatures, for whose sake he made the whole universall world, with all the commodities, and goods therein. Which his singular goodnes well, and diligently remembred on our part, should move us (as duety is) againe with hearty affection to love him, and with word, and deed to prayse him, and serue him all the daies of our life. And to this matter, being so worthy to entreate of, and so profitable for you to heare, I trust I shall not need with much circumstance of words, to stirre you to give your attendance to heare what shall be sayd. Only I would wish your affection inflamed in secret wise within your selfe, to rayse up some motion of thankesgiving to the goodnesse of Almighty GOD, in every such poynt as shall be opened by my declaration particularly unto you. For else what shall it availe us to heare, and know the great goodnes of GOD towards us, to know that whatsoever is good, proceedeth from him, as from the principall Fountaine, and the only Authour, or to know that whatsoever is sent from him, must needs be good, and wholesome: if the hearing of such matter moveth us no further but to know it only? What availeth it the wise men of the world to have knowledge of the power, and divinity of GOD, by the secret inspiration of him: where they did not honour, and glorifie him in their knowledges as GOD? What prayse was it to

them, by the consideration of the creation of the world, to behold his goodnesse: and not to be thankefull to him againe for his creatures? What other thing deserued this blindnesse, and forgetfulnesse of them at Gods hands, but utter forsaking of him? and so forsaking of GOD, they could not but fall into extreme ignorance, and errour. And although they much esteemed themselues in their wits, and knowledge, and gloried in their wisedome: yet vanished they away blindly, in their thoughts became fooles, and perished in their folly. There can be none other end of such as draw nigh to GOD by knowledge, and yet depart from him in unthankefulnesse, but utter destruction. This experience saw David in his daies. For in his Psalme he sayth, Behold, they which withdraw themselues from thee, shall perish, for thou hast destroyed them all that are strayed from thee.

Psalme 72.

This experience was perceived to be true, of that holy Prophet Ieremy: O Lord (sayth he) whatsoever they be that forsake thee, shall be confounded, they that depart from thee, shall be written in the earth, and soone forgotten. It profiteth not (good people) to heare the goodnesse of GOD declared unto us, if our hearts be not inflamed thereby to honour, and thanke him. It profited not the Iewes which were GODS Elect people, to heare much of GOD, seeing that he was not receiued in their hearts by Fayth, nor thanked for his benefits bestowed upon them: their unthankefulnesse was the cause of their destruction. Let us eschew the manner of these before rehearsed, and follow rather the example of that holy Apostle Saint Paul, who when in a deepe meditation he did behold the marvailous proceedings of Almighty GOD, and considered his infinite goodnesse in the ordering of his creatures, he burst out into this conclusion: Surely (sayth he) of him, by him, and in him, be all things. And this once pronounced, he stucke not still at this poynt, but forthwith thereupon ioyned to these words, To him be glory, and prayse for ever, AMEN.

Ier. 17.

Rom. 11.

Upon the ground of which words of S. Paul (good audience) I purpose to build my exhortation of this day unto you. Wherein I shall doe my endeavour, first to prove unto you, that all good things come downe unto us from above from the Father of light. Secondly, that Iesus Christ his Sonne, and our Saviour, is the meane by whom we receive his liberall goodnesse. Thirdly, that in the power, and vertue of the Holy Ghost, we be made meete, and able to receive his gifts, and graces. Which things distinctly, and advisedly considered in our minds, must needs compell us in most low reverence, after our bounden duty, alwaies to render him thanks againe, in some testification of our good hearts for his deserts unto us. And that the entreating of this matter in hand may be to the glory of Almighty GOD, let us in one Fayth, and charity call upon the Father of mercy, from whom commeth every good gift, and every perfect gift, by the mediation of his welbeloved Sonne our Saviour, that we may be assisted with the presence of his holy Spirit, and profitably on both parts to demeane our selues in speaking, and hearkening to the saluation of our soules.

In

In the beginning of my speaking unto you, (good Christian people) suppose not that I doe take upon me to declare unto you the excellent power, or the incomparable wisedome of Almighty God, as though I would have you believe that it might be expressed unto you by words, Nay, it may not be thought, that that thing may be comprehended by mans words, that is incomprehensible. And too much arrogancy it were for dust, and ashes, to thinke that he can worthily declare his Maker. It passeth farre the darke understanding, and wisedome of a mortall man, to speake sufficiently of that divine Majesty, which the Angels cannot understand. We shall therefore lay apart to speake of the profound, and unsearchable nature of Almighty God, rather acknowledging our weakenesse, then rashly to attempt that is above all mans capacity to compasse. It shall better suffice us in lowe humility to reverence, and dread his Majesty, which we cannot comprise, then by overmuch curious searching to be overcharged with the glory. We shall rather turne our whole contemplation to answere a while his goodnesse towards us, wherein we shall be much more profitably occupied, and more may we be bold to search. To consider the great power he is of, can but make us dread, and feare. To consider his high wisedome, might utterly discomfort our frailety to have any thing to doe with him. But in consideration of his inestimable goodnesse, we take good heart againe to trust well unto him. By his goodnesse we be assured to take him for our refuge, our hope, and comfort, our mercifull Father in all the course of our lives. His power, and wisedome compelleth us to take him for God omnipotent, inuisible, having rule in Heaven, and Earth, having all things in his subiection, and will have none in councell with him, nor any to aske the reason of his doing. For he may doe what liketh him, none can resist him. For he worketh all things in his secret iudgment of his owne pleasure, yea even the wicked to damnation, sayth Salomon. By the reason of his nature, he is called in Scripture, Consuming fire, he is called a terrible, and fearefull God. Of this behalfe therefore, we have no familiarity, no accesse unto him, but his goodnesse againe tempereth the rigour of his high power, and maketh us bold, and putteth us in hope that he will be conversant with us, and easie unto us.

Daniel 11.

Prou. 16.

Heb. 11.

It is his goodnesse that moveth him to say in Scripture: It is my delight to be with the children of men, It is his goodnesse that moveth him to call us unto him, to offer us his friendship, and presence. It is his goodnesse that patiently suffereth our straying from him, and suffereth us long, to winne us to repentance. It is of his goodnesse that we be created reasonable creatures, where else he might have made us bruite beasts. It was his mercy to have us borne among the number of Christian people, and thereby in a much more nighnesse to salvation, where we might have beene borne (if his goodnesse had not beene) among the Paynims, cleane voyd from God, and the hope of everlasting life. And what other thing doth his loving, and gentle voyce spoken in his Word, where he calleth us to his presence, and friendship,

Prou. 8.

but declare his goodnesse, only without regard of our worthinesse? And what other thing doth stirre him to call us to him, when we be straied from him, to suffer us patiently, to winne us to repentance, but only his singular goodnesse, no whitte of our deserving? Let them all come together that be now glorified in Heaven, and let us heare what answere they will make in these poynts afore rehearsed, whether their first creation was in GODS goodnesse, or of themselues? Forsooth David would make answere for them all, and say, Knowe yee for surety, even the Lord is GOD, he hath made us, and not we our selues. If they were asked againe, who should be thanked for their regeneration? for their iustifycation? and for their salvation? whether their deserts, or GODS goodnesse only? Although in this poynt, every one confesse sufficiently the truth in this matter in his owne person: yet let David answere by the mouth of them all at this time, who cannot chuse but say, Not to us, O Lord, not to us but to thy Name give all the thanke, for thy loving mercy, and for thy truth sake. If we should aske againe, From whence came their glorious workes, and deeds, which they wrought in their lives, wherewith GOD was so highly pleased, and worshipped by them? Let some other witnesse be brought in, to testifie this matter, that in the mouth of two or three may the truth be knowne.

Verily that holy Prophet Esay beareth record, and sayth, O Lord, it is thou of thy goodnesse that hast wrought all our workes in us, not we our selues. And to uphold the truth of this matter, against all iusticiaries, and hypocrites, which robbe Almighty GOD of his honour, and ascribe it to themselues, S. Paul bringeth in his beliefe: Wee be not (sayth he) sufficient of our selves, as of our selues once to thinke any thing: but all our ableneſſe is of GODS goodnesse. For he it is in whom we have all our being, our living, and moving. If yee will know furthermore, where they had their gifts, and sacrifices, which they offered continually in their lives to Almighty GOD: they cannot but agree with David, where he sayth: Of thy liberall hand, O Lord, we have received that we gave unto thee. If this holy company therefore confesse so constantly, that all the goods, and graces wherewith they were indued in soule, came of the goodnesse of GOD only: what more can be sayd to prove that all that is good, commeth from Almighty God? Is it meete to thinke that all spirituall goodnesse commeth from God above only: and that other good things, eyther of nature or of fortune (as we call them) come of any other cause? Doth God of his goodnesse adorne the soule, with all the powers thereof, as it is: and come the gifts of the body, wherewith it is endued, from any other? If he doth the more, cannot he doe the lesse? To iustifie a sinner, to new create him from a wicked person to a righteous man, is a greater act (sayth S. Augustine) then to make such a new heaven, and earth as is already made. We must needs agree, that whatsoever good thing is in us, of grace, of nature or of fortune, is of God only, as the only Authour, and Worker.

And

And yet it is not to be thought, that GOD hath created all this whole
universall World as it is, and thus once made, hath given it up to be ruled,
and used after our owne wits, and device, and so taketh no more charge
therefore: As we see the shipwright, after he hath brought his shippe to
a perfect end, then delivereth it to the Mariners, and taketh no more care
thereof. Nay, GOD hath not so created the World, that he is careless
of it: but he still preserveth it by his goodnesse, he still stayeth it in his
creation. For else without his speciall goodnesse, it could not stand long
in his condition. And therefore Saint Paul sayth, that he preserveth all Heb. 2.
things, and beareth them up still in his Word, lest they should fall with- Heb. 3.
out him to their nothing againe, whereof they were made. If his espe-
ciall goodnesse were not every where present, every creature should be out
of order, and no creature should have his property wherein he was first
created. He is therefore invisible, every where, and in every creature,
and fulfilleth both Heaven, and Earth with his presence. In the fire, to
give heate, in the water, to give moysture, in the earth to give fruit, in the
heart to give his strength, yea in our bread, and drinke is he, to give us
nourishment, where without him, the bread, and drinke cannot give sus- Wisd. 16.
nance, nor the hearbe health, as the Wise man plainely confesseth it, say-
ing, It is not the increase of fruits that feedeth men, but it is thy Word
(O Lord) which preserveth them that trust in thee. And Moses agreeth
to the same, when he sayth, Mans life resteth not in bread onely, but in eve- Deut. 8.
ry Word which proceedeth out of GODS mouth. It is neyther the
hearbe nor the playster that giveth health of themselues, but thy Word, O
Lord (sayth the Wise man) which healeth all things. It is not therefore Wisd. 17.
the power of the creatures which worketh their effects, but the goodnesse
of GOD which worketh in them. In his Word truely doe all things
consist. By that same Word that Heaven, and Earth were made, by the
same are they upholden, maintained, and kept in order (sayth S. Peter, and 2 Pet. 3.
shall be till Almighty GOD shall withdraw his power from them, and
speake their dissolution. If it were not thus, that the goodnesse of GOD
were effectually in his creatures to rule them, how could it be that the
maine Sea, so raging, and labouring to overflow the Earth, could be kept
within his bounds, and bankes as it is? That holy man Iob evidently
spied the goodnesse of GOD in this poynt, and confessed, that if he had
not a speciall goodnesse to the preservation of the Earth, it could not but
shortly be overflowed of the Sea. How could it be that the elements, so di-
vers, and contrary as they be among themselues, should yet agree, and a-
bide together in a concord, without destruction one of another to serue our
use, if it came not onely of GODS goodnesse so to temper them? How
could the fire not burne, and consume all things, if it were let loose to goe
whither it would, and not stayed in his sphere by the goodnesse of GOD,
measurably to heat these inferiour creatures to their riping? Consider the
huge substance of the Earth, so heavy, and great as it is: How could it so
stand stably in the space as it doth, if GODS goodnesse reserved it not
so for us to travell on? It is thou O Lord (saith David) which hast foun- Psalme 103.
ded the Earth in his stability, and during thy Word, it shall never reele or

fall downe. Consider the great strong beasts, and fishes, farre passing the strength of man, how fierce soever they be, and strong, yet by the goodnes of GOD they prevaile not against us, but are under our subiection, and serue our use. Of whom came the invention thus to subdue them, and make them fit for our commodities? Was it by mans braine? Nay rather, this invention came by the goodnesse of God, which inspired mans understanding to have his purpose of every creature. Who was it (sayth Iob) that put will, and wisedome in mans head, but GOD onely his goodnesse? And as the same sayth againe, I perceive that every man hath a minde, but it is the inspiration of the Almighty that giveth understanding. It could not be verily (good Christian people) that man of his owne wit upholden, should invent so many, and divers devices in all Crafts, and Sciences, except the goodnesse of Almighty God had beene present with men, and had stirred their wits, and studies of purpose to know the natures, and disposition of all his creatures, to serue us sufficiently in our needs, and necessities. Yea, not only to serue our necessities, but to serve our pleasures, and delight, more then necessity requireth. So liberall is GOD of his goodnesse to us, to provoke us to thanke him, if any hearts we have. The Wise man in his contemplation by himselfe, could not but grant this thing to be true that I reason unto you. In his hands (sayth he) be we, and our words, and all our wisedome, and all our sciences, and workes of knowledge. For it is he that gave me the true instruction of his creatures, both to know the disposition of the world, and the vertues of the elements the beginning, and end of times, the change, and diversities of them, the course of the yeere, the order of the starres, the natures of beasts, and the powers of them, the power of the winds, and thoughts of men, the differences of plants, the vertue of roots, and whatsoever is hid, and secret in nature, I learned it. The artificer of all these taught me this wisedome. And further he sayth, Who can search out the things that be in Heaven? For it is hard for us to search such thiugs as be on earth, and in daily sight afore us. For our wits, and thoughts (sayth he) be imperfect, and our policies uncertaine. No man can therefore search out the meaning in these things, except thou givest wisedome, and sendest thy Spirit from above. If the wise man thus confesseth all things to be of GOD, why should not we acknowledge it: and by the knowledge of it consider our duety to GOD-ward, and give him thankes for his goodnesse? I perceive that I am farre here overcharged with the plenty, and copy of matter, that might be brought in for the proofe of this cause. If I should enter to shew how the goodnesse of Almighty GOD appeared every where in the creatures of the world, how marvailous they be in their creation, how beautifull in their order, how necessary they be to our use: all with one voyce must needs grant their Authour to be none other but Almighty GOD, his goodnes must they needs extoll, and magnifie every where, to whom be all honour, and glory forevermore.

Iob 38.

Wisd. 7.

Wisd. 9.

The

The second part of the Homily for *Rogation Weeke.*

IN the former part of this Homily (good Christian people) I have declared to your contemplation, the great goodnes of Almighty God, in the creation of this world, with all the furniture thereof, for the use, and comfort of man, whereby we might rather be moved to acknowledge our duty againe to his Maiesty. And I trust it hath wrought not onely beliefe in you, but also it hath moved you to render your thanks secretly in your hearts to Almighty God, for his loving kindnes. But yet peradventure some will say, that they can agree to this, that all that is good pertayning to the soule, or whatsoever is created with us in body should come from God, as from the Authour of all goodnesse, and from none other. But of such things as be without them both, I meane, such good things which we call goods of fortune, as riches, authority, promotion, and honour, some men may thinke that they should come of our industry, and diligence, of our labour, and travaile, rather then supernaturally. Now then consider, good people, if any authour there be of such things concurrent of mans labour, and endeavour, were it meete to ascribe them to any other then to GOD, as the Paynims, Philosophers, and Poets did erre, which tooke fortune, and made her a goddesse to be honoured, for such things: GOD forbid (good Christian people) that this imagination should earnestly be received of us that be worshippers of the true GOD, whose workes, and proceedings be expressed manifestly in his word. These be the opinions, and sayings of infidels, not of true Christians. For they indeed (as Iob maketh mention) beliebe, and say, that GOD hath his residence, and resting place in the clouds, and considereth nothing of our matters. Epicures they be that imagine that he walketh about the the coasts of the Heavens, and hath no respect of these inferiour things, but that all these things should proceed eyther by chance or at adventure, or else by disposition of fortune, and God to have no stroke in them. What other thing is this to say, then as the foole supposeth in his heart, there is no God? Whom we shall none otherwise reprove, then with GODS owne words by the mouth of David, Heare, my people (sayth he) for I am thy GOD, thy very God. All the beasts of the wood are mine. Sheepe, and Oxen that wander in the mountaines. I have the knowledge of all the fowles of the ayre, the beauty of the field is my handy-workes, mine is the whole circuite of the world, and all the plenty that is in it. And againe the Prophet Ieremy, Thinkest thou that I am a GOD of the place nigh me (sayth the Lord) and not a God farre off? Can a man hide himselfe in so secret a corner, that

Iob 21.

Psalme 50.

Iere. 23.

that I shall not see him: Doe not I fulfill, and replenish both Heaven, and Earth, sayth the Lord: Which of these two should be most believed? Fortune, whom they paint to be blind of both eyes, ever unstable, and unconstant in her wheele, in whose hands they say these things be? Or GOD, in whose hand, and power these things be indeed, who for his truth, and constancy was yet never reproved: For his sight looketh thorow Heaven, and Earth, and seeth all things presently with his eyes. Nothing is too darke or hidden from his knowledge, not the priuy thoughts of mens minds. Truth it is, that GOD is all riches, all power, all authority, all health, wealth, and prosperity, of the which we should have no part without his liberall distribution, and except it came from him above. David first testifieth of riches, and possessions: If thou givest good lucke, they shall gather, and if thou openest thy hand, they shall be full of goodnes: but if thou turnest thy face, they shall be troubled. And Salomon sayth, It is the blessing of the Lord that maketh rich men. To this agreeth that holy woman Anne, where she sayth in her song: It is the Lord that maketh the poore, and maketh the rich, it is he that promoteth, and pulleth downe, he can raise a needy man from his misery, and from the dunghill, he can lift up a poore personage to sit with Princes, and have the seate of glory: for all the coasts of the Earth be his. Now if any man will aske, What shall it availe us to know that every good gift, as of nature, and fortune (so called) and every perfect gift, as of grace, concerning the soule, to be of GOD, and that it is his gift onely: Forsooth for many causes it is convenient for us to know it. For so shall we know (if we confesse the truth) who ought fully to be thanked for them. Our pride shall be thereby abated, perceiving naught to come of our selues but sinne, and vice: if any goodnesse be in us, to referre all laud, and prayse for the same to Almighty God. It shall make us not advance our selues before our neighbour, nor despise him for that he hath fewer gifts, seeing GOD giveth his gifts where he will. It shall make us by the consideration of our gifts, not to extoll our selues before our neyghbours. It shall make the wise man not to glory of his wisedome, nor the strong man in his strength, nor the rich to glory in his riches, but in the living God, which is the Authour of all these: lest if we should doe so, we might be rebuked with the words of Saint Paul, What hast thou that thou hast not received? and if thou hast received it, why gloriest thou in thy selfe, as though thou haddest not received it? To confesse that all good things come from Almighty GOD, is a great point of wisedome, my friends: For so confessing, we know whither to resort for to have them, if we want, as Saint Iames biddeth us, saying, If any man wanteth the gift of wisedome, let him aske it of God that gives it, and it shall be given him. As the Wise man in the want of such a like gift, made his recourse to GOD for it, as he testifieth in his booke: After I knew (sayth he) that otherwise I could not be chaste, except GOD granted it, (and this was as he there writeth, high wisedome to know whose gift it was) I made haste to the Lord, and earnestly besought him, even from the rootes of my heart, to have it. I would to

Psal. 104.

Prou. 10.
1. Kings 2.

Iere. 9.

1. Cor. 4.

Iames 1.

Sap. 10.

GOD

GOD (my friends) that in our wants, and neceſſities, we would goe to God, as Saint Iames biddeth, and as the Wiſe man teacheth us that he did. I would we believed ſtedfaſtly that God only gives them. If we did, we ſhould not ſeeke our want, and neceſſity of the devill, and his miniſters ſo oft as we doe, as daily experience declareth it. For if we ſtand in neceſſity of corporall health, whither goe the common people, but to charmes, witchcrafts, and other deluſions of the devill: If we knew that GOD were the Authour of this gift, we would only uſe his meanes appoynted, and bide his leyſure, till he thought it good for us to haue it given. If the Merchant, and worldly occupier knew that GOD is the giver of riches, he would content himſelfe with ſo much as by iuſt meanes approved of GOD, he could get to his living, and would be no richer then truth would ſuffer him, he would never procure his gaine, and aſke his goods at the devils hand. GOD forbid, yee will ſay, that any man ſhould take his riches of the devill. Verily ſo many as encreaſe themſelues by uſury, by extortion, by periury, by ſtealth, by deceits, and craft, they haue their goods of the devils gift. And all they that give themſelues to ſuch meanes, and haue renounced the true meanes that God hath appoynted, haue forſaken him, and are become worſhippers of the devill, to haue their lucres and advantages. They be ſuch as kneele downe to the devill at his bidding, and worſhip him: for he promiſeth them for ſo doing, that he will give them the world, and the goods therein. They cannot otherwiſe better ſerue the devill, then to doe his pleaſure, and commandement: And his motion, and will it is, to haue us forſake the truth, and betake us to falſehood, to lies, and periuries. They therefore which believe perfectly in their hearts that GOD is to be honoured, and requeſted for the gift of all things neceſſary, would uſe none other meanes to relieve their neceſſities, but truth, and verity, and would ſerue GOD, to haue competency of all things neceſſary. The man in his need would not relieve his want by ſtealth. The woman would not relieve her neceſſity, and poverty by giving her body to other in adultery for gaine. If GOD be the Authour indeed of life, health, riches, and welfare, let us make our recourſe to him, as the Authour, and we ſhall haue it ſayth S. Iames. Yea it is hie wiſedome by the Wiſe man therefore to know whoſe gift it is: for many other ſkilles, it is wiſedome to know, and believe that all goodneſſe, and graces be of God, as the Authour. Which thing well conſidered, muſt needs make us thinke that we ſhall make account for that which God giveth us to poſſeſſe, and therefore ſhall make us to be more diligent, well to ſpend them to GODS glory, and to the profit of our neighbour, that we may make a good account at the laſt, and be prayſed for good ſtewards, that we may heare theſe words of our Iudge, Well done, good ſervant, and faythfull, thou haſt beene faythfull in little, I will make thee ruler over much, goe in into thy Maſters ioy. Beſides, to believe certainely GOD to be the Authour of all the gifts that we haue, ſhall make us to be in ſilence, and patience when they be taken a- *Matth. 24.*

gaine

gaine from us. For as GOD of his mercy doth grant us them to use: So other-whiles he doth iustly take them againe from us, to proue our patience, to exercise our fayth, and by the meanes of the taking away of a few, to bestow the more warily those that remaine, to teach us to use them the more to his glory, after he giueth them to us againe. Many there be that with mouth can say, that they believe that GOD is the authour of every good gift that they have: but in the time of temptation they goe backe from this belieke. They say it in word, but deny it indeed. Consider the custome of the world, and see whether it be not true. Behold the rich man that is endued with substance, if by any aduersity his goods be taken from him, how fumeth, and fretteth he? How murmureth he, and despayreth? He that hath the gift of good reputation, if his name be any thing touched by the detractour, how unquiet is he? How busie to revenge his despite? If a man have the gift of wisedome, and fortune to be taken of some evill willer for a foole, and is so reported: how much doth it grieve him to be so esteemed? Thinke yee that these believe constantly that GOD is the authour of these gifts? If they believe it verily, why should they not patiently suffer GOD to take away his gifts againe, which he gave them freely, and lent for a time? But yee will say, I could be content to resigne to GOD such gifts, if he tooke them againe from me: But now are they taken from me by evill chances, and false shrewes, by naughty wretches, how should I take this thing patiently? To this may be answered, that Almighty God is of his nature invisible, and commeth to no man visible after the manner of man, to take away his gifts that he lent. But in this point whatsoever GOD doth, he bringeth it about by his instruments ordayned thereto. He hath good Angels, he hath evill angels, he hath good men, and he hath evill men, he hath haile, and raine, he hath wind, and thunder, he hath heate, and cold. Innumerable instruments hath he, and messengers, by whom againe he asketh such gifts, as he committeth to our trust, as the Wise man confesseth. The creature must needs waite to serue his Maker, to be fierce against unjust men to their punnishment. For as the same authour sayth, He armed the creature, to revenge his enemies, and other-whiles to the probation of our fayth, stirreth he up such stormes. And therefore by what meane, and instrument soever God takes from us gifts, we must patiently take GODS iudgment in worth, and acknowledge him to be the taker, and giver, as Iob sayth: The Lord gave, and the Lord tooke, when yet his enemies drave his cattell away, and when the divell slew his children, and afflicted his body with grievous sickenesse. Such meekenesse was in that holy King, and Prophet David, when he was reviled of Semei in the presense of all his host, he tooke it patiently, and reviled not againe, but as confessing God to be the Authour of his innocency, and good name, and offering it to be at his pleasure: Let him alone (sayth he to one of his servants that would have revenged such despite) for God hath commanded him to curse David, and peradventure GOD intendeth

Sap. 17.

Iob 1.

2 Kings 16.

thereby

thereby to render me some good turne for this curse of him to day. And though the Minister other-whiles doth evill in his act, proceeding of malice, yet forasmuch as GOD turneth his evill act to a proofe of our patience, we should rather submit our selues in patience, then to have indignation at GODS rod, which peradventure when he hath corrected us to our nurture, he will cast it into the fire, as it deserveth. Let us in like manner truely acknowledge all our gifts, and prerogatives, to be so GODS gifts, that we shall be ready to resigne them up at his will, and pleasure againe, Let us throughout our whole lives confesse all good things to come of GOD, of what name or nature soever they be, not of these corruptible things only, whereof I have now last spoken, but much more of all spirituall graces behoveable for our soule, without whose goodnesse no man is called to fayth, or stayed therein, as I shall hereafter in the next part of this Homily declare to you. In the meane season forget not what hath already beene spoken to you, forget not to be comfortable in your iudgments to the truth of his doctrine, and forget not to practise the same in the whole state of your life, whereby yee shall obtayne the blessing promised by our Saviour Christ: Blessed be they which heare the Word of GOD, and fulfill it in life. Which blessing he grant to us all, who raigneth over all, one GOD in Trinity, the Father, the Sonne, and the Holy Ghost, to whom be all honour, and glory for ever,

AMEN.

THE

The third part of the Homily for *Rogation Weeke.*

IPromised to you, to declare that all spirituall gifts, and graces come specially from GOD. Let us consider the truth of this matter, and heare what is testified first of the gift of fayth, the first entry into a Christian life, without the which no man can please God. For S. Paul confesseth it plainely to be Gods gift, saying, Fayth is the gift of God. And againe S. Peter saith, It is of Gods power that yee be kept through fayth to salvation. It is the goodnesse of God that we falter not in our hope unto him. It is verily GOD'S worke in us, the charity wherewith we love our brethren. If after our fall we repent, it is by him that we repent, which reacheth forth his mercifull hand to rayse us up. If we have any will to rise, it is he that preventeth our will, and disposeth vs thereto. If after contrition we feele our conscience at peace with GOD through remission of our sinne, and so be reconciled againe to his favour, and hope to be his children, and inheritours of everlasting life: who worketh these great miracles in us? our worthinesse, our deservings, and endevours, our wits, and vertue? Nay verily. Saint Paul will not suffer flesh, and clay to presume to such arrogancy, and therefore sayth, All is of GOD which hath reconciled us to himselfe by Jesus Christ. For GOD was in Christ when he reconciled the world unto himselfe. GOD the Father of all mercy, wrought this high benefit unto us, not by his owne person: but by a meane, by no lesse meane then his only beloved Sonne, whom he spared not from any paine, and travaile that might doe us good. For upon him he put our sinnes, upon him he made our ransome, him he made the meane betwixt us, and himselfe, whose mediation was so acceptable to GOD the Father, through his absolute, and perfect obedience, that he tooke his act for a full satisfaction of all our disobedience, and rebellion, whose righteousnesse he tooke to weigh against our sinnes, whose redemption he would have stand against our damnation. In this poynt, what have we to muse within our selues, good friends? I thinke no lesse then that which S. Paul sayd, in the remembrance of this wonderfull goodnesse of God. Thanks be to Almighty God, through Christ Jesus our Lord: for it is he for whose sake we received this high gift of grace. For as by him (being the everlasting wisedome) he wrought all the world, and that is contayned therein: So by him only, and wholy, would he have all things restored againe in Heaven, and in Earth. By this our Heavenly Mediatour therefore doe we know the favour, and mercy of GOD the Father, by him know we his will, and pleasure towards us, for he is the brightnesse

Ephes. 2.

1 Pet. 1.

Rom. 7.

Ephes. 1.

brightneſſe of his Fathers glory, and a very cleare Image, and patterne of his ſubſtance. It is he whom the Father in Heaven delighteth to have for his welbeloved Sonne, whom he authoriſed to be our teacher, whom he charged us to heare, ſaying, Heare him. It is he by whom the Father of Heaven doth bleſſe us with all ſpirituall, and heavenly gifts, for whoſe ſake, and favour (writeth S. Iohn) we have received grace, and favour. To this our Saviour, and Mediatour, hath GOD the Father given the power of Heaven, and Earth, and the whole iuriſdiction, and authority, to diſtribute his goods, and gifts committed to him: for ſo writeth the Apoſtle, To every one of us is grace given, according to the meaſure of Chriſts giving. And thereupon to execute his authority committed, after that he had brought ſinne, and the divell to captivity, to be no more hurtfull to his members, he aſcended up to his Father againe, and from thence ſent liberall gifts to his welbeloved ſervants, and hath ſtill the power to the worlds end to diſtribute his Fathers gifts continually in his Church. to the eſtabliſhment, and comfort thereof. And by him hath Almighty GOD decreed to diſſolue the world, to call all before him, to iudge both the quicke, and the dead, and finally by him ſhall he condemne the wicked to eternall fire in hell, and give the good eternall life, and ſet them aſſuredly in preſence with him in Heaven for evermore. Thus yee ſee how all is of GOD, by his Sonne Chriſt our Lord, and Saviour. Remember I ſay once againe your duety of thankes, let them be never to want, ſtill inioyne your ſelfe to continue in thankeſgiving, yee can offer to GOD no better ſacrifice: For he ſayth himſelfe, It is the ſacrifice of prayſe, and thanks that ſhall honour me. Which thing was well perceived of that holy Prophet David, when he ſo earneſtly ſpake to himſelfe thus, O my ſoule, bleſſe thou the Lord, and all that is within me, bleſſe his holy Name, I ſay once againe: O my ſoule bleſſe thou the Lord, and never forget his manifold rewards. GOD give us grace (good people) to know theſe things, and to feele them in our hearts. This knowledge, and feeling is not in our ſelues, by our ſelues it is not poſſible to come by it, a great pity it were that we ſhould looſe ſo profitable knowledge. Let us therefore meekely call upon that bountifull Spirit, the Holy Ghoſt, which proceedeth from our Father of mercy, and from our Mediatour Chriſt, that he would aſſiſt us, and inſpire vs with his preſence, that in him we may be able to heare the goodneſſe of God declared unto us to our ſalvation. For without his lively, and ſecret inſpiration, can we not once ſo much as ſpeake the Name of our Mediatour, as S. Paul plainely teſtifieth: No man can once name our Lord Jeſus Chriſt, but in the Holy Ghoſt. Muchleſſe ſhould we be able to believe, and know theſe great myſteries that be opened to us by Chriſt, S. Paul ſayth, that no man can know what is of God, but the Spirit of God. As for us (ſayth he) we have received not the ſpirit of the world, but the Spirit which is of God, for this purpoſe, that in that holy Spirit we might know the things that be given us by Chriſt. The Wiſe man ſayth, that in the power, and vertue of the Holy Ghoſt, reſteth all wiſedome, and all ability to know God, and to pleaſe him. For he writeth thus, We know that it is not in mans

Math. 3.

Epheſ. 1.
Iohn 1.

Epheſ. 4.

Pſal. 54.
Pſal. 105.

1 *Cor.* 11.
1 *Cor.* 2.

power to guide his goings. No man can know thy pleasure, except thou giuest wisedome, and sendest thy holy Spirit from above. Send him downe therefore (prayeth he to GOD) from the holy Heavens, and from the throne of thy Maiesty, that he may be with me, and labour with me, that so I may know what is acceptable before thee. Let us with so good heart pray, as he did, and we shall not faile but to have his assistance. For he is soone seene of them that love him, he will be found of them that seeke him: For very liberall, and gentle is the Spirit of Wisedome. In his power shall we have sufficient ability to know our duety to GOD, in him shall we be comforted, and couraged to walke in our duety, in him shall we be meete vessels to receive the grace of Almighty GOD: for it is he that purgeth, and purifieth the minde by his secret working. And he onely is present every where by his invisible power, and containeth all things in his dominion. He lightneth the heart to conceive worthy thoughts to Almighty GOD, he sitteth in the tongue of man, to stirre him to speake his honour, no language is hid from him, for he hath the knowledge of all speech, he onely ministreth spirituall strength to the powers of our soule, and body, To hold the way which GOD had prepared for us to walke rightly in our Journey, we must acknowledge that it is in the power of his Spirit which helpeth our infirmity. That we may boldly come in prayer, and call upon Almighty GOD as our Father, it is by this holy Spirit, which maketh intercession for us with continuall sighes. If any gift we have wherewith we may worke to the glory of GOD, and profit of our neighbour, all is wrought by his owne, and selfesame Spirit, which maketh his distributions peculiarly to every man as he will. If any wisedome we have, it is not of our selues, we cannot glory therein as begun of our selues, but we ought to glory in God from whom it came to us, as the Prophet Ieremy writeth: Let him that reioyceth, reioyce in this, that he understandeth, and knoweth me, for I am the Lord which shew mercy, iudgment, and righteousnes in the earth, for in these things I delight, sayth the Lord. This wisedome cannot be attayned, but by the direction of the Spirit of God, and therefore it is called spirituall wisedome. And no where can we more certainely search for the knowledge of this will of GOD (by the which we must direct all our workes, and deeds) but in the holy Scriptures, for they be they that testifie of him, sayth our Saviour Christ, It may be called knowledge, and learning that is otherwhere gotten without the Word; but the Wise man plainely testifieth, that they all be but vaine, which have not in them the wisedome of GOD. We see to what vanity the old Philosophers came, who were destitute of this science, gotten, and searched for in his Word. We see what vanity the schoole doctrine is mixed with, for that in this Word they sought not the will of GOD, but rather the will of reason, the trade of custome, the path of the Fathers, the practice of the Church. Let us therefore read, and revolue the holy Scripture both day, and night, for blessed is he that hath his whole meditation therein. It is that that giveth light to our feete to walke by. It is that which giveth wisedome to the simple, and ignorant. In it may we finde eternall life.

Wisd. 9.

Rom. 8.
1 Cor. 12.

Ieremy 9.

Iohn 5.

Wisd. 13.

Psal. 1.
Psal. 119.

In the holy Scriptures finde we Christ, in Christ finde we GOD: for he it is that is the expresse Image of the Father. He that seeth Christ, seeth the Father. And contrariwise, as Saint Hierome sayth, The ignorance of Scripture, is the ignorance of Christ. Not to know Christ, is to be in darknesse, in the middest of our worldly, and carnall light of reason, and philosophy. To be without Christ, is to be in foolishnesse: For he is the onely wisedome of the Father, in whom it pleased him that all fulnesse, and perfection should dwell. With whom whosoever is endued in heart by fayth, and rooted fast in charity, hath layd a sure foundation to build on, whereby he may be able to comprehend with all Saints, what is the bredth, length, and depth, and to know the love of Christ. This universall, and absolute knowledge, is that wisedome which S. Paul wisheth these Ephesians to have, as under Heaven the greatest treasure that can be obtained. For of this wisedome the wise man writeth thus of his experience, All good things came to me together with her, and innumerable riches through her hands. And addeth moreover in the same place, Shee is the mother of all these things: For she is an infinite treasure unto men, which whoso use, become partakers of the love of GOD. I might with many words move some of this audience to search for this wisedome, to sequester their reason to follow GODS Commandement, to cast from them the wits of their braines, to favour this wisedome, to renounce the wisedome, and policy of this fond world, to taste, and savour that whereunto the favour, and will of God hath called them, and willeth us finally to enioy by his favour, if we would give eare: but I will haste to the third part of my text, wherein is expressed further in Sapience, how God giveth his Elect understanding of the motions of the Heavens, of the alterations, and circumstances of time. Which as it followeth in words more plentifull in the text which I have last cited unto you: so it must needs follow in them that be endued with this spirituall wisedome. For as they can search where to finde this wisedome, and know of whom to aske it: So know they againe, that in time it is found, and can therefore attemper themselues to the occasion of the time, to suffer no time to passe away, wherein they may labour for this wisedome, And to encrease therein, they know how GOD of his infinite mercy, and lenity giveth all men here time, and place of repentance. And they see how the wicked (as Iob writeth) abuse the same to their pride, and therefore doe the godly take the better hold of the time, to redeeme it out of such use as it is spoyled in by the wicked. They which have this wisedome of GOD, can gather by the diligent, and earnest study of the worldlings of this present life, how they waite their times, and apply themselues to every occasion of time, and to get riches, to encrease their lands, and patrimony. They see the time passe away, and therefore take hold on it, in such wise, that otherwhiles they will with losse of their sleepe, and ease, with suffering many paines, catch the offer of their time, knowing that that which is past, cannot be returned againe: repentance may follow, but remedy is none. Why should not then they that be spirituall wise, in their generation wait there time to encrease as fast in their state, to winne, and gaine everlastingly: They

Psal. 19.
Iohn 5.
Heb 1.
Iohn 14.
Coloss. 2.
Ephes. 3.
Sap. 7.
Iob 14.

reason what a bruit forgetfulnesse it were in man indued with reason, to
Ieremy 8, be ignorant of their times, and tides, when they see the Turtle dove, the Storke, and the Swallow to waite their times, as Ieremy sayth: The Storke in the ayre knoweth her appoynted times, the Turtle, the Crane, & the Swallow observe the time of their comming: but my people knoweth
Ephe. 2, not the iudgment of the Lord. Paul willeth us to redeeme the time, because the dayes are evill. It is not the counsell of S. Paul onely, but of all other that ever gave precepts of wisedome.

There is no precept more seriously given, and commanded, then to know the time. Yea Christian men, for that they heare how grievously GOD complayneth, and threatneth in the Scriptures them which will not know the time of his visitations, are learned thereby, the rather earnestly to apply themselves thereunto. After our Saviour Christ had prophesied with
Luke 19, weeping teares of the destruction of Ierusalem, at the last he putteth the cause: For that thou hast not knowne the time of thy visitation. O England ponder the time of GODS mercifull visitation which is shewed thee from day to day, and yet wilt not regard it, neyther wilt thou with his punishment be driven to thy duety, nor with his benefits be provoked to thankes! If thou knewest what may fall upon thee for thine unthankefulnesse, thou wouldest provide for thy peace. Brethren, howsoever the world in generality is forgetfull of GOD, let us particularly attend to our time, and winne the time with diligence, and apply our selues to that light, and grace that is offered us: let us, if Gods favour, and iudgments which he worketh in our time, cannot stirre us to call home to our selues to doe that belonging to our saluation: At the least way, let the malice of the divell, the naughtinesse of the world, which we see exercised in these perilous, and last times, wherein we see our daies so dangerously set, provoke us to watch diligently to our vocation, to walke, and goe forward therein.

Let the misery, and short transitory ioyes spied in the casualty of our dayes, move us while we have them in our hands, and seriously stirre us to be wise, and to expend the gracious good will of God to us-ward, which
Esay 65, all the day long stretching out his hands (as the Prophet sayth) unto us, for the most part his mercifull hands, sometime his heauy hands, that we, being learned thereby, may escape the danger that must needs fall on the iniust, who leade their daies in felicity, and pleasure, without the knowing of GODS will towards them, but suddenly they goe downe into Hell. Let us be found watchers, found in the peace of the Lord, that at the last day we may be found without spot, and blamelesse: yea let us
Iob 22. endevour our selues (good Christian people) diligently to keepe the pre-
Sap. 1. sence of his holy Spirit. Let us renounce all uncleannesse, for he is the
Heb. 11. Spirit of purity. Let us avoyd all hypocrisie, for this holy Spirit will flee from that which is faigned. Cast we off all malice, and all evill will, for this Spirit will never enter into an evill willing soule. Let us cast away all the whole lumpe of sinne that standeth about us, for he will never dwell
Heb. 10, in that body that is subdued to sinne. We cannot be seene thankefull to Almighty GOD, and worke such despite to the Spirit of grace, by whom we be sanctified. If we doe our endevour, we shall not need to feare. We

shall

shall be able to obercome all our enemies that fight against us. Onely let us apply our selues to accept that grace that is offered us. Of Almighty God we have comfort by his goodnesse, of our Saviour Christs mediation we may be sure. And this holy Spirit will suggest unto us that shall be wholesome, and confirme us in all things. Therefore it cannot be but true that S. Paul affirmeth: Of him, by him, and in him be all things, and in him (after this transitory life well passed) shall we have all things. For S. Paul sayth, When the Sonne of GOD shall subdue all things unto him, then shall GOD be all in all. If yee will know how God shall be all in all: Verily after this sense may yee understand it: In this world yee see that we be faine to borrow many things to our necessity, of many creatures: there is no one thing that sufficeth all our necessities. If we be an hungred, we lust for bread. If we be athirst, we seeke to be refreshed with Ale or Wine. If we be cold, we seeke for cloth. If we be sicke, we seeke to the Physicion. If we be in heavinesse, we seeke for comfort of our friends, or of company: so that there is no one creature by it selfe that can content all our wants, and desires. But in the world to come, in that everlasting felicity, we shall no more begge, and seeke our particular comforts, and commodities of divers creatures: but we shall possesse all that we can aske, and desire in God, and God shall be to us all things. He shall be to us both father, and mother, he shall be bread, and drinke, cloth, Physicions comfort, he shall be all things to us, and that of much more blessed fashion, and more sufficient contentation, then ever these creatures were unto us, with much more declaration then ever mans declaration, then ever mans reason is able to conceive. The eye of man is not able to behold, nor his eare can heare, nor it can be compassed in the heart of man, what ioy it is that God hath prepared for them that love him. 1 Cor. 15. 1 Cor. 2.

Let us all conclude then with one voyce with the words of Saint Paul: To him which is able to doe abundantly beyond our desires, and thoughts, according to the power working in us, be glory, and prayse in his Church by Christ Jesus for ever, world without end. AMEN. Ephes. 3.

AN EXHORTATION TO

be ſpoken to ſuch Pariſhes where they *uſe their Perambulation in Rogation weeke, for the overſight of the bounds, and limits of their Towne.*

ALthough we be now aſſembled together (good Chriſtian people) moſt principally to laud, & thanke Almighty God for his great benefits, by withholding the fields repleniſhed with all manner of fruit, to the maintenance of our corporall neceſſities, for our foode, and ſuſtenance, and partly alſo to make our humble ſuits in prayers to his Fatherly providence, to conſerue the ſame fruits in ſending us ſeaſonable weather, whereby we may gather in the ſayd fruits, to that end for which his Fatherly goodnes hath prouided them: Yet haue we occaſion ſecondarily giuen us in our walkes on thoſe dayes, to conſider the old ancient bounds, and limits belonging to our owne Townelhip, and to other our neighbours bordering about us, to the intent that we ſhould be content with our owne, and not contentiouſly ſtriue for others, to the breach of charity, by any incroaching one upon another, for clayming one of the other, further then that in ancient right, and cuſtome our forefathers haue peaceably layd out unto us for our commodity, and comfort. Surely a great oberſight it were in us, which be Chriſtian men in one profeſſion of Fayth, dayly looking for that heauenly inheritance which is bought for euery one of us by the bloodſhedding of our Sauiour Jeſus Chriſt, to ſtriue, and fall to variance for the earthly bounds of our Townes, to the diſquiet of our life betwixt our ſelues, to the waſting of our goods by vaine expences, and coſts in the law. We ought to remember, that our habitation is but tranſitory, and ſhort in this mortall life. The more ſhame it were to fall out into immortall hatred among our ſelues, for ſo brittle poſſeſſions, and ſo to loſe our eternall inheritance in Heauen. It may ſtand well with Charity, for

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a Christian man quietly to maintayne his right, and iust title. And it is the part of every good Townes-man, to preserve as much as lieth in him, the liberties, franchises, bounds, and limits of his Towne, and Countrey: But yet to strive for our very rights, and duties with the breach of love, and charity, which is the onely livery of a Christian man, or with the hurt of godly peace, and quiet, by the which we be knit together in one generall fellowship of Christs family, in one common household of GOD, that is utterly forbidden. That doth God abhorre, and detest, which provoked Almighty Gods wrath otherwise to deprive us quite of our commodities, and liberties, because we doe so abuse them, for matters of strife, discord, and dissension. Saint Paul blamed the Corinthians for such contentious suing among themselues, to the slander of their profession before the enemies of Christs Religion, saying thus unto them, Now there is utterly a fault among you, because yee goe to Law one with another. Why rather suffer yee not wrong? Why rather suffer yee not harme? If S. Paul blameth the Christian men, whereof some of them, for their owne right, went contentiously so to Law, commending thereby the profession of patience in a Christian man: If Christ our Saviour would have us rather to suffer wrong, and to turne our left cheeke to him which hath smitten the right, to suffer one wrong after another, rather then by breach of charity to defend our owne: In what state be they before GOD, who doe the wrong? What curses doe they fall into, who by false witnesse defraud eyther their neyghbour or townesship of his due right, and iust possession? Which will not let to take an oath by the holy Name of GOD, the Authour of all truth, to set out falshood, and a wrong? Know yee not (sayth Saint Paul) that the unrighteous shall not inhetit the kingdome of GOD? what shall we then winne, to increase a little the bounds, and possessions of the Earth, and lose the possessions of the inheritance everlasting? Let us therefore take such heed in maintayning of our bounds, and possessions, that we commit not wrong by encroching upon other. Let us beware of sudden verdit in things of doubt. Let us well advise our selues to advouch that certainely, whereof eyther we have no good knowledge or remembrance, or to clayme that we have no iust title to. Thou shalt not (commandeth Almighty GOD in his Law) remove thy neighbours marke, which they of old time have set in their inheritance. Thou shalt not (sayth Salomon) remove the ancient bounds which thy fathers have layd. And lest we should esteeme it to be but a light offence so to doe, we shall understand, that it is reckoned among the curses of GOD pronounced upon sinners. Accursed be he (sayth Almighty GOD by Moses) who removeth his neyghbours doles, and markes. And all the people shall say, answering Amen thereto, as ratifying that curse upon whom it doth light. They doe much provoke the wrath of God upon themselues, which use to grinde up the doles, and markes, which of ancient time were layd for the division of meeres, and balkes in the fields, to bring the owners to their right. They doe wickedly, which doe turne vp the ancient terris of the fields, that old men beforetime with great paines

1 Cor. 9.

Math. 5.

1 Cor. 6.

Deut. 19.

Prou. 22.

Deut 29.

old

did tread out, whereby the Lords records (which be the tenants evidences) be perverted, and translated sometime to the disheriting of the right owner, to the oppression of the poore fatherlesse, or the poore widow. These covetous men know not what inconveniences they be the authours of. Sometime by such craft, and deceit be committed great disorders, and riots in the challenge of their lands, yea sometimes murthers, and bloodshed, whereof thou art guilty whosoever thou be that giveſt the occasion thereof. This covetous practising therefore with thy neighbours lands, and goods, is hatefull to Almighty GOD. Let
1 Thes. 4. no man subtilly compasse or defraud his neighbour (biddeth Saint Paul) in any manner of cause. For GOD (sayth he) is a revenger of all such.
Deut. 9. GOD is the God of all equity, and righteousnesse, and therefore forbiddeth all such deceit, and subtilty in his Law, by these words, Yee shall not deale uniustly in iudgment, in line, in weight, or measure. Yee shall have iust ballances, true weights, and true measures. False ballance (sayth Salomon) are an abomination unto the Lord. Remember
Prov. 20. what Saint Paul sayth, GOD is the revenger of all wrong, and iniustice, as we see by daily experience, how ever it thriveth ungraciously which is gotten by falsehood, and craft. We be taught by experience, how Almighty GOD never suffereth the third heire to enioy his fathers wrong possessions, yea many a time they are taken from himselfe in his owne life time. GOD is not bound to defend such possessions as are gotten by the devill, and his counsell. GOD will defend all such mens goods, and possessions, which by him are obtained, and possessed, and will defend them against the violent oppressour. So
Prov. 25. witnesseth Salomon, The Lord will destroy the House of the proud man. But he will stablish the borders of the widow. No doubt of it
Psalme 36. (sayth David) better is a little truely gotten to the righteous man, then the innumerable riches of the wrongfull man. Let us flee therefore (good people) all wrong practices in getting, maintayning, and defending our possessions, and libelyhoods, our bounds, and liberties, remembring that such possessions be all under GODS revengeance. But what doe we speake of House, and Land? Nay, it is sayd in the Scripture, that GOD in his yre doth roote up whole Kingdomes for wrongs, and oppressions, and doth translate Kingdomes from one Nation to another, for unrighteous dealing, for wrongs, and riches gotten by deceit. This
Daniel 4. is the practice of the holy One (sayth Daniel) to the intent that living men may know, that the most High hath power over the Kingdomes of men, and giveth them to whomsoever he will. Furthermore, what is the cause of penury, and scarcenesse, of dearth, and famine? Is it any other thing but a token of GODS yre revenging our wrongs, and iniuries done one to another? Yee have sowne much, (upbrayeth GOD by his Prophet Aggei) and yee bring in little, yee eate, but yee be not satisfied,
Aggei 1. yee drinke, but yee be not filled, yee cloth your selues, but yee be not warme, and he that earneth his wages, putteth it into a bottomlesse purse: yee looked for much encrease, but loe, it came to little, and when yee brought it home (into your barnes) I did blow it away, sayth the Lord.

the Lord. O consider therefore the yze of God against gleaners, gatherers, and incroachers upon other mens lands, and possessions! It is lamentable to see in some places, how greedy men use to plow, and grate upon their neighbours land that lyeth next them, how covetous men now a daies plow up so nigh the common balkes, and walkes, which good men beforetime made the greater, and broader, partly for the commodious walke of his neyghbour, partly for the better shacke in harvest time, to the more comfort of his poore neighbours cattell. It is a shame to behold the insatiablenesse of some covetous persons in their doings: that where their ancestours left of their land abroad, and sufficient beere-balke, to carry the corps to the Christian sepulture, how men pinch at such beere-balkes, which by long use, and custome ought to be inviolably kept for that purpose, And now they eyther quite eare them up, and turne the dead body to be borne farther about in the high streets, or else if they leave any such Meere, it is too straight for two to walke on.

These strange encrochments (good neighbours) should be looked upon. These should be considered in these daies of our Perambulations: and afterwards the parties admonished, and charitably reformed, who be the doers of such private gaining, to the slander of the townelhip, and the hindrance of the poore. Your high-waies should be considered in your walkes, to understand where to bestow your daies worke according to the good Statutes provided for the same. It is a good deed of mercy, to amend the dangerous, and noysome waies, whereby thy poore neyghbour sitting on his silly weake beast, founder not in the deepe thereof, and so the Market the worse serued, for discouraging of poore vittailers to resort thither for the same cause. If now therefore yee will have your prayers heard before Almighty GOD, for the increase of your corne, and cattell, and for the defence thereof from unseasonable mists, and blasts, from haile, and other such tempests: love equity, and righteousnesse, ensue mercy, and charity, which GOD most requireth at our hands. Which Almighty GOD respecting chiefly, in making his civill lawes for his people the Israelites, in charging the owners not to gather up their corne too nigh at harvest season, nor the Grapes, and Olives in gathering time, but to leave behind some eares of corne for the poore gleaners. By this he meant to induce them to pity the poore, to relieve the needy, to shew mercy, and kindnesse. It cannot be lost which for his sake is distributed to the poore. For he which ministreth seed to the sower, and bread to the hungry, which sendeth downe the early, and latter raine upon your fields, so to fill up the barnes with corne, and the winepresse with wine, and oyle, he (I say) who recompenceth all kind of benefits in the resurrection of the iust, he will assuredly recompence all mercifull deeds shewed to the needy, howsoever unable the poore is upon whom it is bestowed. O (sayth Salomon) let not mercy, and truth forsake thee. Binde them about thy necke (sayth he) and write them on the table of thy heart, so shalt thou finde favour at Gods hand.

Levit. 24. Deut. 29.

2 Cor. 9, 10.

Ioel 8.

Prov. 3.

Thus

Thus honour thou the Lord with thy riches, and with the first fruits of thine increase: So shall thy barnes be filled with abundance, and thy presses shall burst with new Wine. Nay, GOD hath promised to open the windowes of Heaven upon the liberall righteous man, that he shall want nothing. He will represse the devouring Caterpiller, which should devoure your fruits. He will give you peace, and quiet to gather in your provision, that yee may sit every man under his owne Vine quietly, without feare of the forraine enemies to invade you. He will give you not onely food to feed on, but stomackes, and good appetites to take comfort of your fruits, whereby in all things yee may have sufficiency. Finally, he will blesse you with all manner abundance in this transitory life, and endue you with all manner of benediction in the next world, in the Kingdome of Heaven, through the merits of our Lord, and Saviour, to whom with the Father, and the Holy Ghost, be all honour everlasting. AMEN.

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AN HOMILY OF THE state of Matrimony.

THE word of Almighty God doth testifie, and declare, whence the originall beginning of Matrimony commeth, and why it is ordayned. It is instituted of God, to the intent that man, and woman should live lawfully in a perpetuall friendship, to bring forth fruit, and to avoyd Fornication. By which meane a good conscience might be preserved on both parties, in bridling the corrupt inclinations of the flesh, within the limits of honesty. For God hath straitly forbidden all whoredome, and uncleannes, and hath from time to time taken grievous punnishment of this inordinate lust, as all stories, and ages have declared. Furthermore it is also ordayned, that the Church of GOD, and his kingdome might by this kind of life be conserved, and enlarged, not onely in that God giveth children by his blessing, but also in that they be brought up by the Parents godly, in the knowledge of GODS Word, that thus the knowledge of God, and true Religion might be delivered by succession from one to another, that finally many might enioy that everlasting immortality. Wherefore, forasmuch as Matrimony serveth us as well to avoyde sinne, and offence, as to encrease the kingdome of God: you, as all other which enter the state, must acknowledge this benefit of God, with pure, and thankefull minds, for that he hath so ruled your hearts, that yee follow not the example of the wicked world, who set their delight in filthinesse of sinne, but both of you stand in the feare of God, and abhorre all filthinesse. For that is surely the singular gift of GOD, where the common example of the world declareth how the divell hath their hearts bound, and entangled in divers snares, so that they in their wiveleſſe state runne into open abominations, without any grudge of their conscience. Which sort of men that live so desperately, and filthy, what damnation tarrieth for them, Saint Paul describeth it to them, saying: Neyther whoremongers, neyther adulterers, shall inherit the kingdome of GOD, This horrible iudgment of GOD yee be escaped through

1 Cor. 6,

through his mercy, if so be that yee live inseparately, according to GODS ordinance. But yet I would not have you careleſſe without watching. For the devill will assay to attempt all things to interrupt, and hinder your hearts, and godly purpose, if yee will give him any entry: For he will eyther labour to breake this godly knot once begun betwixt you, or else at the least he will labour to encumber it with divers griefes, and displeasures.

And this is the principall craft, to worke dissention of hearts of the one from the other: That whereas now there is pleasant, and sweet love betwixt you, he will, in the stead thereof, bring in most bitter, and unpleasant discord. And surely that same adversary of ours doth, as it were from above, assault mans nature, and condition. For this folly is ever from our tender age growne up with us, to have a desire to rule, to thinke highly of our selves, so that none thinketh it meete to give place to another. That wicked vice of stubborne will, and selfe-love, is more meete to breake and to dissever the love of heart, then to preserve concord. Wherefore married persons must apply their minds in most earnest wise to concord, and must crave continually of GOD the helpe of his holy Spirit, so to rule their hearts, and to knit their minds together, that they be not dissevered by any division of discord. This necessity of prayer, must be oft in the practice, and using of married persons, that oft times the one should pray for the other, lest hate, and debate doe arise betwixt them. And because few doe consider this thing, but more few doe performe it (I say, to pray diligently) we see how wonderfull the devill deludeth, and scorneth this state, how few Matrimonies there be without chidings, brawlings, tauntings, repentings, bitter cursings, and fightings. Which things whosoever doth commit, they doe not consider that it is the instigation of the ghostly enemy, who taketh great delight therein: For else they would with all earnest endeavour, strive against these mischiefes, not onely with prayer, but also with all possible diligence. Yea they would not give place to the provocation of wrath, which stirreth them eyther to such rough, and sharpe words, or stripes, which is surely compassed by the divell, whose temptation, if it be followed, must needs begin, and weave the web of all miseries, and sorrowes. For this is most certainely true, that of such beginnings must needs ensue the breach of true concord in heart, whereby all love must needs shortly be banished. Then can it not be but a miserable thing to behold, that yet they are of necessity compelled to live together, which yet can not be in quiet together. And this is most customably every where to be seene. But what is the cause thereof? Forsooth because they will not consider the crafty traines of the devill, and therefore give not themselves to pray to GOD, that he would vouchsafe to represse his power. Moreover, they doe not consider how they promote the purpose of the devill, in that they follow the wrath of their hearts, while they threat one another, while they in their folly turne all upside downe, while they will never give over their right as they esteeme it, yea, while many times they will not give over the wrong part indeed. Learne thou therefore, if thou de-

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ſtreſt to be voyd of all theſe miſeries, if thou deſireſt to live peaceably, and comfortably in wedlocke, how to make thy earneſt prayer to God, that he would governe both your hearts by the holy Spirit, to reſtraine the divels powers, whereby your concord may remaine perpetually. But to this prayer muſt be ioyned a ſingular diligence, whereof Saint Peter giveth this precept, ſaying, You husbands deale with your wives according to knowledge, giving honour to the wife, as unto the weaker veſſell, and as unto them that are heires alſo of the grace of life, that your prayers be not hindred. This precept doth particularly pertaine to the huſband: for he ought to be the leader, and authour of love, in cheriſhing, and encreaſing concord, which then ſhall take place, if he will uſe moderation, and not tyranny, and if he yeeld ſomething to the woman. For the woman is a weake creature, not endued with like ſtrength, and conſtancy of minde, therefore they be the ſooner diſquieted, and they be the more prone to all weake affections, and diſpoſitions of mind, more then men be, and lighter they be, and more vaine in their fantaſies, and opinions. Theſe things muſt be conſidered of the man, that he be not too ſtiffe, ſo that he ought to winke at ſome things, and muſt gently expound all things, and to forbeare. Howbeit the common ſort of men doth iudge, that ſuch moderation ſhould not become a man? For they ſay that it is a token of womanniſh cowardnes, and therefore they thinke that it is a mans part to fume in anger, to fight with fiſt, and ſtaffe. Howbeit, howſoever they imagine, undoubtedly Saint Peter doth better iudge what ſhould be ſeeming to a man, and what he ſhould moſt reaſonably performe. For he ſayth, reaſoning ſhould be uſed, and not fighting. Yea, he ſayth more, that the woman ought to have a certaine honour attributed to her, that is to ſay, ſhe muſt be ſpared, and borne with, the rather for that ſhee is the weaker veſſell, of a fraile heart, inconſtant, and with a word ſoone ſtirred to wrath. And therefore conſidering theſe her fraileties, ſhe is to be the rather ſpared. By this meanes, thou ſhalt not onely nouriſh concord: but ſhalt have her heart in thy power, and will. For honeſt natures will ſooner be retayned to doe their duties, rather by gentle words, then by ſtripes. But he which will doe all things with extremity, and ſeverity, and doth uſe alwaies rigour in words, and ſtripes, what will that availe in the concluſion? Verily nothing, but that he thereby ſetteth forward the divels worke, he baniſheth away concord, charity, and ſweet amity, and bringeth in diſſention, hatred, and yrkſomeneſſe, the greateſt griefes that can be in the mutuall love, and fellowſhip of mans life. Beyond all this, it bringeth another evill therewith, for it is the deſtruction, and interruption of prayer: For in the time that the minde is occupied with diſſention, and diſcord, there can be no true prayer uſed. For the Lords prayer hath not onely a reſpect to particular perſons, but to the whole univerſall, in the which we openly pronounce, that we will forgive them which have offended againſt us, even as we aſke forgivenеſſe of our ſinnes of GOD. Which thing how can it be done rightly, when their hearts be at diſſention? How can they pray each for other, when they be at hate betwixt themſelues? Now, if the

ayd of prayer be taken away, by what meanes can they sustaine themselues in any comfort? For they cannot otherwise eyther resist the devill, or yet have their hearts stayd in stable comfort in all perils, and necessities, but by prayer. Thus all discommodities, as well worldly, and ghostly, follow this froward testinesse, and cumbrous fiercenes, in manners, which be more meete for bruit beasts, then for reasonable creatures. Saint Peter doth not allow these things, but the divell desireth them gladly: Wherefore take the more heed. And yet a man may be a man, although he doth not use such extremity, yea although he should dissemble some things in his wives manners. And this is the part of a Christian man, which both pleaseth GOD, and serveth also in good use to the comfort of their marriage state. Now as concerning the wives duety. What shall become her? shall she abuse the gentlenesse, and humanity of her husband: and at her pleasure, turne all things upside downe? No surely. For that is farre repugnant against GODS Commandement. For thus doth
1 Pet. 2, S. Peter preach to them: Yee wives, be yee in subiection to obey your owne husbands. To obey, is another thing then to controle or command, which yet they may doe to their children, and to their family: But as for their husbands, them must they obey, and cease from commanding, and performe subiection. For this surely doth nourish concord very much, when the wife is ready at hand at her husbands commandement, when shee will apply her selfe to his will, when shee endevoureth her selfe to seeke his contentation, and doe him pleasure, when shee will eschew all things that might offend him: For thus will most truely be verified the saying of the Poet, A good wife by obeying her husband, shall beare the rule, so that he shall have a delight, and a gladnesse, the sooner at all times to returne home to her. But on the contrary part, when the wives be stubborne, froward, and malipert, their husbands are compelled thereby to abhorre, and flie from their owne houses, even as they should have battaile with their enemies. Howbeit, it can scantly be, but that some offence shall sometime chance betwixt them: For no man doth live without fault, specially for that the woman is the more fraile party. Therefore let them beware that they stand not in their faults, and wilfulnesse: but rather let them acknowledge their follies, and say, My husband, so it is, that by my anger I was compelled to doe this or that, forgive it me, and hereafter I will take better heed. Thus ought the woman more readily to doe, the more they be ready to offend. And they shall not doe this onely to avoyd strife, and debate: but rather in the respect of
Ephes. 5, the Commandement of GOD, as Saint Paul expresseth it in this forme of words, Let women be subiect to their husbands as to the Lord: for the husband is the head of the woman, as Christ is the Head of the Church. Here you understand, that GOD hath commanded that yee should acknowledge the authority of the husband, and referre to him the honour of obedience. And Saint Peter sayth in that place before rehearsed, that holy matrons did in former time decke themselues, not with gold, and silver, but in putting their whole hope in GOD, and in obeying their husbands, as Sara obeyed Abraham, calling him Lord, whose

daughters

daughters yee be (sayth he) if yee follow her example. This sentence is very meete for women to print in their remembrance. Truth it is, that they must specially feele the griefe, and paines of their Matrimony, in that they relinquish the liberty of their owne rule, in the paine of their travailing, in the bringing up of their children. In which office they be in great perils, and be grieved with great afflictions, which they might be without if they lived out of Matrimony. But Saint Peter sayth, that this is the chiefe ornament of holy matrones, in that they set there hope, and trust in GOD, that is to say, in that they refused not from marriage for the businesse thereof, for the griefes, and perils thereof: but committed all such adventures to GOD, in most sure trust of helpe, after that they have called upon his ayde. O woman, doe thou the like, and so shalt thou be most excellently beautified before GOD, and all his Angels, and Saints, and thou needest not to seeke further for doing any better workes. For, obey thy husband, take regard of his requests, and give heed unto him to perceive what he requireth of thee, and so shalt thou honour God, and live peaceably in thy House. And beyond all this, GOD shall follow thee with his benediction, that all things shall well prosper, both to thee, and to thy husband, as the Psalme saith: Blessed is the man which feareth God, and walketh in his waies, thou shalt have the fruit of thine owne hands, happy shalt thou be, and well shall it goe with thee. Thy wife shall be as a vine, plentifully spreading about thy house. Thy children shall be as the young springs of the Olives about thy table: loe thus shall that man be blessed (saith David) that feareth the Lord. This let the wife have ever in mind, the rather admonished thereto by the apparrell of her head, whereby is signified, that she is under covert or obedience of her husband. And as that apparell is of nature so appointed, to declare her subiection: So biddeth S. Paul, that all other of her rayment should expresse both shamefastnesse, and sobriety. For if it be not lawfull for the woman to have her head bare, but to beare thereon the signe of her power, whersoever she goeth: more is it required that she declare the thing that is meant thereby. And therefore those ancient women of the old world called their husbands lords, and shewed them reverence in obeying them. But peradventure she will say, that those men loved their wives indeed. I know that well ynough, and beare it well in minde. But when I doe admonish you of your duties, then call not to consideration what their duties be. For when we our selues doe teach our children to obey us as their parents, or when we reforme our servants, and tell them that they should obey their masters, not onely at the eye, but as the Lord: If they should tell us againe our duties, we should not thinke it well done. For when we be admonished of our duties, and faults we ought not then to seeke what other mens duties be. For though a man had a companion in his fault, yet should he not thereby be without his fault. But this must be onely looked on, by what meanes thou mayest make thy selfe without blame. For Adam did lay the blame upon the woman, and she turned it unto the serpent, but yet neither of them was excused. And therfore bring not such excuses to me at this time: but apply all thy diligence to heare thine obedience to thine husband. For when I take in hand to admonish

thy husband to love thee,and to cherish thee: yet will I not cease to set out the law that is appointed for the woman, aswell as I would require of the man what is written for his law. Goe thou therefore about such things as becommeth thee onely,and shew thy selfe tractable to thy husband. Or rather if thou wilt obey thy husband for GODS precept,then alledge such things as be in his duty to doe, but performe thou diligently those things which the Law-maker hath charged thee to doe: for thus it is most reasonable to obey GOD, if thou wilt not suffer thy selfe to transgresse his Law. He that loveth his friend, seemeth to doe no great thing: but he that honoureth that is hurtfull, and hatefull to him, this man is worthy most commendation: Even so thinke you, if thou canst suffer an extreme husband,thou shalt have a great reward therefore: But if thou lovest him onely because he is gentle,and courteous,what reward will GOD give therefore? Yet I speake not these things,that I would wish the husbands to be sharpe towards their wives: but I exhort the women that they would patiently beare the sharpnesse of their husbands. For when eyther parts doe their best to performe their duties the one to the other,then followeth thereon great profit to their neighbours for their examples sake. For when the woman is ready to suffer a sharpe husband, and the man will not extremely entreate his stubborne,and troublesome wife,then be all things in quiet,as in a most sure haven. Even thus was it done in old time,that every one did their owne duety, and office, and was not busie to require the duety of their neighbours. Consider I pray thee that Abraham tooke to him his brothers sonne,his wife did not blame him therefore. He commanded him to goe with him a long Journey,she did not gainesay it but obeyed his precept.

Againe, after all those great miseries,labours,and paines of that Journey,when Abraham was made as Lord over all, yet did he give place to Lot of his superiority: which matter Sara tooke so little to griefe,that she never once suffered her tongue to speake such words as the common manner of women is wont to doe in these daies, when they see their husbands in such roomes, to be made underlings, and to be put under their youngers, then they upbrayde them with combrous talke, and call them fooles, dastards, and cowards for so doing. But Sara was so farre from speaking any such thing: that it came never into her minde, and thought so to say,but allowed the wisedome,and will of her husband. Yea, besides all this, after the sayd Lot had thus his will, and left to his uncle the lesse portion of land, he chanced to fall into extreme perill: Which chance when it came to the knowledge of this sayd Patriarch, he incontinently put all his men in harnesse, and prepared himselfe with all his family,and friends,against the host of the Persians. In which case, Sara did not counsaile him to the contrary,nor did say,as then might have beene sayd: My husband, whither goest thou so unadvisedly? Why runnest thou thus on head? Why doest thou offer thy selfe to so great perils, and art thus ready to Jeopard thine owne life, and to perill the lives of all thine, for such a man as hath done thee such wrong? At the least way,if thou regardest not thy selfe, yet have compassion on me, which for thy love have

forsaken

forsaken my kindred, & my country, and have the want both of my friends, and kinsefolkes, and am thus come into so farre countryes with thee, have pitty on me. and make me not here a widow, to cast me into such cares, and troubles. Thus might she have sayd: but Sara neyther sayd nor thought such words, but she kept her selfe in silence in all things. Furthermore, all that time when she was barren, and tooke no paines, as other women did, by bringing forth fruit in his House: What did he? He complained not to his wife, but to Almighty GOD. And consider howeyther of them did their duties as became them: for neyther did he despise Sara, because shee was barren, nor never did cast it in her teeth. Consider againe how Abraham expelled the handmayd out of the House, when she required it: So that by this I may truely prove, that the one was pleased, and contented with the other in all things: But yet set not your eyes onely on this matter, but looke further what was done before this that Agar used her mistresse despitefully, and that Abraham himselfe was somewhat provoked against her, which must needs be an intolerable matter, and a painefull, to a free-hearted woman, and a chaste. Let not therefore the woman be too busie to call for the duty of her husband, where she should be ready to performe her owne, for that it is not worthy any great commendations. And even so againe, let not the man onely consider what belongeth to the woman, and to stand too earnestly gazing thereon, for that is not his part or duty. But as I have sayd, let eyther party be ready, and willing to performe that which belongeth especially to themselues. For if we be be bound to hold out our left cheeke to strangers which will smite us on the right cheeke: how much more ought we to suffer an extreme, and unkind husband? But yet I meane not that a man should beate his wife. GOD forbid that, for that is the greatest shame that can be, not so much to her that is beaten, as to him that doth the deed. But if by such fortune thou chancest upon such an husband, take it not too heavily, but suppose thou, that thereby is layd up no small reward hereafter, and in this life time no small commendation to thee, if thou canst be quiet. But yet to you that be men, thus I speake, Let there be none so grievous fault to compell you to beate your wives. But what say I, your wives? No, it is not to be borne with, that an honest man should layd hands on his mayd-servant to beate her. Wherefore if it be a great shame for a man to beate his bond servant, much more rebuke it is, to lay violent hands upon his free woman. And this thing may be well understood by the lawes which the Paynims have made, which doth discharge her any longer to dwell with such an husband, as unworthy to have any further company with her that doth smite her. For it is an extreme poynt, thus so vile to entreat her like a slave, that is fellow to thee of thy life, and so ioyned unto thee beforetime in the necessary matters of thy living. And therefore a man may well liken such a man (if he may be called a man rather then a wilde beast) to a killer of his father or his mother. And whereas we be commanded to forsake our father, and mother, for our wives sake, and yet thereby doe worke them none iniury, but doe fulfill the Law of GOD: How can it not appeare then to be a poynt of extreme madnesse, to en-

treate her despitefully, for whose sake GOD hath commanded thee to leave parents? Yea, who can suffer such despight? Who can worthily expresse the inconvenience that is, to see what weepings, and waylings be made in the open streetes, when neyghbours runne together to the house of an unruly husband, as to a Bedlem man, who goeth about to overturne all that he hath at home? Who would not thinke that it were better for such a man to wish the ground to open, and swallow him in, then once ever after to be seene in the market? But peradventure thou wilt object, that the woman provoketh thee to this point. But consider thou againe, that the woman is a fraile vessell, and thou art therefore made the ruler, and head over her, to beare the weakenesse of her in this her subiection. And therefore study thou to declare the honest commendation of thine authority, which thou canst no way better doe, then to forbeare to urge her in her weakenesse, and subiection. For even as the King appeareth so much the more noble, the more excellent, and noble he maketh his Officers, and Lieutenants, whom if he should dishonour, and despise the authority of their dignity, he should depriue himselfe of a great part of his owne honour: Even so, if thou dost despise her that is set in the next roome beside thee, thou doest much derograte, and decay the excellency, and vertue of thine owne authority. Recount all these things in thy minde, and be gentle, and quiet. Understand that GOD hath given thee children with her, and art made a father, and by such reason appease thy selfe. Doest thou not see the husbandmen, what diligence they use to till that ground which once they have taken to farme, though it be never so full of faults? As for an example, though it be dry, though it bringeth forth weeds, though the soyle cannot beare too much wet, yet he tilleth it, and so winneth fruit thereof: Even in like manner, if thou wouldst use like diligence to instruct, and order the minde of thy Spouse, if thou wouldest diligently apply thy selfe to weede out by little, and little the noysome weedes of uncomely manners out of her minde, with wholesome precepts, it could not be, but in time thou shouldest feele the pleasant fruit thereof to both your comforts. Therefore that this thing chance not so, performe this thing that I doe here counsaile thee: Whensoever any displeasant matter riseth at home, if thy wife hath done ought amisse, comfort her, and increase not the heavines. For though thou shouldst be grieved with never so many things, yet shalt thou finde nothing more grievous then to want the benevolence of thy wife at home. What offence soever thou canst name, yet shalt thou finde none more intolerable, then to be at debate with thy wife. And for this cause most of all oughtest thou to have this love in reverence. And if reason moveth thee to beare any burthen at any other mens hands, much more at thy wives. For if she be poore, upbrayd her not, if shee be simple, taunte her, but be the more curious: for shee is thy body, and made one flesh with thee. But thou peradventure wilt say that she is a wrathfull woman, a drunkard, and beastly, without wit, and reason. For this cause bewaile her the more. Chafe not in anger, but pray unto Almighty GOD. Let her be admonished, and helped with good counsaile, and doe thou thy best endevour, that she may be delibered

of

of all theſe affections. But if thou ſhouldeſt beate her, thou ſhalt encreaſe her evill affections: For frowardneſſe, and ſharpeneſſe, is not amended with frowardneſſe, but with ſoftneſſe, and gentleneſſe. Furthermore, conſider what reward thou ſhalt have at GODS hand: For where thou mighteſt beate her, and yet, for the reſpect of the feare of GOD, thou wilt abſtaine, and beare patiently her great offences, the rather in reſpect of that Law which forbiddeth that a man ſhould caſt out his wife what fault ſoever ſhe be combred with, thou ſhalt have a very great reward, and before the receit of that reward, thou ſhalt feele many commodities, For by this meanes ſhe ſhall be made the more obedient, and thou for her ſake ſhalt be made the more meeke. It is written in a ſtory of a certaine ſtrange Philoſopher, which had a cnrſed wife, a froward, and a drunkard: When he was asked for what conſideration he did ſo beare her evill manners: He made anſwere, By this meanes (ſayd he) I have at home a Schoolemaſter, and an example how I ſhould behave my ſelfe abroad: For I ſhall (ſayth he) be the more quiet with others, being thus daily exerciſed, and taught in the forbearing of her. Surely it is a ſhame that Paynims ſhould be wiſer then we, we I ſay, that be commanded to reſemble Angels, or rather God himſelfe through meekeneſſe. And for the love of vertue, this ſaid Philoſopher Socrates would not expell his wife out of his houſe. Yea, ſome ſay that he did therefore marry his wife, to learne this vertue by that occaſion. Wherefore, ſeeing many men be farre behinde the wiſedome of this man, my counſell is, that firſt, and before all things, a man doe his beſt endevour to get him a good wife, endued with all honeſty, and vertue: But if it ſo chance that he is deceived, that he hath choſen ſuch a wife as is neyther good nor tolerable, then let the husband follow this Philoſopher, and let him inſtruct his wife in every condition, and never lay theſe matters to ſight. For the Marchant man, except he firſt be at compoſition with his factour to uſe his interfayres quietly, he will neyther ſtirre his ſhippe to ſayle, nor yet will lay hands upon his marchandize: Even ſo, let us doe all things, that we may have the fellowſhip of our wives, which is the factour of all our doings at home, in great quiet, and reſt. And by theſe meanes all things ſhall proſper quietly, and ſo ſhall we paſſe through the dangers of the troublous ſea of this world. For this ſtate of life will be more honourable, and comfortable then our houſes, then ſervants, then money, then lands, and poſſeſſions, then all things that can bee told. As all theſe with ſedition, and diſcord, can never worke us any comfort: So ſhall all things turne to our commodity, and pleaſure, if we draw this yoke in one concord of heart, and minde. Whereupon doe your beſt endevour, that after this ſort yee uſe your Matrimony, and ſo ſhall yee be armed on every ſide. Yee have eſcaped the ſnares of the divell, and the unlawfull luſts of the fleſh: yee have the quietneſſe of conſcience by this inſtitution of Matrimony ordayned by GOD: therefore uſe oft prayer to him, that he would be preſent by you, that he would continue concord, and charity betwixt you. Doe the beſt yee can of your parts: to cuſtome your ſelves to ſoftneſſe, and meekeneſſe, and beare well in worth

ſuch

such oversights as chance: and thus shall your conversation be most pleasant, and comfortable. And although (which can no otherwise be) some adversities shall follow, and otherwhiles now one discommodity, now another shall appeare: yet in this common trouble, and adversity, lift up both your hands unto Heaven, call upon the helpe, and assistance of GOD, the authour of your marriage, and surely the promise of relieke is at hand. For Christ affirmeth in his Gospell. Where two or three be gathered together in my Name, and be agreed, what matter soever they pray for, it shall be granted them of my heavenly Father. Why therefore shouldst thou be afrayd of the danger, where thou hast so ready a promise, and so nigh an helpe? Furthermore, you must understand how necessary it is for Christian folke to beare Christs Crosse: for else we shall never feele how comfortable GODS helpe is unto us. Therefore give thankes to God for his great benefit, that yee have taken upon you this state of wedlocke, and pray you instantly, that Almighty GOD may luckily defend, and maintaine you therein, that neyther yee be overcome with any temptations, nor with any adversity. But before all things, take good heed that yee give no occasion to the divell to let, and hinder your prayers by discord, and dissension: for there is no stronger defence, and stay in all our life, then is prayer, in the which we may call for the helpe of God, and obtayne it, whereby we may win his blessing, his grace, his defence, and protection, so to continue therein to a better life to come: Which grant us He that dyed for us all, to whom be all honour, and prayse for ever, and ever.

AMEN.

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AN HOMILY AGAINST IDLENESSE.

FOrasmuch as man, being not borne to ease, and rest, but to labour, and travaile, is by corruption of nature through sinne, so farre degenerated, and growne out of kind, that he taketh idlenesse to be no evill at all, but rather a commendable thing, seemely for those that be wealthy, and therefore is greedily embraced of most part of men, as agreeable to their usuall affection, and all labour, and travaile is diligently avoyded, as a thing painefull, & repugnant to the pleasure of the flesh: It is necessary to be declared unto you, that by the ordinance of GOD, which he hath set in the nature of man, every one ought, in his lawfull vocation, and calling, to give himselfe to labour, and that idlenesse, being repugnant to the same ordinance, is a grievous sinne, and also, for the great inconveniences, and mischiefes which spring thereof, and intolerable evill: to the intent that when yee understand the same, yee may diligently flee from it, and on the other part earnestly apply your selues, every man in his vocation, to honest labour, and businesse, which as it is enioyned unto man by Gods appoyntment, so it wanteth not his manifold blessings, and sundry benefits.

Almighty GOD, after that he had created man, put him into Paradise, that he might dresse, and keepe it: But when he had transgressed GODS Commandement, eating the fruit of the Tree which was forbidden him, Almighty GOD forthwith did cast him out of Paradise into this woefull vale of misery, enioyning him to labour the ground that he was taken out of, and to eate his bread in the sweat of his face all the daies of his life. It is the appoyntment, and will of GOD, tht every man, during the time of this mortall, and transitory life should give himselfe to such honest, and godly exercise, and labour, and every one follow his owne businesse, and to walke uprightly in his owne calling. Man (saith Iob) is borne to labour. And we are commanded by Iesus Sirach, not to hate painefull workes, neyther husbandry, or other such misteries of travell, which the hiest hath created. The wise man also exhorteth us to drinke the waters

Genesis 3.

Iob 5.

Eccles. 7.

Prou. 5. waters of our owne Cesterne, and of the Rivers that runne out of the middest of our owne Well: meaning thereby, that we should live of our owne labours, and not devour the labours of other. S. Paul hearing

2 Thes. 3. that among the Thessalonians, there were certaine that lived dissolutely, and out of order, that is to say, which did not worke, but were busibodies, not getting their owne living with their owne travaile, but eating other mens bread of free cost, did command the sayd Thessalonians, not onely to withdraw themselues, and abstaine from the familiar company of such inordinate persons, but also that if there were any such among them that would not labour, the same should not eate, nor have any living at other mens hands. Which doctrine of Saint Paul (no doubt) is grounded upon the generall ordinance of God, which is, that every man should labour: And therefore it is to be obeyed of all men, and no man can iustly exempt himselfe from the same. But when it is sayd, all men should labour, it is not so straightly meant, that all men should use handy labour. But as there be divers sorts of labours, some of the minde, and some of the body, and some of both: So every one (except by reason of age, debility of body, or want of health, he be unapt to labour at all) ought both for the geting of his owne living honestly, and for to profit others, in some kinde of labour to exercise himselfe, according as the vocation whereunto GOD hath called him shall require. So that whosoever doth good to the Common-weale, and society of men with his industry, and labour, whether it be by governing the Common-weale publikely, or by bearing publike office or ministery, or by doing any common necessary affaires of his countrey, or by giving councell, or by teaching, and instructing others, or by what other meanes soever he be occupied, so that a profit, and benefit redound thereof, unto others, the same person is not to be accounted idle, though he worke no bodily labour, nor is to be denyed his living (if he attend his vocation) though he worke not with his hands.

Bodily labour is not required of them, which by reason of their vocation, and office are occupied in the labour of the mind, to the succour, and

1 Tim. 5. helpe of others. Saint Paul exhorteth Timothy to eschew, and refuse idle widowes, which goe about from house to house, because they are not onely idle, but prattlers also, and busibodies, speaking things which are not

Ezech. 16. comely. The Prophet Ezechiel declaring what the sinnes of the City of Sodom were, reckoneth idlenesse to be one of the principall. The sinnes (sayth he) of Sodom were these, Pride, fulnesse of meat, abundance, and idledesse: These things had Sodom, and her daughters, meaning the Cities subiect to her. The horrible, and strange kind of destruction of that City, and all the Countrey about the same, (which was fire, and brymstone rayning from Heaven) most manifestly declareth, what a grievous sinne idlenesse is, and ought to admonish us to flee from the same, and embrace honest, and godly labour. But if we give our selues to idlenesse, and sloth, to lurking, and loytering, to wilfull wandering, and wastefull spending, never setling our selues to honest labour, but living like drone-Bees by the labours of other men, then doe we

breake

breake the Lords Commandement, we goe aſtray from our vocation, and incurre the danger of Gods wrath, and heavy diſpleaſure, to our endleſſe deſtruction, except by repentance we turne againe unfainedly unto God. The inconveniences, and miſchiefes that come of idleneſſe, aſwell to mans body, as to his ſoule, are more then can in ſhort time be well rehearſed. Some we ſhall declare, & open unto you, that by conſidering them, yee may the better with your ſelues gather the reſt. An idle hand (ſayth Salomon) maketh poore, but a quicke labouring hand maketh rich. Againe he that tilleth his land, ſhall have plenteouſneſſe of bread, but he that floweth in idleneſſe, is a very foole, and ſhall have poverty ynough. Againe, a ſlothfull body will not goe to plow for cold in winter: therefore ſhall he goe a begging in the ſummer, and have nothing. *Prou.* 10 *Prou.* 11, 28 *Prou.* 10.

But what ſhall we neede to ſtand much about the proving of this, that poverty followeth idleneſſe? We have too much experience thereof (the thing is the more to be lamented) in this Realme. For a great part of the beggery that is among the poore, can be imputed to nothing ſo much, as to idleneſſe, and to the negligence of parents, which doe not bring up their children, eyther in good learning, honeſt labour, or ſome commendable occupation or trade, whereby when they come to age, they might get their living. Daily experience alſo teacheth, that nothing is more enemy or pernicious to the health of mans body, then is idleneſſe, too much eaſe, and ſleepe, and want of exerciſe. But theſe, and ſuch like incommodities, albeit they be great, and noyſome, yet becauſe they concerne chiefly the body, and eternall goods, they are not to be compared with the miſchiefes, and inconveniences, which through idleneſſe happen to the ſoule, whereof we will recite ſome. Idleneſſe is never alone, but hath alwaies a long tayle of other vices hanging on, which corrupt, and infect the whole man, after ſuch ſort, that he is made at length nothing elſe but a lumpe of ſinne. Idleneſſe (ſayth Ieſus Sirach) bringeth much evill, and miſchiefe. Saint Bernard calleth it the mother of all evils, and ſtepdame of all vertues: adding moreover, that it doth prepare, and (as it were) tread the way to Hell fire. Where idleneſſe is once received, there the divell is ready to ſet his foote, and to plant all kind of wickedneſſe, and ſinne, to the everlaſting deſtruction of mans ſoule. Which thing to be moſt true, we are plainely taught in the xiii. of Matthew, where it is ſayd, that the enemy came while men were aſleepe, and ſowed naughty tares among the good wheate. In very deed the beſt time that the divell can have to worke his feate, is when men be aſleepe, that is to ſay, idle: Then is he moſt buſie in his worke, then doth he ſooneſt catch men in the ſnare of perdition, then doth he fill them with all iniquity, to bring them (without GODS ſpeciall favour) unto utter deſtruction. Hereof we have two notable examples, moſt lively ſet before our eyes, the one in King David, who tarrying at home idely (as the Scripture ſayth) at ſuch times as other Kings goe forth to battell, was quickly ſeduced of Sathan to forſake the Lord his GOD, and to commit two grievous, and abominable ſinnes in his ſight: adultery, and murther. *Eccleſ.* 33. *Math.* 13. *1 Kings* 11. *2 Kings* 12.

The

The plagues that enſued theſe offences, were horrible, and grievous, as it may eaſily appeare to them that will read the ſtory. Another example of Sampſon, who ſo long as he warred with the Philiſtians, enemies to the people of GOD, could never be taken or overcome: But after that he gave himſelfe to eaſe, and idleneſſe, he not onely committed fornication with the ſtrumped Dalila, but alſo was taken of his enemies, and had his eyes miſerably put out, was put in priſon, and compelled to grinde in a Mill, and at length was made the laughing-ſtocke of his enemies. If theſe two, who were ſo excellent men, ſo welbeloved of GOD, ſo endued with ſingular, and divine gifts, the one namely of propheſie, and the other of ſtrength, and ſuch men as never could by vexation, labour, or trouble, be overcome, were overthrowne, and fell into grievous ſinnes by giving themſelves for a ſhort time to eaſe, and idleneſſe, and ſo conſequently incurred miſerable plagues at the hands of GOD: what ſinne, what miſchiefe, what inconvenience, and plague is not to be feared, of them which all their life long give themſelves wholy to idleneſſe, and eaſe? Let us not deceive our ſelves, thinking little hurt to come of doing nothing: For it is a true ſaying, When one doth nothing, he learneth to doe evill. Let us therefore alwaies be doing of ſome honeſt worke, that the devill may finde us occupied. He himſelfe is ever occupied, never idle, but walketh continually ſeeking to devoure us. Let us reſiſt him with our diligent watching, in labour, and in weldoing. For he that diligently exerciſeth himſelfe in honeſt buſineſſe, is not eaſily catched in the devils ſnare. When man through idleneſſe, or for default of ſome honeſt occupation or trade to live upon, is brought to poverty, and want of things neceſſary, we ſee how eaſily ſuch a man is induced for his gaine, to lie, to practiſe how he may deceive his neighbour, to forſweare himſelfe, to beare falſe witneſſe, and oftentimes to ſteale, and murther, or to uſe ſome other ungodly meane to live withall. Whereby not onely his good name, honeſt reputation, and a good conſcience, yea, his life is utterly loſt, but alſo the great diſpleaſure, and wrath of GOD, with divers; and ſundry grievous plagues, are procured. Loe here the end of the idle, and ſluggiſh bodies, whoſe hands cannot away with honeſt labour: loſſe of name, fame, reputation, and life, here in this world, and without the great mercy of GOD, the purchaſing of everlaſting deſtruction in the world to come. Have not all men then good cauſe to beware, and take heed of idleneſſe, ſeeing they that imbrace, and follow it, haue commonly of their pleaſant idleneſſe, ſharpe, and ſowre diſpleaſures? Doubtleſſe good, and godly men, weighing the great, and manifold harmes that come by idleneſſe to a Common-weale, have from time to time provided with all diligence, that ſharpe, and ſevere Lawes might be made, for the correction, and amendment of this evill. The Egyptians had a law, that every man ſhould weekely bring his name to the chiefe ruler of the Province, and therewithall declare what trade of life he uſed, to the intent that idleneſſe might be worthily punniſhed, and diligent labour duely rewarded. The Athenians did chaſtiſe ſluggiſh, and ſlothfull people, no leſſe then they did hainous, and grieuous offenders,

Iudg. 16.

Herodotus,

conſidering

conſidering (as the truth is) that idleneſſe cauſeth much miſchiefe. The Areopagites called every man to ſtraight accompt how he lived: And if they found any loyterers that did not profit the Common-weale by one meanes or other, they were driven out, and baniſhed, as unprofitable members, that did onely hurt, and corrupt the body. And in this Realme of England, good, and godly lawes haue bin divers times made, that no idle vagabonds, and loytering runnagates, ſhould be ſuffered to goe from Towne to Towne, from Place to place, without punniſhment, which neyther ſerue GOD nor their Prince, but devoure the ſweet fruits of other mens labour, being common lyers, drunkards, ſwearers, theeves, whoremaſters, and murtherers, refuſing all honeſt labour, and give themſelues to nothing elſe, but to invent, and doe miſchiefe, whereof they are moſt deſirous, and greedy, then is any Lyon of his prey. To remedy this inconvenience, let all parents, and others, which haue the care, and gouernance of youth, ſo bring them up eyther in good learning, labour, or ſome honeſt occupation or trade, whereby they may be able in time to come, not onely to ſuſtaine themſelues competently, but alſo to relieve, and ſupply the neceſſity, and want of others. And Saint Paul ſayth, Let him that hath ſtolne, ſteale no more, and he that hath deceiued others, or uſed unlawfull waies to get his living, leave off the ſame, and labour rather, working with his hands that thing which is good, that he may haue that which is neceſſary for himſelfe, and alſo be able to give unto others that ſtand in need of his helpe. The Prophet David thinketh him happy that liveth upon his labour, ſaying, When thou eateſt the labours of thine hands, happy art thou, and well is thee. This happineſſe or bleſſing conſiſteth in theſe, and ſuch like poynts.

First, it is the gift of God (as Salomon ſayth) when one eateth, and drinketh, and receiveth good of his labour. Secondly, when one liveth of his owne labour (ſo it be honeſt, and good) he liveth of it with a good conſcience: and an upright conſcience is a treaſure ineſtimable. Thirdly, he eateth his bread not with brawling, and chiding, but with peace, and quietneſſe: when he quietly laboureth for the ſame, according to Saint Pauls admonition. Fourthly, he is no mans bondman for his meate ſake, nor needeth not for that, to hang upon the good will of other men: but ſo liveth of his owne, that he is able to give part to others. And to conclude, the labouring man, and his family, whiles they are buſily occupied in their labour, be free from many temptations, and occaſions, of ſinne, which they that live in idleneſſe, are ſubiect unto. And here ought Artificers, and labouring men, who be at wages for their worke, and labour, to conſider their conſcience to GOD, and their duety to their neyghbour, leſt they abuſe their time in idleneſſe, ſo defrauding them which be at charge both with great wages, and deare commons. They be worſe then idle men indeed, for that they ſeeke to haue wages for their loytering. It is leſſe danger to GOD to be idle for no gaine, then by idleneſſe to winne out of their neighbours purſes wages for that which is not deſerued. It is true that Almighty GOD is angry with ſuch

as doe defraud the hired man of his wages: the cry of that iniury ascendeth up to GOD S eare for vengeance. And as true it is, that the hired man, who useth deceit in his labour, is a thiefe before GOD. Let no man (saith S. Paul to the Thessalonians) subtilly beguile his brother, let him not defraud him in his businesse: For the Lord is a revenger of such deceits. Whereupon he that will have a good conscience to GOD, that labouring man, I say, which dependeth wholy upon GOD S benediction, ministring all things sufficient for his living, let him vse his time in a faythfull labour, and when his labour by sickneſſe or other mis-fortune doth cease, yet let him thinke for that in his health he served GOD, and his neyghbour truely, he shall not want in time of necessity. GOD upon respect of his fidelity in health, will recompence his indigence, to move the hearts of good men, to relieve such decayed men in sickneſſe. Where otherwise, whatsoever is gotten by idleneſſe, shall have no meanes to helpe in time of need.

1 Thes. 4.

Let the labouring man therefore eschiew for his part this vice of idleneſſe, and deceit, remembring that Saint Paul exhorteth every man to lay away all deceit, dissimulation, and lying, and to use truth, and plainenesse to his neyghbour, because (sayth he) we be members together in one body, under one Head Christ our Saviour. And here might be charged the Serving-men of this Realme, who spend their time in much idleneſſe of life, nothing regarding the oppertunity of their time, forgetting how service is no heritage, how age will creepe upon them: where wisedome were, they should expend their idle time in some good busineſſe, whereby they might encrease in knowledge, and so the more worthy to be ready for every mans service. It is a great rebuke to them, that they study not eyther to write faire, to keepe a booke of account, to study the tongues, and so to get wisedome, and knowledge in such bookes, and workes, as be now plentifully set out in print of all manner of languages. Let young men consider the precious valew of their time, and waste it not in idleneſſe, in iollity, in gaming, in banquetting, in ruffians company. Youth is but vanity, and must be accounted for before GOD. How merry, and glad soever thou be in thy youth, O young man, (saith the Preacher) how glad soever thy heart be in thy young daies, how fast, and freely soever thou follow the waies of thine owne heart, and the lust of thine owne eyes, yet be thou sure that GOD shall bring thee into iudgment for all these things. GOD of his mercy put it into the hearts, and minds of all them that have the sword of punishment in their hands, or have families under their gobernance, to labour to redresse this great enormity, of all such as live idely, and unprofitably in the Commonweale, to the great dishonour of GOD, and the grievous plague of his silly people. To leave sinne unpunished, and to neglect the good bringing up of youth, is nothing elſe but to kindle the Lords wrath against us, and to heape plagues upon our owne heads. As long as the adulterous people were suffered to live licentiously without reformation: so long did the plague continue, and increase in Israel, as yee may see in the booke of Numbers.

Eccles. 11.

Num. 25.

But

But when due correction was done upon them, the Lords anger was straightway pacified, and the plague ceased. Let all officers therefore looke straightly to their charge. Let all maſters of houſholds reforme this abuſe in their families, let them uſe the authority that God hath given them, let them not maintayne vagabonds, and idle perſons, but deliver the Realme, and their houſholds from ſuch noyſome loyterers, that idleneſſe, the mother of all miſchiefe, being cleane taken away, Almighty GOD may turne his dreadfull anger away from us, and confirme the covenant of peace upon us for ever, through the merits of Jeſus Chriſt our onely Lord, and Saviour: to whom with the Father, and the Holy Ghoſt, be all honour, and glory, world without end.

AMEN.

AN HOMILY OF REPENtance, *and of true reconciliation unto God.*

THere is nothing that the holy Ghost doth so much labour in all the Scriptures to beate in mens heads, as Repentance, amendment of life, and speedy returning unto the Lord God of Hostes. And no marvell why: For we doe daily, and hourely by our wickednesse, and stubborne disobedience, horribly fall away from GOD, thereby purchasing unto our selves (if he should deale with us according to his iustice) eternall damnation. So that no doctrine is so necessary in the Church of GOD, as is the doctrine of repentance, and amendment of life. And verily the true Preachers of the Gospell of the kingdome of Heaven, and of the glad, and ioyfull tidings of saluation, have alwaies in their godly Sermons, and Preachings unto the people, ioyned these two together, I meane Repentance, and forgivenesse of sinnes, even as our Saviour Jesus Christ did appoynt himselfe, saying, So it behoved Christ to suffer, and to rise againe the third day, and that repentance, and forgivenesse of sinnes should be preached in his Name among all Nations. And therefore the holy Apostle doth in the Acts speake after this manner: I have witnessed both to the Iewes, and to the Gentiles, the Repentance towards GOD, and fayth towards our Lord Jesus Christ. Did not Iohn Baptist, Zacharias sonne, begin his ministery with the doctrine of Repentance, saying, Repent, for the kingdome of God is at hand? The like doctrine did our Saviour Jesus Christ preach himselfe, and commanded his Apostles to preach the same.

The doctrine of repentance is most necessary.

I might here alledge very many places out of the Prophets, in the which this most wholesome doctrine of repentance is very earnestly urged, as most needfull for all degrees, and orders of men, but one shall be sufficient at this present time.

These

These are the words of Ioel the Prophet. Therefore also now the Lord sayth, Returne unto me with all your heart, with fasting, weeping, and mourning, rent your hearts, and not your clothes, and returne unto the Lord your GOD, for he is gracious, and mercifull, slow to anger, and of great compassion, and ready to pardon wickednesse. Ioel. 2. Whereby it is given us to understand, that we have here a perpetuall rule appointed unto us, which ought to be observed, and kept at all times, and that there is none other way whereby the wrath of GOD may be pacified, and his anger asswaged, that the fiercenesse of his fury, and the plagues of destruction, which by his righteous iudgment he had determined to bring upon us, may depart, be removed, and taken away. A perpetuall rule which all must follow. Where he sayth, But now therefore, sayth the Lord, returne unto me: It is not without great importance, that the Prophet speaketh so. For he had afore set forth at large unto them, the horrible vengeance of GOD, which no man was able to abide, and therefore he doth move them to repentance, to obtaine mercy: as if he should say, I will not have these things to be so taken, as though there were no hope of grace left. For although yee doe by your sinnes deserue to be utterly destroyed, and God by his righteous iudgments hath determined to bring no small destruction upon you, yet know that yee are in a manner on the very edge of the sword, if yee will speedily returne unto him, he will most gently, and most mercifully receive you into favour againe. Whereby we are admonished, that repentance is never too late, so that it be true, and earnest. For sith that God in the Scriptures will be called our Father, doubtlesse he doth follow the nature, and property of gentle, and mercifull fathers which seeke nothing so much, as the returning againe, Luke 15. and amendment of their children, as Christ doth aboundantly teach in the parable of the Prodigall sonne. Doth not the Lord himselfe say by the Prophet, I will not the death of the wicked, but that he turne from his wicked waies, and live? And in another place, If we confesse our sinne, GOD is faythfull, and righteous to forgive us our sinnes, and to make us cleane from all wickednesse. Which most comfortable promises are confirmed by many examples of the Scriptures. When the Iewes did willingly receive, and embrace the wholesome counsell of the Prophet Esay, GOD by, and by did reach his helping hand unto them, and by his Angell, did in one night slay the most worthy, and valiant souldiers of Sennacheribs campe. Whereunto may King Manasses be added, who after all manner of damnable wickednesse, returned unto the Lord, and therefore was heard of him, and restored againe into his kingdome. The same grace, and favour did the sinfull woman Magdalene, Zacheas, the poore thiefe, and many other feele. All which things ought to serue for our comfort against the temptations of our consciences, whereby the devill goeth about to shake, or rather to overthrow our fayth. For every one of us ought to apply the same unto himselfe, and say, Yet now returne unto the Lord: neyther let the remembrance of thy former life discourage thee, yea the more wicked that it hath beene, the more fervent, and earnest let thy repentance or returning be, and forthwith thou shalt

Ezech. 18. Esay. 1. 1 Iohn 2.

Esay 37. 2 Par. 33.

Luke 7. 18.

feele the eares of the Lord wide open unto thy prayers. But let us more narrowly looke upon the Commandement of the Lord touching this matter. Turne unto me (sayth he by the holy Prophet Ioel) with all your hearts, with fasting, weeping, and mourning. Rent your hearts, and not your garments, &c. In which words, he comprehendeth all manner of things that can be spoken of Repentance, which is a returning againe of the whole man unto GOD, from whom we be fallen away by sinne. But that the whole discourse thereof may the better be borne away, we shall first consider in order foure principall poynts, that is, from what we must returne, to whom we must returne, by whom we may be able to convert, and the manner how to turne to GOD.

From whence we must turne.

First, from whence, or from what things we must returne. Truely we must returne from those things, whereby we have beene withdrawne, pluckt, and led away from GOD. And these generally are our sinnes, which as the holy Prophet Esay doth testifie, doe separate GOD, and us, and hide his face, that he will not heare us. But under the name of sinne, not onely those grosse words, and deeds, which by the common iudgment of men, are counted to be filthy, and unlawfull, and so consequently abominable sinnes: but also the filthy lusts, and inward concupiscences of the flesh, which (as S. Paul testifieth) doe resist the will, and Spirit of GOD, and therefore ought earnestly to be bridled, and kept under. We must repent of the false, and erronious opinions that we have had of GOD, and the wicked superstition that doth breed of the same, the unlawfull worshipping, and service of GOD, and other like. All these things must they forsake, that will truely turne unto the Lord, and repent aright. For sith that for such things the wrath of God commeth upon the children of disobedience, no end of punishment ought to be looked for, as long as we continue in such things. Therefore they be here condemned, which will seeme to be repentant sinners, and yet will not forsake their Idolatry, and superstition.

Galat. 5.

Ephes. 5.

Vnto whom we ought to returne.

Secondly, we must see unto whom we ought to returne. Revertemini usque ad me, sayth the Lord: that is, Returne as farre as unto me. We must then returne unto the Lord, yea we must returne unto him alone: For he alone is the truth, and the fountaine of all goodnesse: But we must labour that we doe returne as farre as unto him, and that we doe never cease or rest till we have apprehended, and taken hold upon him.

By whom we must returne unto God.

But this must be done by fayth. For sith that GOD is a Spirit, he can by no other meanes be apprehended, and taken hold upon. Wherefore, first they doe greatly erre, which doe not turne unto GOD, but unto the creatures, or unto the inventions of men, or unto their owne merits. Secondly, they that doe begin to returne unto the Lord, and doe faint in the mid-way, before they come to the marke that is appoynted unto them. Thirdly, because we have of our owne selues nothing to present us to GOD, and doe no lesse flee from him, after our fall, then our first parent Adam did, who when he had sinned, did seeke to hide himselfe from the sight of God, we have need of a Mediatour for to

to bring, and reconcile us unto him, who for our sinnes is angry with us. The same is Jesus Christ, who being true, and naturall GOD, equall, and of one substance with the Father, did at the time appointed take upon him our fraile nature, in the blessed Virgins wombe, and that of her undefiled substance, that so he might be a mediatour betweene GOD, and us, and pacifie his wrath. Of him doth the Father himselfe speake from Heaven, saying, This is my welbeloved Sonne, in whom I am well pleased. And he himselfe in his Gospell doth cry out, and say, I am the way, the truth, and the life, no man commeth unto the Father but by me. For he alone did with the sacrifice of his Body, and Blood, make satisfaction unto the Justice of GOD for our sinnes. The Apostles doe testifie, that he was exalted, for to give repentance, and remission of sinnes unto Israel. Both which things he himselfe did command to be preached in his Name. Therefore they are greatly deceived that preach repentance without Christ, and teach the simple, and ignorant, that it consisteth onely in the workes of men. They may indeed speake many things of good workes, and of amendment of life, and manners: but without Christ they be all vaine, and unprofitable. They that thinke that they have done much of themselues towards repentance, are so much more the farther from GOD, because they doe seeke those things in their owne workes, and merits, which ought onely to be sought in our Saviour Jesus Christ, and in the merits of his death, and passion, and bloodshedding. Fourthly, this holy Prophet Ioel doth lively expresse the manner of this our returning or repentance, comprehending all the inward, and outward things that may be here observed. First, he will have us to returne unto GOD with our whole heart, whereby he doth remove, and put away all hypocrisie, lest the same might iustly be layd unto us: This people draweth neere unto me with their mouth, and worship me with their lippes, but their heart is farre off from me.

Math 5. *Iohn 14.* *Iohn 1.* *1 Pet. 1.* *Acts 5.* *Luke 14.* *Iohn 15.*

The manner of our turning.

Esay 29. Math. 15.

Secondly, he requireth a sincere, and pure love of godlinesse, and of the true worshipping, and service of GOD, that is to say, that forsaking all manner of things that are repugnant, and contrary unto Gods will, we doe give our hearts unto him, and the whole strength of our bodies, and soules, according to that which is written in the Law: Thou shalt love the Lord thy GOD with all thy heart, with all thy soule, and with all thy strength. Here therefore nothing is left unto us, that we may give unto the world, and unto the lusts of the flesh. For sith that the heart is the fountaine of all our workes, as many as doe with the whole heart turne unto the Lord, doe live unto him onely. Neyther doe they yet repent truely, that halting on both sides, doe otherwhiles obey GOD, but by, and by doe thinke, that laying him aside, it is lawfull for them to serue the world, and the flesh. And because that we are letted by the naturall corruption of our owne flesh, and the wicked affections of the same, he doth bidde us also to returne with fasting: not thereby understanding a superstitious abstinency, and choosing of meates, but a true discipline or taming of the flesh,

Deut. 6.

Halting on both sides.

flesh, whereby the nourishments of filthy lusts, and of stubborne contumacy, and pride, may be withdrawne, and pluckt away from it. Whereunto he doth adde weeping, and mourning, which doe containe an outward profession of repentance, which is very needfull, and necessary, that so we may partly set forth the righteousnesse of GOD, when by such meanes we doe testifie that we deserued punishments at his hands, and partly stoppe the offence that was openly given unto the weake.

Psal. 25. This did David see, who being not content to have bewept, and bewayled his sinnes privately, would publikely in his Psalmes declare, and set forth the righteousnesse of GOD, in punishing sinne, and also slay them that might have abused his example to sinne the more boldly. Therefore they are farthest from true Repentance, that will not confesse, and acknowledge their sinnes, nor yet bewayle them, but rather doe most ungodly glory, and reioyce in them. Now lest any man should thinke that repentance doth consist in outward weeping, and mourning onely, he doth rehearse that wherein the chiefe of the whole matter doth lie, when he sayth: Rent your hearts, and not
Psal. 52. your garments, and turne unto the Lord your GOD. For the people of the East part of the world were wont to rent their garments, if any thing happened unto them that seemed intolerable. This thing did hypocrites sometime counterfait, and follow, as though the whole
Hypocrites doe counterfait all manner of things. repentance did stand in such outward gesture. He teacheth then, that another manner of thing is required, that is, that they must be contrite in their hearts, that they must utterly detest, and abhorre sinnes, and being at defiance with them, returne unto the Lord their GOD, from whom they went away before. For GOD hath no pleasure in the outward ceremony, but requireth a contrite, and humble heart,
Psalme 52. which he will never despise, as David doth testifie. There is therefore none other use to these outward ceremonies, but as farre forth as we are stirred up by them, and doe serue to the glory of God, and to the edifying of other.

How repentance is not unprofitable. Now doth he adde unto this doctrine or exhortation, certaine godly reasons, which he doth ground upon the nature, and property of GOD, and whereby he doth teach that true repentance can never be unprofitable or unfruitfull. For as in all other things mens hearts doe quaile, and faint, if they once perceive that they travaile in vaine: Even so most specially in this matter, must we take heed, and beware that we suffer not our selues to be perswaded that all that we doe is but labour lost: For thereof eyther sudden desperation doth arise, or a licencious boldnesse to sinne, which at length bringeth unto desperation. Lest any such thing then should happen unto them, he doth certifie them of the grace, and goodnesse of GOD, who is alwaies most ready to receive them into favour againe, that turne speedily unto him, Which thing he doth prove with the same titles wherewith GOD doth describe, and set forth himselfe unto Moses, speaking on this manner:
Exod. 34. For he is gracious, and mercifull, slow to anger, of great kindnesse,

and

and repenteth him of the evill, that is, such a one as is sorry for your afflictions. First, he calleth him gentle, and gracious, as he who of his owne nature is more prompt, and ready to doe good, then to punish. Whereunto this saying of Esaias the Prophet seemeth to pertaine, where he sayth, Let the wicked forsake his way, and the unrighteous his owne imaginations, and returne unto the Lord, and he will have pity on him, and to our GOD, for he is very ready to forgive. Secondly, he doth attribute unto him mercy, or rather (according to the Hebrew word) the bowels of mercies: whereby he signified the naturall affections of Parents towards their children. Which thing David doth set forth goodly, saying, As a father hath compassion on his children, so hath the Lord compassion on them that feare him, for he knoweth whereof we be made, he remembreth that we are but dust. Thirdly, he sayth, that he is slow to anger, that is to say, long suffering, and which is not lightly provoked to wrath. Fourthly, that he is of much kindnesse, for he is that bottomelesse Well of all goodnesse, who reioyceth to doe good unto us: therefore did he create, and make men, that he might have whom he should doe good unto, and make partakers of his heavenly riches. Fiftly, he repenteth of the evill, that is to say, he doth call backe againe, and revoke the punishment which he had threatned, when he seeth men repent, turne, and amend. Whereupon we doe not without a iust cause detest, and abhorre the damnable opinion of them, which doe most wickedly goe about to perswade the simple, and ignorant people, that if we chance, after we be once come to GOD, and grafted in his Sonne Jesus Christ to fall into some horrible sinne, it shall be unprofitable unto us, there is no more hope of reconciliation, or to be received againe into the favour, and mercy of GOD. And that they may give the better colour unto their pestilent, and pernicious errour, they doe commonly bring in the sixt, and tenth chapters of the Epistle to the Hebrews, and the second chapter of the second Epistle of Peter, not considering that in those places the holy Apostles doe not speake of the daily falles, that we (as long as we carry about this body of sinne, are subiect unto: but of the finall falling away from Christ, and his Gospell, which is a sinne against the holy Ghost, that shall never be forgiven, because that they doe utterly forsake the knowne truth, doe hate Christ, and his Word, they doe crucifie, and mocke him (but to their utter destruction) and therefore fall into desperation, and cannot repent. And that this is the true meaning of the holy Spirit of GOD, it appeareth by many other places of the Scriptures, which promise unto all true repentant sinners, and to them that with their whole heart doe turne unto the Lord their GOD, free pardon, and remission of their sinne. For the probation hereof, we reade this: O Israel (sayth the holy Prophet Ieremy) if thou returne, returne unto me, sayth the Lord, and if thou put away thine abominations out of my sight, then shalt thou not be removed. Againe, these are Esaias words: Let the wicked forsake his owne waies, and the unrighteous his owne imaginations, and turne againe unto the Lord, and he will have mercy upon him, and to our GOD, for he is ready to forgive. And in the Prophet Osee, the godly doe

Esaias 55.

Psalme 103.

Against the Novatians.

Math. 12. Marke 3. The sinne against the holy Ghost.

Iere. 4.

Esaias 55.

doe exhort one another after this manner, Come, and let us turne againe
Ose 6, unto the Lord, for he hath smitten us, and he will heale us, he hath
wounded us, and he will binde us up againe. It is most evident, and
Note plaine, that these things ought to be understood of them that were with-
the Lord afore, and by their sinnes, and wickednesses were gone away
from him.

For we doe not turne againe unto him with whom we were never
before, but we come unto him. Now, unto all them that will returne
unfaignedly unto the Lord their GOD, the favour, and mercy of God
Eccles. 7. unto forgivenesse of sinnes is liberally offered. Whereby it followeth
1 John 1, necessarily, that although we doe, after we be once come to GOD,
and grafted in his Sonne Jesus Christ, fall into great sinnes (for
there is no righteous man upon the Earth that sinneth not, and if
we say we have no sinne, we deceive our selves, and the truth is
not in us) yet if we rise againe by Repentance, and with a full pur-
pose of amendment of life doe flee unto the mercy of GOD, taking sure
hold thereupon, through fayth in his Sonne Jesu Christ, there is an
assured, and infallible hope of pardon, and remission of the same, and
that we shall be received againe into the favour of our Heavenly Fa-
ther. It is written of David: I have found a man according to
Acts 13, mine owne heart, or, I have found David the sonne of Iesse, a man ac-
2 Sam. 7, cording to mine owne heart, who will doe all things that I will. This
is a great commendation of David. It is also most certaine, that he did
stedfastly believe the promise that was made him touching the Mes-
sias, who should come of him touching the flesh, and that by the same
fayth he was iustified, and grafted in our Saviour Jesu Christ to
come, and yet afterwards he fell horribly, committing most detesta-
2 Sam. 11, ble adultery, and damnable murther, and yet as soone as he cryed
2 Sam. 22, Peccavi, I have sinned, unto the Lord, his sinnes being forgiven, he was
received into favour againe. Now wil we come unto Peter, of whom
no man can doubt but that he was grafted in our Saviour Jesus
Christ, long afore his denyall. Which thing may easily be proved
by the answere which he did in his Name, and in the Name of his
fellow Apostles, make unto our Saviour Jesu Christ, when he sayd
unto them, Will yee also goe away? Master (sayth he) to whom shall
John 6. we goe? Thou hast the words of eternall life, and we believe, and
know that thou art that Christ the Sonne of the living GOD.
Whereunto may be added the like confession of Peter, when Christ doth
give us most infallible testimony: Thou art blessed, Simon the sonne of
Ionas, for neyther flesh nor blood hath revealed this unto thee, but
my Father which is in Heaven. These words are sufficient to prove, that
Peter was already iustified, through this his lively fayth in the onely
begotten Sonne of GOD, whereof he made so notable, and so solemne
a confession. But did not he afterwards most cowardly deny his Ma-
ster, although he had heard of him, Whosoever denieth me before men, I
Matth. 26. will deny him before my Father? Nevertheless, assoone as with weeping
Matth. 10. eyes, and with a sobbing heart he did acknowledge his offence, and with

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an earnest repentance did flee unto the mercy of God, taking sure hold thereupon, through fayth in him whom he had so shamefully denyed, his sinne was forgiven him, and for a certificate, and assurance thereof, the roome of his Apostleship was not denyed unto him. But now marke what doth follow. After the same holy Apostle had on Whitsunday with the rest of the Disciples received the gift of the holy Ghost most abundantly, he committed no small offence in Antiochia, by bringing the consciences of the faythfull into doubt by his example, so that Paul was faine to rebuke him to his face, because that he walked not uprightly, or went not the right way in the Gospell. Shall we now say, that after this grievous offence, he was utterly excluded, and shut out from the grace, and mercy of GOD, and that this his trespasse, whereby he was a stumbling-blocke unto many, was unpardonable? GOD defend we should say so. But as these examples are not brought in, to the end that we should thereby take a boldnesse to sinne, presuming on the mercy, and goodnesse of GOD, but to the end that if through the frailenesse of our owne flesh, and the temptation of the divell, we fall into like sinnes, we should in no wise despaire of the mercy, and goodnesse of GOD: Even so must we beware, and take heed, that we doe in no wise thinke in our hearts, imagine, or believe that we are able to repent aright, or to turne effectually unto the Lord by our owne might, and strength. For this must be verified in all men, Without me yee can doe nothing. Againe, of our selves we are not able as much as to thinke a good thought. And in another place, It is God that worketh in us both the will, and the deed. For this cause, although Ieremy had sayd before, If thou returne, O Israel, returne unto me, saith the Lord: Yet afterwards he sayth Turne thou me, O Lord, and I shall be turned, for thou art the Lord my God. And therefore that holy Writer, and ancient Father Ambrosse doth plainely affirme, that the turning of the heart unto GOD, is of GOD, as the Lord himselfe doth testifie by his Prophet, saying, And I will give thee an heart to know me, that I am the Lord, and they shall be my people, and I will be their GOD, for they shall returne unto me with their whole heart. These things being considered, let us earnestly pray unto the living God our Heavenly Father, that he will vouchsafe by his holy Spirit, to worke a true, and unfained repentance in us, that after the painefull labours, and travels of this life, we may live eternally with his Sonne Jesus Christ: to whom be all prayse, and glory for ever, and ever, AMEN.

Acts 2.

Galat. 2.

What we must beware of.

Iohn 15. 2 Cor. 3. Phil. 2. Iere. 6.

Ambros. de vocat. gent. lib. 8. cap. 9.

The

The ſecond part of the Homily of *Repentance.*

HItherto haue yee heard (welbeloued) how needfull, and neceſſary the doctrine of repentance is, and how earneſtly it is thorowout all the Scriptures of God urged, and ſet forth, both by the ancient Prophets, by our Sauiour Jeſus Chriſt, and his Apoſtles, and that foraſmuch as it is the conuerſion or turning againe of the whole man unto God, from whom we goe away by ſin: theſe foure points ought to be obſerued, that is, from whence or from what things we muſt returne, unto whom this our returning muſt be made, by whoſe meanes it ought to be done, that it may be effectuall, and laſt of all, after what ſort we ought to behaue our ſelues in the ſame, that it may be profitable unto us, and attaine unto the thing that we doe ſeeke by it. Yee haue alſo learned, that as the opinion of them that deny the benefit of repentance, unto thoſe that after they be come to GOD, and grafted in our Sauiour Jeſus Chriſt, doe through the fraileneſſe of their fleſh, and the temptation of the diuell, fall into ſome grieuous, and deteſtable ſinne, is moſt peſtilent, and pernitious: So we muſt beware, that we doe in no wiſe thinke that we are able of our owne ſelues, and of our owne ſtrength, to returne unto the Lord our GOD, from whom we are gone away by our wickednеſſe, and ſinne. Now it ſhall be declared unto you what be the true parts of repentance, and what things ought to moue us to repent, and to returne unto the Lord our GOD with all ſpeed. Repentance (as it is ſayd before) is a true returning unto God, whereby men forſaking vtterly their Idolatry, and wickedneſſe, doe with a liuely fayth embrace loue, and worſhip the true liuing GOD onely, and giue themſelues to all manner of good workes, which by GODS Word they know to be acceptable unto him. Now there be foure parts of repentance, which being ſet together, may be likened to an eaſie, and ſhort ladder, whereby we may climbe from the bottomleſſe pit of perdition, that we caſt our ſelues into by our dayly offences, and grieuous ſinnes, up into the caſtle or towre of eternall, and endleſſe ſalvation.

There be foure parts of Repentance,

The firſt, is the contrition of the heart. For we muſt be earneſtly ſorry for our ſinnes, and vnfainedly lament, and bewaile that we haue by them ſo grieuouſly offended our moſt bounteous, and mercifull GOD, who ſo tenderly loued us, that he gaue his onely begotten Sonne to die a moſt bitter death, and to ſhed his deare heart-blood for our redemption, and deliuerance. And verily this inward ſorrow, a grieke being conceiued in the heart for the heynouſneſſe of ſinne, if it be earneſt, and vnfained, is as a ſacrifice to GOD, as the holy Prophet David doth teſtifie ſaying, A ſacrifice to GOD is a troubled ſpirit, a contrite, and broken heart, O Lord, thou wilt not deſpiſe.

Pſal. 51.

But

But that this may take place in us, we must be diligent to reade, and heare the Scriptures, and the Word of GOD, which most lively doe paint out before our eyes our naturall uncleanneſſe, and the enormity of our ſinfull life. For unleſſe we have a thorow feeling of our ſinnes, how can it be that we ſhould earneſtly be ſorry for them? Afore David did heare the Word of the Lord by the mouth of the Prophet Nathan, what heavineſſe I pray you was in him for the Adultery, and the murther that he had committed? So that it might be ſayd right well, that he ſlept in his owne ſinne. We read in the Acts of the Apoſtles, that when the people had heard the Sermon of Peter, they were compunct, and pricked in their hearts. Which thing would never have beene, if they had not heard that wholeſome Sermon of Peter. They therefore that have no mind at all neyther to read, nor yet to heare GODS Word, there is but ſmall hope of them that they will as much as once ſet their feete, or take hold upon the firſt ſtaffe or ſtep of this ladder: but rather will ſinke deeper, and deeper into the bottomleſſe pit of perdition. For if at any time thorough the remorſe of their conſcience, which accuſeth them, they feele any inward griefe, ſorrow, or heavineſſe for their ſinnes, for as much as they want the ſalue, and comfort of GODS Word, which they doe deſpiſe, it will be unto them rather a meane to bring them to utter deſperation, then otherwiſe. The ſecond is, an unfained confeſſion, and acknowledging of our ſinnes unto GOD, whom by them we have ſo grievouſly offended, that if he ſhould deale with us according to his iuſtice, we doe deſerue a thouſand Hells, if there could be ſo many. Yet if we will with a ſorrowfull, and contrite heart make an unfayned confeſſion of them unto GOD, he will freely, and frankely forgive them, and ſo put all our wickedneſſe out of remembrance before the ſight of his Maieſty, that they ſhall no more be thought upon. Hereunto doth pertaine the golden ſaying of the holy Prophet David, where he ſayth on this manner: Then I acknowledged my ſinne unto thee, neyther did I hide mine iniquity: I ſayd, I will confeſſe againſt my ſelfe my wickedneſſe unto the Lord, and thou forgaveſt the ungodlineſſe of my ſinne. Theſe are alſo the words of Iohn the Evangeliſt: If we confeſſe our ſinnes, GOD is faythfull, and righteous, to forgive us our ſinnes, and to make us cleane from all our wickednes. Which ought to be underſtood of the confeſſion that is made unto God. For theſe are Saint Auguſtines words: That confeſſion which is made unto God is required by GODS Law, whereof Iohn the Apoſtle ſpeaketh, ſaying, If we confeſſe our ſinnes, God is faythfull, and righteous to forgive us our ſinnes, and to make us cleane from all our wickedneſſe. For without this confeſſion, ſinne is not forgiven: This is then the chiefeſt, and moſt principall confeſſion that in the Scriptures, and Word of God we are bidden to make, and without the which we ſhall never obtaine pardon, and forgiveneſſe of our ſinnes. Indeed, beſides this there is another kinde of confeſſion, which is needfull, and neceſſary.

2 Sam. 12.

Acts 4.

Ezech. 18.

Pſalme 51.

1 Iohn 1.

In epiſt. ad Iulian. comi. tem, 30.

And of the same doth Saint Iames speake, after this manner, saying: Acknowledge your faults one to another, and pray on for another, that yee may be saved. As if he should say: Open that which grieveth you, that a remedy may be found. And this is commanded both for him that complayneth, and for him that heareth, that the one should shew his griefe to the other. The true meaning of it is, that the faithfull ought to acknowledge their offences, whereby some hatred, rancour, ground, or malice, having risen, or growne among them one to another, that a brotherly reconciliation may be had, without the which nothing that we doe, can be acceptable unto GOD, as our Saviour Jesus Christ doth witnesse himselfe, saying, When thou offerest thine offering at the Altar, if thou remembrest that thy brother hath ought against thee, leave there thine offering, and goe, and be reconciled, and when thou art reconciled, come, and offer thine offering. It may also be thus taken, that we ought to confesse our weakenesse, and infirmities one to another, to the end that knowing each others fraileneſſe, we may the more earnestly pray together unto Almighty God our heavenly Father, that he will vouchsafe to pardon us our infirmities, for his Sonne Jesus Christs sake, and not to impute them unto us, when he shall render to every man according to his workes. And whereas the adversaries goe about to wrest this place, for to maintaine there auricular confession withall, they are greatly deceived themselues, and doe shamefully deceive others: For if this Text ought to be understood of auricular confession: then the Priests are as much bound to confesse themselues to the Lay people, as the Lay people are bound to confesse themselues to them. And if to pray, is to absolue: then the Laytie by this place hath as great authority to absolue the Priests, as the Priests have to absolue the Laytie. This did Iohannes Scotus, otherwise called Duns, well perceive, how upon this place writeth on this manner:

Math. 5.

Answere to the adversaries which maintaine auricular confession.

Iohannes Scotus, lib. 4, senten. distinct 17. quæst. 1.

Neyther doth it seeme unto me that Iames did give this commandement, or that he did set it forth as being received of Christ. For first, and formost, whence had he authority to bind the whole Church, sith that he was onely Bishop of the Church of Ierusalem: except thou wilt say, that the same Church was at the beginning the head Church, and consequently that he was the head Bishop: which thing the See of Rome will never grant. The understanding of it then, is as in these words: Confesse your sinnes one to another. A perswasion to humility, whereby he willeth us to confesse our selues generally unto our neighbours, that we are sinners, according to this saying: If we say we have no sinne, we deceive our selues, and the truth is not in us. And where that they doe alledge this saying of our Saviour Jesus Christ unto the Leper, to prove auricular confession to stand on GODS Word, Goe thy way, and shew thy selfe unto the Priest: Doe they not see that the Leper was cleansed from his leprosie, afore he was by Christ sent unto the Priest for to shew himselfe unto him? By the same reason we must be cleansed from our spirituall leprosie, I meane, our sinnes must be forgiven

Math 8.

us,

us afore that we come to confession. What need we then to tell forth our sinnes into the eare of the Priest, sith that they be already taken away? Therefore holy Ambrosse in his second Sermon upon the hundred, and ninetieth Psalme, doth say full well, Goe shew thy selfe unto the Priest. Who is the true Priest, but he which is the Priest for ever, after the order of Melchisedech? Whereby this holy Father doth understand, that both the Priesthood, and the Law being changed, we ought to acknowledge none other Priest for deliverance from our sinnes, but our Saviour Jesus Christ, who being soveraigne Bishop, doth with the Sacrifice of his Body, and Blood, offered once for ever upon the Altar of the Crosse, most effectually cleanse the spirituall leprosie, and wash away the sinnes of all those that with true confession of the same doe flie unto him. It is most evident, and plaine, that this auricular confession hath not his warrant of GODS Word, else it had not beene lawfull for Nectarius Bishop of Constantinople, upon a iust occasion to have put it downe. For when any thing ordayned of God, is by the lewdnesse of men abused, the abuse ought to be taken away, and the thing it selfe suffered to remaine. Moreover these are S. Augustines words, What have I to doe with men that they should heare my confession, as though they were able to heale my diseases? A curious sort of men to know another mans life, and slothfully to correct, and amend their owne. Why doe they seeke to heare of me what I am, which will not heare of thee what they are? And how can they tell when they heare by me of my selfe, whether I tell the truth or not, sith no mortall man knoweth what is in man, but the spirit of man which is in him? Augustine would not have written thus, if auricular confession had beene used in his time. Being therefore not led with the conscience thereof, let us with feare, and trembling, and with a true contrite heart use that kinde of confession, that GOD doth command in his Word, then doubtlesse, as he is faythfull, and righteous, he will forgive us our sinnes, and make us cleane from all wickednesse. I doe not say, but that if any doe finde themselues troubled in conscience, they may repaire to their learned Curate or Pastour, or to some other godly learned man, and shew the trouble, and doubt of their conscience to them, that they may receive at their hand the comfortable salue of GODS Word: but it is against the true Christian liberty, that any man should be bound to the numbring of his sinnes, as it hath beene used heretofore in the time of blindnesse, and ignorance.

Nectarius, Sozomen eccleſiaſt. hiſt. lib. 7, cap. 16, lib. 10, conſeſſionum cap. 3.

The third part of repentance, is fayth, whereby we doe apprehend, and take hold upon the promises of GOD, touching the free pardon, and forgivenesse of our sinnes. Which promises are sealed up unto us, with the death, and blood-shedding of his Sonne Jesu Christ. For what should it availe, and profit us to be sorry for our sinnes, to lament, and bewaile that we have offended our most bounteous, and mercifull Father, or to confesse, and acknowledge our offences, and trespasses, though it be done never so earnestly, unlesse we doe stedfastly believe, and be fully perswaded, that GOD for his Sonne Jesus Christs sake

will forgiue us all our sinnes, and put them out of remembrance, and from his sight? Therefore they that teach repentance without a lively fayth in our Saviour Iesus Christ, doe teach none other but Iudas repentance, as all the Schoole-men doe, which doe onely allow these three parts of repentance: the contrition of the heart, the confession of the mouth, and the satisfaction of the worke. But all these things we finde in Iudas repentauce: which in outward appearance did farre exceede, and passe the repentance of Peter. For first, and formost we read in the Gospell, that Iudas was sorrowfull, and heauy, yea that he was filled with such anguish, and veration of minde, for that which he had done, that he could not abide to liue any longer. Did not he also, afore he hanged himselfe, make an open confession of his fault, when he sayd. I haue sinned, betraying the innocent blood? And verily this was a very bold confession, which might haue brought him to great trouble. For by it he did lay to the high Priests, and Elders charge, the shedding of innocent blood, and that they were most abominable murtherers. He did also make a certaine kinde of satisfaction, when he did cast their money unto them againe. No so such thing we reade of Peter, although he had committed a very haynous sinne, and most grieuous offence, in denying of his Master. We finde that he went out, and wept bitterly: whereof Ambrosse speaketh on this manner: Peter was sorry, and wept, because he erred as a man. I doe not finde what he sayd, I know that he wept. I I read of his teares, but not of his satisfaction. But how chance that the one was receiued into fauour againe with God, and the other cast away, but because that the one did, by a liuely Fayth in him whom he had denyed, take hold upon the mercy of GOD, and the other wanted fayth, whereby he did despayre of the goodnesse, and mercy of GOD: It is euident, and plaine then, that although we be neuer so earnestly sorry for our sinnes, acknowledge, and confesse them: yet all these things shall be but meanes to bring us to utter desparation, except we doe stedfastly beliebe, that God our Heauenly Father will for his Sonne Iesus Christs sake pardon, and forgiue us our offences, and trespasses, and utterly put them out of remembrance in his sight. Therefore as we sayd before, they that teach repentance without Christ, and a liuely fayth in the mercy of GOD, doe onely teach Cains or Iudas repentance. The fourth is, an amendment of life, or a new life, in bringing forth fruits worthy of repentance. For they that doe truely repent, must be cleane altred, and changed, they must become new creatures, they must be no more the same that they were before. And therefore thus sayd Iohn Baptisme unto the Phariſes, and Saduces that came unto his Baptisme: O generation of vipers, who hath forewarned you to flee from the anger to come: bring forth therefore fruits worthy of repentance. Whereby we doe learne, that if we will haue the wrath of GOD to be pacified, we must in no wise dissemble, but turne unto him againe with a true, and sound repentance which may be knowne, and declared by good fruits, as by most sure, and infallible signes thereof.

They that doe from the bottome of their hearts acknowledge their sinnes, and are unfaynedly sorry for their offences, will cast off all hypocrisie, and put on true humility, and lowlinesse of heart. They will not onely receive the Physicion of the soule, but also with a most fervent desire long for him. They will not onely abstaine from the sinnes of their former life, and from all other filthy vices, but also flie, eschew, and abhorre all the occasions of them. And as they did before give themselues to uncleannesse of life, so will they from hencefoorwards with all diligence give themselues to innocency, pureneſſe of life, and true godlineſſe. We have the Ninevites for an example, which at the preaching of Ionas did not onely proclayme a generall fast, and that they should every one put on sackecloth: but they all did turne from their evill waies, and from the wickedneſſe that was in their hands. But above all other, the history of Zacheus is most notable: For being come unto our Saviour Jesu Christ, he did say, Behold Lord, the halfe of my goods I give to the poore, and if I have defrauded any man, or taken ought away by extortion or fraud, I doe restore him fourefold. *Ionas 3.* *Luke 19.*

Here we see that after his repentance, he was no more the man that he was before, but was cleane changed, and altred. It was so farre off, that he would continue, and bide still in his unsatiable covetousneſſe, or take ought away fraudulently from any man, that rather he was most willing, and ready to give away his owne, and to make satisfaction unto all them that he had done iniury, and wrong unto. Here may we rightwell adde the sinfull woman, which when she came to our Saviour Jesus Christ, did powre downe such abundance of teares out of those wanton eyes of hers, wherewith she had allured many unto folly, that she did with them wash his feete, wiping them with the haires of her head, which she was wont most gloriously to set out, making of them a net of the divell, Hereby we doe learne, what is the satisfaction that God doth require of us, which is, that we ceaſe from evill, and doe good, and if we have done any man wrong, to endeavour our selues to make him a true amends to the utmost of our power, following in this the example of Zacheus, and of this sinfull woman, and also that goodly lesson that Iohn Baptist Zacharies sonne did give unto them that came to aske counsell of him. This was commonly the penance that Christ enioyned sinners: Goe thy way, and sinne no more. Which penance we shall never be able to fulfill, without the speciall grace of him that doth say, Without me yee can doe nothing. It is therefore our parts, if at least we be desirous of the health, and salvation of our owne selues, most earnestly to pray unto our heavenly Father, to assist us with his holy Spirit, that we may be able to hearken unto the voyce of the true Sheepeheard, and with due obedience to follow the same. *Luke 7.* *Iohn 5.* *Iohn 15.*

Let us hearken to the voyce of Almighty God, when he calleth us to repentance, let us not harden our hearts, as such Infidels doe, who abuſe the time given them of GOD to repent, and turne it to continue their pride, and contempt against GOD, and man, which know not how much

much they heape Gods wrath upon themſelues, for the hardneſſe of their hearts, which cannot repent at the day of vengeance. Where we have offended the Law of GOD, let us repent us of our ſtraying from ſo good a Lord. Let us confeſſe our unworthineſſe before him, but yet let us truſt in GODS free mercy, for Chriſts ſake, for the pardon of the ſame. And from henceforth let us endeavour our ſelues to walke in a new life, as new borne babes, whereby we may glorifie our Father which is in Heaven, and thereby to beare in our conſciences a good teſtimony of our fayth. So that at the laſt to obtaine the fruition of everlaſting life, through the merits of our Saviour, to whom be all prayſe, and honour for ever. AMEN.

AN

The third part of the Homily of *Repentance.*

IN the Homily last spoken unto you (right welbeloved people in our Saviour Christ) yee heard of the true parts and tokens of repentance, that is, hearty contrition, and sorrowfulnes of our hearts, unfained confession in word of mouth for our unworthy living before God, a stedfast fayth to the merits of our Saviour Christ for pardon, and a purpose of our selues by Gods grace to renounce our former wicked life, and a full conversion to God in a new life to glorifie his Name, and to live orderly, and charitably, to the comfort of our neyghbour, in all righteousnesse, and to live soberly, and modestly to our selues, by using abstinence, and temperance in word, and in deed, in mortifying our earthly members here upon earth: Now for a further perswasion to move you to those parts of Repentance, I will declare unto you some causes, which should the rather move you to repentance.

The cause that should move us to repent. *Esay* 31. *Ezech.* 33. *Ose* 14.

First, the Commandement of GOD, who in so many places of the holy, and sacred Scriptures, doth bid us returne unto him. O yee children of Israel (sayth he) turne againe from your infidelity, wherein yee drowned your selues. Againe, Turne you, turne you from your evill waies: For why will yee die, O yee House of Israel? And in another place, thus doth he speake by his holy Prophet Osee: O Israel, returne unto the Lord thy God: for thou hast taken a great fall by thine iniquity. Take unto you these words with you, when you turne unto the Lord, and say unto him, take away all iniquity, and receive us graciously, so will we offer the calues of our lips unto thee. In all these places we have an expresse Commandement given unto us of God, for to returne unto him. Therefore we must take good heed unto our selues, lest whereas we have already by our manifold sinnes, and transgressions, provoked, and kindled the wrath of God against us, we doe by breaking this his Commandement, double our offences, and so heape still damnation upon our owne heads by our daily offences, and trespasses, whereby we provoke the eyes of his Maiesty, we doe well deserue (if he should deale with us according to his iustice) to be put away for ever from the fruition of his glory. How much more then are we worthy of the endlesse torments of Hell, if when we be so gently called againe after our Rebellion, and commanded to returne, we will in no wise hearken unto the voyce of our Heavenly Father, but walke still after the stubbornesse of our owne hearts.

Secondly, the most comfortable, and sweet promise, that the Lord our God did of his meere mercy, and goodnesse ioyne unto his Commande-

ment.

Iere. 4. ment. For he doth not onely say, Returne unto me, O Israel: but also, If thou wilt returne, and put away all thine abominations out of my sight, thou shalt never be moued, These words also have we in the Prophet Ezekiel: At what time soever a sinner doth repent him of his
Ezech. 18. sinne, from the bottome of his heart, I will put all his wickednesse out of my remembrance (sayth the Lord) so that they shall be no more thought upon. Thus we are sufficiently instructed, that GOD will according to his promise, freely pardon, forgive, and forget all our sinnes, so that we shall never be cast in the teeth with them, if, obeying his Commandement, and allured by his sweet promises, we will unfaynedly returne unto him.

Thirdly, the filthinesse of sinne, which is such, that as long as we doe abide in it, GOD cannot but detest, and abhorre us, neyther can there be any hope, that we shall enter into the Heavenly Ierusalem, except we be first made cleane, and purged from it. But this will never be, unlesse forsaking our former life, we doe with our whole heart returne unto the Lord our GOD, and with a full purpose of amendment of life, flee unto his mercy, taking sure hold thereupon through faith in the blood of his Sonne Jesus Christ. If we should suspect any uncleannesse to be in us, where-
Similitude, fore the earthly Prince should lothe, and abhorre the sight of us, what paines would we take to remove, and put it away? How much more ought we with all diligence, and speed that may be, to put away that uncleane filthinesse that doth separate, and make a division betwixt us, and
Esay 59. our GOD, and that hideth his face from us, that he will not heare us: And verily herein doth appeare how filthy a thing sinne is, sith that it can by no other meanes be washed away, but by the blood of the onely begotten Sonne of GOD. And shall we not from the bottome of our hearts detest, and abhorre, and with all earnestnesse flee from it, sith that it did cost the deare heart-blood of the onely begotten Sonne of God our Saviour, and Redeemer, to purge us from it? Plato doth in a certaine place write, that if vertue could be seene with bodily eyes, all men would wonderfully be enflamed, and kindled with the love of it: Even so on the contrary, if we might with our bodily eyes behold the filthinesse of sinne, and the uncleannesse thereof, we could in no wise abide it, but as most present, and deadly poyson, hate, and eschew it. We have a common experience of of the same in them, which when they have committed any hainous offence, or some filthy, and abominable sinne, if it once come to light, or if they chance to have a thorow-feeling of it, they be so ashamed (their owne conscience putting before their eyes the filthinesse of their act) that they dare looke no man in the face, much lesse that they should be able to stand in the sight of God.

Fourthly, the uncertainety, and brittlenesse of our owne liues, which is such, that we cannot assure our selues, that we shall live one houre, or one halfe quarter of it. Which by experience we doe finde dayly to be true, in them that being now merry, and lusty, and sometimes feasting, and banquetting with their friends, doe fall suddainely dead in the streets, and otherwhiles under the boord when they are at meate. These dayly

examples

examples,as they are moſt terrible,and dreadfull,ſo ought they to move us to ſeeke for to be at one with our heavenly Judge,that we may with a good conſcience appeare before him,whenſoever it ſhall pleaſe him for to call us, whether it be ſuddenly or otherwiſe, for we have no more charter of our life,then they have.But as we are moſt certaine that we ſhall die,ſo are we moſt uncertaine when we ſhall die. For our life doth lie in the hand of God, who will take it away when it pleaſeth him. And verily when the higheſt Sumner of all, which is death,ſhall come,he will not be ſayd nay: but we muſt forthwith be packing,to be preſent before the Judgment ſeat of God,as he doth finde us,according as it is written: Whereas the Tree falleth,whether it be toward the South,or toward the North,there it ſhall lie, Whereunto agreeth the ſaying of the holy Martyr of GOD, Saint Cyprian,ſaying: As GOD doth finde thee when he doth call,ſo doth he iudge thee. Let us therefore follow the councell of the Wiſe man, where he ſayth: Make no tarrying to turne unto the Lord, and put not off from day to day. For ſuddenly ſhall the wrath of the Lord breake forth, and in thy ſecurity ſhalt thou be deſtroyed, and ſhalt periſh in the time of vengeance. Which words I deſire you to marke diligently, becauſe they doe moſt lively put before our eyes, the fondneſſe of many men, who abuſing the long ſuffering, and goodneſſe of GOD,doe never thinke on repentance or amendment of life. Follow not (ſayth he) thine owne minde, and thy ſtrength,to walke in the waies of thy heart, neyther ſay thou, Who will bring me under for my workes? For GOD the revenger will revenge the wrong done by thee. And ſay not, I have ſinned, and what evill hath come unto me? For the Almighty is a patient rewarder, but he will not leave thee unpuniſhed. Becauſe thy ſinnes are forgiven thee, be not without feare to heape ſinne upon ſinne. Say not neyther, The mercy of GOD is great, he will forgive my manifold ſinnes, For mercy, and wrath come from him, and his indignation commeth upon unrepentant ſinners. As if yee ſhould ſay: Art thou ſtrong, and mighty? Art thou luſty, and young? Haſt thou the wealth,and riches of the world? Or when thou haſt ſinned, haſt thou received no puniſhment for it? Let none of all theſe thnigs make thee to be the ſlower to repent, and to returne with ſpeed unto the Lord. For in the day of puniſhment, and of his ſuddaine vengence, they ſhall not be able to helpe thee. And ſpecially when thou art eyther by the preaching of GODS Word, or by ſome inward motion of his holy Spirit,or elſe by ſome other meanes called unto repentance,neglect not the good occaſion that is miniſtred unto thee,leſt when thou wouldeſt repent, thou haſt not the grace for to doe it. For to repent, is a good gift of GOD, which he will never grant unto them, who living in carnall ſecurity, doe make a mocke of his threatning, or ſeeke to rule his Spirit as they liſt,as though his working,and gifts were tyed unto their will. Fifthly, the avoyding of the plagues of GOD,and the utter deſtruction that by his righteous iudgment doth hang over the heads of them all that will in no wiſe returne unto the Lord: I will (ſayth the Lord) give them for a terrible plague to all the kingdomes of the earth, and for a reproach, and for a proverbe, and for a curſe in all places

Death the Lords Sumner. *Eccleſ.* 11.

Contra Demetrianum. *Eccleſ.* 5.

Ierem. 24.

places where I shall cast them, and will send the sword of famine, and the pestilence among them, till they be consumed out of the Land. And wherefore is this? Because they hardened their hearts, and would in no wise returne from their evill waies, nor yet forsake the wickednesse that was in their owne hands, that the fiercenesse of the Lords fury might depart from them. But yet this is nothing in comparison of the intolerable, and endlesse torments of Hell fire, which they shall be faine to suffer, who after their hardnesse of heart that cannot repent, doe heape unto themRom. 2. selues wrath against the day of anger, and of the declaration of the iust iudgment of God: Whereas if we will repent, and be earnestly sorry for our sinne, and with a full purpose, and amendmend of life flee unto the mercy of our GOD, and taking sure hold thereupon through fayth in our Saviour Jesus Christ, doe bring forth fruits worthy of repentance: he will not onely powre his manifold blessings upon us here in this world, but also at the last, after the painefull travels of this life, reward us with the inheritance of his children, which is the Kingdome of Heaven, purchased unto us with the death of his Sonne Jesus Christ our Lord: to whom with the Father, and the Holy Ghost, be all praise, glory, and honour world without end. Amen.

AN

AN HOMILY AGAINST
Disobedience, and wilfull Rebellion.

The first part.

AS GOD the Creatour, and Lord of all things, appoynted his Angels, and heavenly creatures, in all obedience to serue, and to honour his Maiesty: so was it his will that man, his chiefe creature upon the earth, should live under the obedience of his Creatour, and Lord: and for that cause, GOD, assoone as he had created man, gave unto him a certaine precept, and Law, which he (being yet in the state of innocency, and remaining in Paradise) should observe as a pledge, and token of his due, and bounden obedience, with denunciation of death, if he did transgresse, and breake the sayd Law, and Commandement. And as GOD would have man to be his obedient subiect, so did he make all earthly creatures subiect unto man, who kept their due obedience unto man, so long as man remayned in his obedience unto GOD: in the which obedience if man had continued still, there had beene no poverty, no diseases, no sickenesse, no death, nor other miseries wherewith mankinde is now infinitely, and most miserably afflicted, and oppressed. So here appeareth the originall Kingdome of GOD over Angels, and man, and universally over all things, and of man over earthly creatures which GOD had made subiect unto him, and withall, the felicity, and blessed state, which Angels, man, and all creatures had remayned in, had they continued in due obedience unto GOD their King. For as long as in this first Kingdome the subiects continued in due obedience to GOD their King, so long did GOD embrace all his subiects with his love, favour, and grace, which to enioy, is perfect felicity: whereby it is evident, that obedience is the principall vertue of all vertues, and indeed the very roote of

all

all vertues, and the cause of all felicity. But as all felicity, and blessednesse should have continued with the continuance of obedience, so with the breach of obedience, and breaking in of rebellion, all vices, and miseries did withall breake in, and overwhelme the world. The first authour of which rebellion, the roote of all vices, and mother of all mischiefes, was Lucifer, first GODS most excellent creature, and most bounden subiect, who by rebelling against the Maiesty of GOD, of the brightest, and most glorious Angell, is become the blackest, and most foulest fiend, and devill: and from the height of Heaven, is fallen into the pit, and bottome of hell.

Here you may see the first authour, and founder of rebellion, and the reward thereof: here you may see the graund Captaine, and father of Rebels, who perswading the following of his rebellion against GOD their Creatour, and Lord, unto our first parents Adam, and Eve, brought them in high displeasure with GOD, wrought their exile, and banishment out of Paradise, a place of all pleasure, and goodnesse, in this wretched earth, and vale of misery: procured unto them, sorrowes of their minds, mischiefes, sicknesse, diseases, death of their bodies, and which is farre more horrible then all worldly, and bodily mischiefes, he had wrought thereby their eternall, and everlasting death, and damnation, had not GOD by the obedience of his Sonne Jesus Christ repaired that, which man by disobedience, and rebellion had destroyed, and so of his mercy had pardoned, and forgiven him: of which all, and singular the premises, the holy Scriptures doe beare record in sundry places.

Thus doe you see, that neyther Heaven nor Paradise could suffer any rebellion in them, neyther be places for any rebels to remaine in. Thus became rebellion, as you see, both the first, and the greatest, and the very roote of all other sinnes, and the first, and principall cause, both of all worldly, and bodily miseries, sorrowes, diseases, sicknesses, and deaths, and which is infinitely worse then all these, as is sayd, the very cause of death, and damnation eternall also. After this breach of obedience to GOD, and rebellion against his Maiesty, all mischiefes, and miseries breaking in therewith, and overflowing the world, lest all things should come unto confusion, and utter ruine, GOD forthwith by Lawes given unto mankinde, repayred againe the rule, and order of obedience, thus by rebellion overthrowne, and besides the obedience due unto his Maiesty, he not onely ordayned that in families, and housholds, the wife should be obedient unto her husband, the children unto their parents, the servants unto their masters: but also when mankind increased, and spred it selfe more largely over the world, he by his holy Word did constitute, and ordaine in Cities, and Countries severall, and speciall Governours, and Rulers, unto whom the residue of his people should be obedient.

As in reading of the holy Scriptures, we shall finde in very many, and almost infinite places, aswell of the old Testament, as of the New, that Kings, and Princes, aswell the evill as the good, doe raigne by Gods ordinance, and that subiects are bounden to obey them: that GOD doth give Princes wisedome, great power, and authority: that GOD defendeth

ſendeth them againſt their enemies, and deſtroyeth their enemies horribly: that the anger, and diſpleaſure of the Prince, is as the roaring of a Lyon, and the very meſſenger of death: and that the ſubiect that prouoketh him to diſpleaſure, ſinneth againſt his owne ſoule: With many other things, concerning both the authority of Princes, and the duety of ſubiects. But here let us rehearſe two ſpeciall places out of the new Teſtament, which may ſtand inſtead of all other. The firſt out of Saint Pauls Epiſtle to the Romans, and the thirteenth Chapter, where he writeth thus unto all ſubiects, Let every ſoule be ſubiect unto the higher powers, for there is no power but of GOD, and the powers that be, are ordayned of GOD. Whoſoever therefore reſiſteth the power, reſiſteth the ordinance of GOD, and they that reſiſt, ſhall receive to themſelues damnation. For Princes are not to be feared for good workes, but for evill. Wilt thou then be without feare of the power? Doe well, ſo ſhalt thou have prayſe of the ſame: For he is the Miniſter of GOD for thy wealth: But if thou doe evill, feare: for he beareth not the ſword for nought, for he is the Miniſter of GOD to take vengeance upon him that doth evill. Wherefore yee muſt be ſubiect, not becauſe of wrath onely, but alſo for conſcience ſake: for, for this cauſe yee pay alſo tribute, for they are GODS Miniſters, ſerving for the ſame purpoſe. Give to every man therefore his due: tribute to whom tribute belongeth: cuſtome, to whom cuſtome is due: feare, to whom feare belongeth: honour, to whom yee owe honour. Thus farre are S. Pauls words. The ſecond place is in S. Peters Epiſtle, and the ſecond chapter, whoſe words are theſe, Submit your ſelues unto all manner of ordinances of man for the Lords ſake, whether it be unto the King, as unto the chiefe head, eyther unto the Ruler, as unto them that are ſent of him for the puniſhment of evill doers, but for the cheriſhing of them that doe well. For ſo is the will of GOD, that with well doing yee may ſtop the mouthes of ignorant, and fooliſh men: as free, and not as having the liberty for a cloake of maliciouſneſſe, but even as the ſervants of GOD. Honour all men, love brotherly fellowſhip, feare GOD, honour the King. Servants obey your maſters with feare, not onely if they be good, and courteous, but alſo though they be froward. Thus farre out of Saint Peter.

Rom. 13.

1 Pet. 2.

By theſe two places of the holy Scriptures, it is moſt evident that Kings, Queenes, and other Princes (for he ſpeaketh of authority, and power, be it in men or women) are ordayned of GOD, are to be obeyed, and honoured of their ſubiects: that ſuch ſubiects, as are diſobedient or rebellious againſt their Princes, diſobey GOD, and procure their owne damnation: that the government of Princes is a great bleſſing of God, given for the Common-wealth, ſpecially of the good, and godly: For the comfort, and cheriſhing of whom, God giveth, and ſetteth up Princes: and on the contrary part, to the feare, and for the puniſhment of the evill, and wicked. Finally, that if ſervants ought to obey their maſters, not onely being gentle, but ſuch as be froward: as well, and much more ought ſubiects to be obedient, not onely to their good, and courteous, but alſo to their ſharpe, and rigorous Princes. It becommeth therefore neyther of chance,

and fortune (as they terme it) nor of the ambition of mortall men, and women climing up of their owne accord to dominion, that there be Kings, Queenes, Princes, and other Governours over men being their subiects: but all Kings, Queenes, and other Governours are specially appointed by the ordinance of GOD. And as GOD himselfe, being of an infinite Maiesty, power, and wisedome, ruleth, and governeth all things in Heaven, and Earth, as the universall Monarch, and onely King, and Emperour over all, as being onely able to take, and beare the charge of all: so hath he constituted, ordayned, and set earthly Princes over particular Kingdomes, and Dominions in earth, both for the avoyding of all confusion, which else would be in the world, if it should be without governours, and for the great quiet, and benefit of earthly men their subiects, and also that the Princes themselues, in authority, power, wisedome, providence, and righteousnesse in government of people, and Countreys committed to their charge, should resemble his heavenly governance, as the Maiesty of heavenly things may by the baseneſſe of earthly things be shadowed, and resembled. And for that similitude, that is betweene the heavenly Monarchy, and earthly kingdomes well governed, our Saviour Christ in sundry parables sayth, that the kingdome of Heaven is resembled unto a man, a King: and as the name of a King, is very often attributed and given unto GOD in the holy Scriptures, so doth GOD himselfe in the same Scriptures sometime vouchsafe to communicate his Name with earthly Princes, terming them gods: doubtlesse for that similitude of government which they have, or should have, not unlike unto GOD their King. Unto the which similitude of heavenly government, the neerer, and neerer that an earthly Prince doth come in his regiment, the greater blessing of GODS mercy is he unto that Countrey, and people over whom he raigneth: and the further, and further that an earthly Prince doth swarve from the example of the heavenly government, the greater plague is he of GODS wrath, and punishment by GODS iustice unto that Countrey, and people, over whom God for their sinnes hath placed such a Prince, and Governour. For it is indeed evident, both by the Scriptures, and dayly by experience, that the maintenance of all vertue, and godlinesse, and consequently of the wealth, and prosperity of a kingdome, and people, doth stand, and rest more in a wise, and good Prince on the one part, then in great multitudes of other men, being subiects: and on the contrary part, the overthrow of all vertue, and godlinesse, and consequently the decay, and utter ruine of a Realme, and people doth grow, and come more by an undiscreet, and evill Governour, then by many thousands of other men being subiects. Thus sayth the holy Scriptures, Well is thee, O thou Land (sayth the Preacher) whose King is come of Nobles, and whose Princes eate in due season, for necessity, and not for lust. Againe, a wise, and righteous King maketh his Realme, and people wealthy, and a good mercifull, and gracious Prince, is as a shadow in heate, as a defence in stormes, as dewe, as sweet showers, as fresh waterſprings in great drought,

Psal. 10,16, & 45,6, &c. & 47,2, *Eccles.* 17.

Math. 18, 23, & 22, 12, *Psal* 10,16, & 45, & 47,2, &c. *Math.* 22,13, & 25,34. *Psal.* 82,6.

Eccles. 10,16, *Prou.* 16. & 29,

Eccles. 10, *Esay* 2,

Againe

Againe, the Scriptures, of undiſcreet and evill Princes, ſpeake thus, Woe be to thee (O thou land) whoſe King is but a child, and whoſe Princes are early at their bankets. Againe, When the wicked doe raigne, then men goe to ruine. And againe, A fooliſh Prince deſtroyeth the people, and a covetous King undoeth his ſubiects. Thus ſpeake the Scriptures, thus experience teſtifieth of good, and evill Princes. *Eccleſ.* 10, 16, *Prou.* 28, & 29.

What ſhall ſubiects doe then? Shall they obey valiant, ſtout, wiſe, and good Princes, and condemne, diſobey, and rebell againſt children being their Princes, or againſt undiſcreete, and evill governours? God forbid: For firſt what a perilous thing were it to commit unto the ſubiects the iudgment, which Prince is wiſe, and godly, and his government good, and which is otherwiſe: as though the foote muſt iudge of the head: an enterprize very hainous, and muſt needs breed rebellion. For who elſe be they that are moſt enclined to rebellion, but ſuch haughty ſpirits? From whom ſpringeth ſuch foule ruine of Realmes? Is not Rebellion the greateſt of all miſchiefes? And who are moſt ready to the greateſt miſchiefes, but the worſt men? Rebels therefore the worſt of all ſubiects, are moſt ready to rebellion, as being the worſt of all vices, and fartheſt from the duety of a good ſubiect: as on the contrary part the beſt ſubiects are moſt firme, and conſtant in obedience, as in the ſpeciall, and peculiar vertue of good ſubiects. What an unworthy matter were it then to make the naughtieſt ſubiects, and moſt enclining to rebellion, and all evill, Iudges over their Princes, over their government, and over their Counſellers, to determine which of them be good or tolerable, and which be evill, and ſo intolerable, that they muſt needs be removed by Rebels, being ever ready as the naughtieſt ſubiects, ſooneſt to rebell againſt the beſt Princes, ſpecially if they be young in age, women in ſexe, or gentle, and courteous in government, as truſting by their wicked boldneſſe eaſily to overthrow their weakneſſe, and gentleneſſe, or at the leaſt, ſo to feare the minds of ſuch Princes, that they may have impunity of their miſchievous doings?

But whereas indeed a Rebell is worſe then the worſt Prince, and rebellion worſe then the worſt government of the worſt Prince that hitherto hath beene: both Rebels are unmeete Miniſters, and rebellion an unfit, and unwholſome medicine to reforme any ſmall lackes in a Prince, or to cure any little griefes in government, ſuch lewd remedies being farre worſe then ony other maladies, and diſorders that can be in the body of a Common-wealth. But whatſoever the Prince be, or his government, it is evident that for the moſt part, thoſe Princes, whom ſome ſubiects doe thinke to be very godly, and under whoſe government they reioyce to live: ſome other ſubiects doe take the ſame to be evill, and ungodly, and doe wiſh for a change. If therefore all ſubiects that miſ-like of their Prince, ſhould rebell, no Realme ſhould ever be without rebellion. It were more meete that Rebels ſhould heare the advice of wiſe men, and give place unto their iudgment, and follow the example of obedient ſubiects, as reaſon is that they whoſe underſtanding is blinded with ſo evill an affection, ſhould give place to them that be

of ſound iudgment, and that the woꝛſt ſhould giue place to the better: and ſo might Realmes continue in long obedience, peace, and quietneſſe. But what if the Pꝛince be undiſcreete, and euill indeed, and is alſo euident to all mens eyes, that he ſo is: I alſo againe, What if it be long of the wickedneſſe of the ſubiects, that the Pꝛince is undiſcreete, and euill: Shall the ſubiects both by their wickedneſſe pꝛouoke GOD foꝛ their deſerued puniſhment, to giue them an undiſcreete, oꝛ euill Pꝛince, and alſo rebell againſt him, and withall againſt GOD, who foꝛ the puniſhment of their ſinnes did giue them ſuch a Pꝛince? Will you heare the Scriptures concerning this poynt? GOD (ſay the holy Scriptures) maketh a wicked man to raigne foꝛ the ſinnes of the people. Againe, GOD giueth a Pꝛince in his anger, meaning an euill one, and taketh away a Pꝛince in his diſpleaſure, meaning ſpecially when he taketh away a good Pꝛince foꝛ the ſinnes of the people: as in our memoꝛy he tooke away our good Ioſias, King Edward, in his young, and good yeeres, foꝛ our wickednes. And contrary the Scriptures doe teach, that GOD giueth wiſedome unto Pꝛinces, and maketh a wiſe, and good King to raigne ouer that people whom he loueth, and who loueth him. Againe, if the people obey GOD, both they, and their King ſhall pꝛoſper, and be ſafe, elſe both ſhall periſh, ſayth God by the mouth of Samuel.

Iob 34, 10. Oſee 13.

2 Par. 2, 9. Prou. 16. 1 Reg 12,

Here you ſee that God placeth alwell euill Pꝛinces as good, and foꝛ what cauſe he doth both. If we theꝛefoꝛe will haue a good Pꝛince, eyther to be giuen us, oꝛ to continue: now we haue ſuch a one, let us by our obedience to God, and to our Pꝛince, moue God thereunto. If we will haue an euill Pꝛince (when God ſhall ſend ſuch a one) taken away, and a good in his place, let us take away our wickedneſſe, which pꝛoꝛoketh GOD to place ſuch a one ouer us, and God will eyther diſplace him, oꝛ of an euill Pꝛince make him a good Pꝛince, ſo that we firſt will change our euill into good. Foꝛ will you heare the Scriptures? The heart of the Pꝛince is in Gods hand, which way ſoeuer it ſhall pleaſe him, he turneth it. Thus ſay the Scriptures. Theꝛefoꝛe let us turne from our ſinnes unto the Loꝛd with all our hearts, and he will turne the heart of the Pꝛince, unto quiet, and wealth: Elſe foꝛ ſubiects to deſerue thꝛough their ſinnes to haue an euill pꝛince, and then to rebell againſt him, were double, and treble euill, by pꝛoꝛoking God moꝛe to plague them. Nay, let us eyther deſerue to haue a good Pꝛince, oꝛ let us patiently ſuffer, and obey ſuch as we deſerue. And whether the Pꝛince be good oꝛ euill, let us accoꝛding to the counſell of the holy Scriptures, pꝛay foꝛ the Pꝛince, foꝛ his continuance, and encreaſe in goodneſſe, if he be good, and foꝛ his amendment, if he be euill.

Prou. 21,

Well, you heare the Scriptures concerning this moſt neceſſary poynt: I exhoꝛt theꝛefoꝛe (ſayth S. Paul) that aboue all things, pꝛayers, ſupplications, interceſſions, and giuing of thankes be had foꝛ all men, foꝛ Kings, and all that are in authoꝛity, that we may liue a quiet, and peaceable life with all godlineſſe: foꝛ that is good, and aceptable in the ſight of God our Sauiour, &c. This is S. Pauls counſell. And who, I pꝛay you, was Pꝛince ouer the moſt part of the Chꝛiſtians, when Gods holy Spi-

1 Tim. 2,

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eir by Saint Pauls pen gave them this lesson: Forsooth, Caligula, Claudius, or Nero: who were not onely no Christians, but Pagans, and also eyther foolish rulers, or most cruell tyrants. Will you yet heare the Word of GOD to the Iewes, when they were prisoners under Nebuchodonosor, King of Babylon, after he had slaine their King, Nobles, parents, children, and kinsefolkes, burned their Countrey, Cities, yea Hierusalem it selfe, and the holy Temple, and had carryed the residue remaining alive captives with him unto Babylon: Will you heare yet what the Prophet Baruch sayth unto GODS people being in this captivity: Pray you, sayth the Prophet, for the life of Nabuchodonosor King of Babylon, and for the life of Balthasar his sonne, that their dayes may be as the dayes of Heaven upon the earth, that GOD also may give us strength, and lighten our eyes, that we may live under the defence of Nabuchodonosor King of Babylon, and under the protection of Balthasar his sonne, that we may long doe them service, and finde favour in their sight. Pray for us also unto the Lord our God, for we have sinned against the Lord our God. Bar. 1. 11.

Thus farre the Prophet Baruch his words: which are spoken by him unto the people of GOD, of that King who was an Heathen, a tyraut, and cruell oppressour of them, and had beene a murtherer of many thousands of their Nation, and a destroyer of their Countrey, with a confession that their sinnes had deserved such a Prince to raigne over them. And shall the old Christians, by Saint Pauls exhortation, pray for Caligula, Claudius, or Nero? Shall the Iewes pray for Nabuchodonosor? these Emperours, and Kings being strangers unto them, being Pagans, and Infidels, being murtherers, tyrants, and cruell oppressours of them, and destroyers of their Countrey, countreymen, and kinsemen, the burners of their Villages, Townes, Cities, and Temples: And shall not we pray for the long, prosperous, and godly raigne of our naturall Prince: No stranger (which is observed as a great blessing in the Scriptures) of our Christian, our most gracious Soveraigne, no Heathen, nor pagan Prince: Shall we not pray for the health of our most mercifull, most loving Soveraigne, the preserver of us, and our Countrey, in so long peace, quietnesse, and security, no cruell person, no tyrant, no spoyler of our goods, no shedder of bloods, no burner, and destroyer of our Townes, Cities, and Countreys, as were those, for whom yet as yee have heard, Christians being their subiects ought to pray? Let us not commit so great ingratitude against God, and our Soveraigne, as not continually to thanke GOD for his government, and for his great, and continuall benefits, and blessings powred upon us by such government. Let us not commit so great a sinne against GOD, against our selues, and our Countrey, as not to pray continually unto GOD for the long continuance of so gracious a Ruler unto us, and our Countrey. Else shall we be unworthy any longer to enioy those benefits, and blessings of God, which hitherto we have had by her, shall be most worthy to fall into all those mischiefes, and miseries, which we, and our Countrey have by Gods grace through her government hitherto escaped.

What shall we say of those Subiects? may we call them by the name of Subiects? Who neyther be thankfull, nor make any prayer to GOD for so gracious a Soueraigne: but also themselues take armour wickedly, assemble companies, and bands of Rebels, to breake the publique peace so long continued, and to make, not warre, but Rebellion, to endanger the person of such a gracious Soueraigne, to hazard the estate of their Countrey, (for whose defence they should be ready to spend their liues) and being Englishmen, to robbe, spoyle, destroy, and burne in England Englishmen, to kill, and murther their owne neyghbours, and kinsefolkes, their owne Countreymen, to doe all euill, and mischiefe, yea, and more too, then forraigne enemies would, or could doe? What shall we say of these men, who use themselues thus rebelliously against their gracious Soueraigne? Who if God for their wickednesse had giuen them an Heathen tyrant to raigne ouer them, were by GODS Word bound to obey him, and to pray for him: What may be spoken of them? so farre doth their unkindnesse, unnaturalnesse, wickednesse, mischieuousnes in their doings, passe, and excell any thing, and all things that can be expressed, and uttered by words. Onely let us wish unto all such most speedy repentance, and with so grieuous sorrow of heart, as such so horrible sinnes against the Maiesty of God doe require, who in most extreme unthankfulnesse doe rise, not onely against their gracious Prince, against their naturall Countrey, but against all their Countreymen, women, and children, against themselues, their wiues, children, and kinsefolkes, and by so wicked an example against all Christendome, and against whole mankinde of all manner of people throughout the wide world: such repentance, I say, such sorrow of heart God grant unto all such, whosoeuer rise of priuate, and malicious purpose, as is meete for such mischiefes attempted, and wrought by them. And unto us, and all other Subiects, GOD of his mercy grant, that we may be most unlike to all such, and most like to good, naturall, loving, and obedient Subiects: nay, that we may be such indeed, not onely shewing all obedience our selues, but as many of us as be able, to the uttermost of our power, ability, and understanding, to stay, and represse all Rebels and rebellions against God, our gracious Prince, and naturall Countrey, at euery occasion that is offered unto us. And that which we all are able to doe, unlesse we doe it, we shall be most wicked, and most worthy to feele in the end such extreme plagues, as God euer hath powred upon Rebels.

Let us make continuall prayers unto Almighty GOD, euen from the bottome of our hearts, that he will giue his grace, power, and strength unto our gracious Queene Elizabeth, to vanquish, and subdue all, aswell Rebels at home, as forraigne enemies, that all domesticall rebellions being suppressed, and pacified, and all outward inuasions repulsed, and abandoned, we may not onely be sure, and long continue in all obedience unto our gracious Soueraigne, and in that peaceable, and quiet life which hitherto we have ledde under her Maiesty, with all security, but also that both our gracious Queene Elizabeth, and we

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her ſubiects, may all together in all obedience unto GOD the King of Kings, and unto his holy Lawes, leade our lives ſo in this woꝛld, in all vertue, and godlineſſe, that in the woꝛld to come, we may enioy his everlaſting kingdome: which I beſeech God to grant, as well to our gracious Soveraigne, as unto us all foꝛ his Soune our Saviour Jeſus Chꝛiſts ſake: to whom with the Father, and the Holy Ghoſt, one GOD, and King immoꝛtall, be all gloꝛy, pꝛayſe, and thankeſgiving, woꝛld without end. AMEN.

Thus have you heard the firſt part of this Homily, now good people let us pray.

The Prayer as in that time it was publiſhed.

MOſt mighty GOD the Loꝛd of hoſtes, the Gouernour of all creatures, the onely giver of all victories, who alone art able to ſtrengthen the weake againſt the mighty, and to vanquiſh infinite multitudes of thine enemies, with the countenance of a few of thy ſervants calling upon thy Name, and truſting in thee: Defend O Loꝛd, thy ſervant, and our Gouernour under thee, our Queene Elizabeth, and all thy people committed to her charge. O Loꝛd, withſtand the cruelty of all thoſe which be common enemies as well to the truth of thy eternall Woꝛd, as to their owne naturall Pꝛince, and Countrey, and manifeſtly to this Crowne, and Realme of England, which thou haſt of thy divine pꝛovidence aſſigned in theſe our daies to the government of thy ſervant, our Soveraigne, and gracious Queene. O moſt mercifull Father, (if it be thy holy will) make ſoft, and tender the ſtony hearts of all thoſe that exalt themſelues againſt thy Truth, and ſeeke eyther to trouble the quiet of this Realme of England, oꝛ to oppꝛeſſe the Crowne of the ſame, and convert them to the knowledge of thy Sonne the onely Saviour of the woꝛld, Jeſus Chꝛiſt, that we, and they may ioyntly gloꝛifie thy mercies. Lighten (we beſeech thee) their ignoꝛant hearts, to imbꝛace the truth of thy

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Lord, or else so abate their cruelty (O most mighty Lord) that this our Christian Realme, with others that confesse thy holy Gospell, may obtaine by thine ayde, and strength, surety from all enemies, without shedding of Christian blood, whereby all they which bee oppressed with their tyranny, may bee relieved, and they which be in feare of their cruelty, may be comforted: and finally, that all Christian Realmes, and specially this Realme of England, may by thy defence, and protection continue in the truth of the Gospell, and enioy perfect peace, quietnesse, and security: and that we for these thy mercies, ioyntly all together with one consonant heart, and voyce may thankfully render to thee all laud, and prayse, that we knit in one godly concord, and unity, amongst our selues, may continually magnifie thy glorious Name, who with thy Sonne our Saviour Jesus Christ, and the Holy Ghost, art one Eternall, Almighty, and most mercifull GOD: to whom be all laud, and prayse, world without end. AMEN.

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The second part of the Homily against Disobedience, and wilfull Rebellion.

AS in the first part of this treaty of obedience of subiects to their Princes, and against disobedience, and rebellion, I have alledged divers sentences out of the holy Scriptures for proofe: so shall it be good for the better declaration, and confirmation of the sayd wholesome doctrine, to alledge one example or two out of the holy Scriptures of the obedience of subiects, not onely unto their good, and gracious Gobernours, but also unto their evill, and unkinde Princes. As King Saul was not of the best, but rather of the worst sort of Princes, as being out of GODS favour for his disobedience against GOD, in sparing (in a wrong pity) the King Agag, whom Almighty GOD commanded to be slaine, according to the iustice of GOD against his sworne enemy: and although Saul of a devotion meant to sacrifice such things as he spared of the Amalekites, to the honour, and service of GOD: yet Saul was reproved for his wrong mercy, and devotion, and was told that obedience would have more pleased him then such lenity: which sinfull humanity (sayth holy Chrysostome) is more cruell before GOD, then any murther or shedding of blood when it is commanded of GOD. But yet how evill soever Saul the King was, and out of GODS favour, yet was he obeyed of his subiect David, the very best of all subiects, and most valiant in the service of his Prince, and Countrey in the warres, the most obedient, and loving in peace, and alwaies most true, and faythfull to his Soveraigne, and Lord, and farthest off from all manner of rebellion. For the which his most painefull, true, and faythfull service, King Saul yet rewarded him not onely with great unkindnesse, but also sought his destruction, and death by all meanes possible: so that David was faine to save his life, not by rebellion, nor any resistance, but by flight, and hiding himselfe from the Kings sight. Which notwithstanding when King Saul upon a time came alone into the cave where David was, so that David, might easily have slaine him, yet would he neyther hurt him himselfe, neyther suffer any of his men to lay hands upon him. Another time also David entring by night with one Abisai a valiant, and fierce man, into the tent where King Saul did lie asleepe, where also he might yet more easily have slaine him, yet would he neyther hurt him himselfe, nor suffer Abisai (who was willing, and ready to slay King Saul) once to touch him. Thus did David deale with Saul his Prince, notwithstanding that King Saul continually sought his death, and destruction. It shall not be amisse unto these deeds of David to adde his words, and to shew you what he spake

unto

unto such as encouraged him to take his oppertunity, and advantage to slay
1 Reg. 24, 7, King Saul as his mortall enemy, when he might. The Lord keepe me, saith
1 Reg. 26, 9, David, from doing that thing, and from laying hands upon my Lord Gods Anoynted. For who can lay his hand upon the Lords Anoynted, and be guiltlesse? As truely as the Lord liveth except that the Lord doe smite him, or his dayes shall come to die, or that he goe downe to warre, and be slaine in battell: the Lord be mercifull unto me, that I lay not my hand upon the Lords Anoynted.

These be Davids words spoken at sundry times to divers his servants provoking him to slay King Saul, when oppertunity served him thereunto. Neyther is it to be omitted, and left out, how when an Amalekite had slaine King Saul, even at Sauls owne bidding, and commandement (for he
1 Reg. 24, would live no longer now, for that he had lost the field against his enemies the Philistins) the sayd Amalekite making great haste to bring first word, and newes thereof unto David, as joyous unto him for the death of his mortall enemy, bringing withall the Crowne that was upon King Sauls head, and the bracelet that was about his arme, both as a proofe of the truth of his newes, and also as fit, and pleasant presents unto David, being by God appoynted to be King Saul his successour in the kingdome. Yet was
2 Reg. 1, 12, that faythfull, and godly David so farre from reioycing at these newes, that he rent his clothes, wept, and mourned, and fasted: and so farre off from thankesgiving to the messenger, eyther for his deed in killing the
2. Reg. 1, 4, King, though his deadly enemy, or for his message, and newes, or for his presents that he brought, that he sayd unto him, How happened it that thou wast not afrayd to lay thy hands upon the Lords Anoynted, to kill him? Whereupon, immediately he commanded one of his servants to kill the messenger, and sayd, Thy blood be upon thine owne head, for thine owne mouth hath witnessed against thy selfe, in confessing that thou hast slaine the Lords Anoynted.

This example, dearely beloved, is notable. and the circumstances thereof are well to be considered, for the better instruction of all subiects in their bounden duety of obedience, and perpetuall fearing of them from attempting of any rebellion, or hurt against their Prince. On the one part, David was not onely a good, and true Subiect, but also such a Subiect, as both in peace, and warre had served, and saved his Princes honour, and life, and delivered his Countrey, and Countreymen from great danger of Infidels, forraigne, and most cruell enemies, horribly invading the King, and his Countrey: for the which David
1 Reg. 8 18, was in a singular favour with all the people, so that he might have had great numbers of them at his commandement, if he would have attempted any thing. Besides this, David was no common or absolute
1 Reg. 16, subiect, but heire apparant to the Crowne, and kingdome, by GOD appoynted to raigne after Saul: which as it increased the favour of the people that knew it, towards David, so did it make Davids cause, and case much differing from the case of common, and absolute subiects. And which is most of all, David was highly and singularly in the favour of GOD: On the contrary part, King Saul was out of GODS favour, (for that cause

which

which is before rehearſed) and he as it were GODS enemy, and there- 2 *Reg.* 15, 11,
fore like in warre, and peace to be hurtfull, and pernicious unto the Com- 1 *Reg.* 18, 10,
mon-wealth, and that was knowne to many of his ſubiects, for that he
was openly rebuked of Samuel for his diſobedience unto God, which
might make the people the leſſe to eſteeme him. King Saul was alſo unto 1 *Reg.* 15, &
David a mortall, and deadly enemy, though without Davids deſerving, 22, & 26,
who by his faythfull, painefull, profitable, yea moſt neceſſary ſervice, had
well deſerved, as of his Countrey, ſo of his Prince, but King Saul farre
otherwiſe: the more was his unkindneſſe, hatred, and cruelty towards
ſuch a good ſubiect, both odious, and deteſtable. Yet would David nei-
ther himſelfe ſlay nor hurt ſuch an enemy, for that he was his Prince,
and Lord, nor would ſuffer any other to kill, hurt, or lay hand upon him,
when he might have beene ſlaine without any ſtirre, tumult, or danger
of any mans life. Now let David anſwer to ſuch demands, as men deſi- *The demand*
rous of rebellion, doe uſe to make. Shall not we, ſpecially being ſo good
men as we are, riſe, and rebell againſt a Prince, hated of GOD, and
GODS enemy, and therefore like not to proſper eyther in warre, or
peace, but to be hurtfull, and pernicious to the Common-wealth? No, ſaith *The anſwer.*
good, and godly David, Gods, and ſuch a Kings faythfull ſubiect: and
ſo convicting ſuch ſubiects as attempt any rebellion againſt ſuch a King,
to be neyther good ſubiects nor good men. But ſay they, Shall we not *The demand*
riſe, and rebell againſt ſo unkind a Prince, nothing conſidering or regar-
ding our true, faythfull, and painefull ſervice, or the ſafeguard of our po-
ſterity? No, ſayth good David, whom no ſuch unkindneſſe could cauſe to *The anſwer.*
forſake his due obedience to his Soveraigne. Shall we not, ſay they, riſe *The demand*
and rebell againſt our knowne, mortall, and deadly enemy, that ſeeketh
our lives? No ſayth godly David, who had learned the leſſon that our *The anſwer.*
Saviour afterward plainely taught, that we ſhould doe no hurt to our
fellow ſubiects, though they hate us, and our enemies: much leſſe unto
our Prince, though he were our enemy. Shall we not aſſemble an army *The demand*
of ſuch good fellowes as we are, and by hazarding of our liues, and the
lives of ſuch as ſhall withſtand us, and withall hazarding the whole
eſtate of our Countrey, remove ſo naughty a Prince? No, ſayth godly Da- *The anſwer.*
vid, for I, when I might without aſſembling force, or number of men,
without tumult or hazard of any mans life, or ſhedding of any droppe of
blood, hath delivered my ſelfe, and my Countrey of an evill Prince, yet
would I not doe it, Are not they (ſay ſome) luſty, and couragious Cap- *The demand*
taines, valiant men of ſtomacke, and good mens bodies that doe ven-
ture by force to kill, and depoſe their King, being a naughty Prince, and
their mortall enemy? They may be as luſty, and couragious as they liſt, *The anſwer.*
yet ſayth godly David, they can be no good, nor godly men that ſo doe: for
I not onely have rebuked but alſo commanded him to be ſlaine as a wic-
ked man, which ſlew King Saul mine enemy, though he being weary of
his life for the loſſe of the victory againſt his enemies, deſired that man to
ſlay him. What ſhall we then doe to an evill, to an unkind Prince, an *The demand*
enemy to us, hated of GOD, hurtfull to the Common-wealth? &c. Lay
no violent hand upon him, ſayth good David, but let him live untill God *The anſwer.*

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appoynt, and worke his end, eyther by naturall death, or in warre by lawfull enemies, not by trayterous subiects.

Thus would godly David make answer: and S. Paul, as yee heard before, willeth us also to pray for such a Prince. If king David would make these answeres, as by his deeds, and words recorded in the holy Scriptures, indeed he doth make unto all such demands concerning rebelling against evill Princes, unkind Princes, cruell Princes, Princes that be to their good subiects mortall enemies, Princes that are out of GODS favour, and so hurtfull or like to be hurtfull to the Common-wealth: what answer thinke you, would he make to those that demand, whether they (being naughty, and unkind subiects) may not, to the great hazard of the life of many thousands, and the utter danger of the state of the Common-wealth, and whole Realme, assemble a sort of Rebels, eyther to depose, to put in feare, or to destroy their naturall, and loving Princes, enemy to none, good to all, even to them the worst of all other, the maintaynet of perpetuall peace, quietnesse, and security, most beneficiall to the Common-wealth, most necessary for the safeguard of the whole Realme? what answere would David make to their demand, whether they may not attempt cruelly, and unnaturally to destroy so peaceable, and mercifull a Prince: what I say would David, so reverently speaking of Saul, and so paciently suffering so evill a King, what would he answere, and say to such demands? What would he say, nay what would he doe to such high attempters, whoso sayd, and did as you before have heard, unto him that slew the King his master, though a most wicked Prince? If he punished with death as a wicked doer, such a man: With what reproches of words would he revile such, yee with what torments of most shamefull deaths would he destroy such Hell-hounds rather then evill men; such rebels I meane, as I last spake of? For if they who so disobey an evill, and unkind Prince, be most unlike unto David that good subiect: what be they, who doe rebell against a most naturall, and loving Prince? And if David being so good a subiect, that he obeyed so evill a King, was worthy of a subiect to be made a King himselfe: What be they, which are so evill subiects, that they will rebell against their gracious Prince, worthy of? Surely, no mortall man can expresse with words, nor conceive in minde the horrible, and most dreadfull damnation that such be worthy of: who disdayning to be the quiet, and happy subiects of their good Prince, are most worthy to be the miserable captives, and vile slaves of that infernall tyrant Sathan, with him to suffer eternall slavery, and torments. This one example of the good subiect David out of the old Testament, may suffice, and for the notablenesse of it serue for all.

An unnaturall and wicked question.

Luke 2. 1. In the new Testament the excellent example of the blessed Virgin Mary, the Mother of our Saviour Christ, doth at the first offer it selfe. When Proclamation or Commandement was sent into Iury from Augustus the Emperour of Rome, that the people there should repayre unto their owne Cities, and dwelling places, there to be tared: neyther did the blessed Virgin, though both highly in GODS favour, and also being of the Royall blood of the ancient naturall Kings of Iury, disdaine to obey the com-

commandement of an heathen, and forraigne Prince, when GOD had placed ſuch a one over them: Neyther did ſhe alledge for an excuſe that ſhe was great with child, and moſt neere her time of deliverance: Neyther grudged ſhee at the length, and teadious iourney from Nazareth to Bethlehem, from whence, and whither ſhe muſt goe to be taxed: Neyther repined ſhee at the ſharpneſſe of the dead time of Winter, being the latter end of December, an unfit time to travaile in, ſpecially a long iourney for a woman being in her caſe: but all excuſes ſet apart, ſhee obeyed, and came to the appoynted place, where, at her comming ſhee found ſuch great reſort, and throng of people, that finding no place in any Inne, ſhee was faine after her long, painefull, and teadious iourney, to take up her lodging in a ſtable, where alſo ſhe was delivered of her bleſſed Child: and this alſo declareth how neere her time ſhee tooke that iourney. This obedience of this moſt noble, and moſt vertuous Lady, to a forraigne, and Pagan Prince, doth well teach us (who in compariſon of her are moſt baſe, and vile) what ready obedience we doe owe to our naturall, and gracious Soveraigne. Howbeit, in this caſe the obedience of the whole Jewiſh Nation (being otherwiſe a ſtubborne people) unto the commandement of the ſame forraigne heathen Prince, doth prove, that ſuch Chriſtians as doe not moſt readily obey their naturall gracious Soveraigne, are farre worſe then the ſtubborne Iewes, whom we yet account as the worſt of all people, But no example ought to be of more force, with us Chriſtians, then the example of Chriſt our Maſter, and Saviour, who though he were the Sonne of GOD, yet did alwaies behave himſelfe moſt reverently to ſuch men as were in authority in the world in his time, and he not rebelliouſly behaved himſelfe, but openly did teach the Iewes to pay tribute unto the Romane Emperour, though a forraigne, and pagan Prince, yea himſelfe with his Apoſtles payd tribute unto him: and finally, being brought before Pontius Pilate, a ſtranger borne, and an heathen man, being Lord preſident of Iury, he acknowledged his authority, and power to be given him from GOD, and obeyed patiently the ſentence of moſt painefull, and ſhamfull death, which the ſayd Judge pronounced, and gave moſt uniuſtly againſt him, without any grudge, murmuring, or evill word once giving.

Luke 2. 5, 7

Luke 23.

Math. 17, 25.

There be many, and divers other examples of the obedience to Princes, even ſuch as be evill, in the new Teſtament, to the utter confuſion of diſobedient, and rebellious people, but this one may be an eternall example, which the Sonne of GOD, and ſo the Lord of all, Jeſus Chriſt hath given to us his Chriſtians, and ſervants, and ſuch as may ſerue for all, to teach us to obey Princes, though ſtrangers, wicked, and wrongfull, when GOD for our ſinnes ſhall place ſuch over us. Whereby it followeth unavoydably, that ſuch as doe diſobey or rebell againſt their owne naturall gracious Soveraignes, howſoever they call themſelues, or be named of others, yet are they indeed no true Chriſtians, but worſe then Iewes, worſe then Heathens, and ſuch as ſhall never enioy

the Kingdome of Heaven, which Christ by his obedience purchased for true Christians, being obedient to him the King of all Kings, and to their Prince whom he hath placed over them: The which Kingdome the peculiar place of all such obedient subiects, I beseech God our Heavenly Father, for the same our Saviour Jesus Christ sake, to grant unto us: to whom with the Holy Ghost, be all laud, honour, and glory, now, and for ever, AMEN.

Thus have you heard the second part of this Homily, now good people let us pray.

The Prayer as in that time it was published.

MOst mighty GOD the Lord of hostes, the Governour of all creatures, the onely giver of all victories, who alone art able to strengthen the weake against the mighty, and to vanquish infinite multitudes of thine enemies, with the countenance of a few of thy servants calling upon thy Name, and trusting in thee: Defend O Lord, thy servant, and our Governour under thee, our Queene Elizabeth, and all thy people committed to her charge. O Lord, withstand the cruelty of all those which be common enemies as well to the truth of thy eternall Word, as to their owne naturall Prince, and Countrey, and manifestly to this Crowne, and Realme of England, which thou hast of thy divine providence assigned in these our daies to the government of thy servant, our Soveraigne, and gracious Queene. O most mercifull Father, (if it be thy holy will) make soft, and tender the stony hearts of all those that exalt themselues against thy Truth, and seeke eyther to trouble the quiet of this Realme of England, or to oppresse the Crowne of the same, and convert them to the knowledge of thy Sonne the onely Saviour of the world, Jesus Christ, that we, and they may ioyntly glorifie thy mercies. Lighten (we beseech thee) their ignorant hearts, to imbrace the truth of thy Word, or else so abate their cruelty (O most mighty Lord) that this our Christian Realme, with others that confesse thy holy Gospell, may obtaine by thine ayde, and strength, surety from all enemies, without shedding of Christian blood, whereby all they which bee oppressed with their tyranny, may bee relieved, and they which be in feare of their cruelty, may be comforted: and finally, that all Christian Realmes, and specially this Realme of England, may by thy defence, and protection continue in the truth of the Gospell, and

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enioy perfect peace, quietneſſe, and ſecuriety: and that we for theſe thy mercies, ioyntly all together with one conſonant heart, and voyce, may thankfully render to thee all laud, and prayſe, that we knit in one godly concord, and unity amongſt our ſelues, may continually magnifie thy glorious Name, who with thy Sonne our Saviour Jeſus Chriſt, and the Holy Ghoſt, art one Eternall, Almighty, and moſt mercifull GOD: To whom be all laud, and prayſe, world without end. AMEN.

The third part of the Homily against Disobedience, and wilfull Rebellion.

AS I have in the first part of this treatise shewed unto you the doctrine of the holy Scriptures, as concerning the obedience of true subiects to their Princes, even as well to such as be evill, as unto the good, and in the second part of the same treaty confirmed the same doctrine by notable examples, likewise taken out of the holy Scriptures: so remayneth it now that I partly doe declare unto you in this third part, what an abominable sinne against God, and man Rebellion is, and how dreadfully the wrath of God is kindled, and enflamed against all Rebels, and what horrible plagues, punishments, and deaths, and finally eternall damnation doth hang ober their heads: as how on the contrary part, good, and obedient subiects are in Gods favour, and be pertakers of peace, quietnesse, and security, with other GODS manifold blessings in this world, and by his mercies through our Saviour Christ, of life everlasting also in the world to come. How horrible a sinne against GOD, and man Rebellion is, cannot possibly be expressed according unto the greatnesse thereof. For he that nameth Rebellion, nameth not a singular or one onely sinne, as is theft, robbery, murther, and such like, but he nameth the whole puddle, and sinke of all sinnes against GOD, and man, against his Prince, his Countrey, his Countrey-men, his parents, his children, his kinsfolkes, his friends, and against all men universally, all sinnes, I say, against GOD, and all men heaped together nameth he, that nameth Rebellion. For concerning the offence of Gods Maiesty, who seeth not that Rebellion riseth first by contempt of GOD, and of his holy ordinances, and lawes, wherein he so straightly commandeth obedience, forbiddeth disobedience, and Rebellion? And besides the dishonour done by Rebels unto GODS holy Name, by their breaking of their oath made to their Prince, with the attestation of GODS Name, and calling of his Maiesty to witnesse: Who hearing not the horrible oathes, and blasphemies of Gods holy Name, that are used dayly amongst Rebels, that is eyther amongst them, or heareth the truth of their behaviour? Who knoweth not that Rebels doe not onely themselues leave all workes necessary to be done upon workedaies, undone, whiles they accomplish their abominable worke of Rebellion, and to compell others that would gladly be well occupied, to doe the same: but also how Rebels doe not onely leave the Sabbath day of the Lord unsanctified, the Temple, and Church of the Lord unresorted unto, but also doe by their workes of wickednesse most horribly prophane, and pollute the Sabbath

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day,ſerving Sathan, and by doing of his woꝛke,making it the dibels day, inſtead of the Loꝛds day? Beſides that, they compell good men that would gladly ſerue the Loꝛd aſſembling in his Temple,and Church upon his day,as becommeth the Loꝛds ſervants,to aſſemble, and meete armed in the field,to reſiſt the fury of ſuch rebels. Yea,and many rebels,leſt they ſhould leave any part of GODS Commandements in the firſt table of his Law unbꝛoken, oꝛ any ſinne againſt GOD undone, doe make rebellion foꝛ the maintenance of their Images, and Idols, and of their Idolatry committed, oꝛ to be committed by them: and in deſpite of GOD,cut and teare in ſunder his holy Woꝛd,and tread it under their feet,as of late yee know was done.

As concerning the ſecond table of GODS Law,and all ſinnes,that may be committed againſt man, who ſeeth not that they be contayned in rebellion? Foꝛ firſt the Rebels doe not onely diſhonour their Pꝛince, the parent of their Countrey, but alſo doe diſhonour, and ſhame their naturall parents,if they have any; doe ſhame their kindꝛed, and friends; doe diſinherit,and undoe foꝛ ever their childꝛen,and heires. Thefts,robberies, and murthers,which of all ſinnes are moſt loathed of moſt men, are in no men ſo much noꝛ ſo perniciouſly,and miſchievouſly,as in rebels. Foꝛ the moſt arrant thieves, cruelleſt murtherers that ever were,ſo long as they refraine from rebellion, as they are not many in number, ſo ſpꝛeadeth there wickedneſſe, and damnation unto a few,they ſpoyle but a few,they ſhead the blood but of a few in compariſon. But rebels are the cauſe of infinite robberies, and murthers of great multitudes, and of thoſe alſo whom they ſhould defend from the ſpoyle, and violence of other: and as rebels are many in number, ſo doth their wickedneſſe, and damnation ſpꝛead it ſelfe unto many. And if whoꝛedome, and adultery amongſt ſuch perſons as are agreeable to ſuch wickedneſſe,are (as they indeed be moſt damnable:) what are the foꝛceable oppꝛeſſions of matrons, and mens wives,and the violating, and deflowꝛing of virgins, and mayds, which are moſt rife with Rebels? How hoꝛrible, and damnable thinke you are they? Now beſides that, Rebels by bꝛeach of their fayth given, and the oath made to their Pꝛince, be guilty of moſt damnable periury: it is wonderfull to ſee what falſe colours, and fained cauſes, by ſlanderous lies made upon their Pꝛince,and the Counſellers,Rebels will deviſe to cloake their rebellion withall, which is the woꝛſt, and moſt damnable of all falſe witneſſe-bearing that may be poſſible. Foꝛ what ſhould I ſpeake of covetting oꝛ deſiring of other mens wives,houſes, lands, goods, and ſervants in Rebels,who by their willes would leave unto no man any thing of his owne?

The fift Commandement.

The ſixt, and eight Commandement.

The ſeventh Commandement.

The ninth Commandement.

The tenth Commandement.

Thus you ſee that good lawes are by Rebels violated, and bꝛoken, and that all ſinnes poſſible to be committed againſt GOD oꝛ man,be contayned in rebellion: which ſinnes if a man liſt to name by the accuſtomed names of the ſeven capitall oꝛ deadly ſinnes, as pꝛide,enuy,wꝛath, covetouſneſſe, ſloth, gluttony, and lechery, he ſhall finde them all in rebellion,and amongſt rebels. Foꝛ firſt, as ambition, and deſire to be aloft,

which is the property of pride, stirreth up many mens minds to rebellion, commeth it of a Luciferian pride, and presumption, that a few rebellious subiects should set themselues up against the Maiesty of their Prince, against the wisedome of the Councellers, against the power, and force of all Nobility, and the faythfull subiects, and people of the whole Realme. As for enuy, wrath, murther, and desire of blood, and couetousnesse of other mens goods, lands, and libings, they are the inseparable accidents of all Rebels, and peculiar properties that doe usually stirre up wicked men unto Rebellion.

Now such as by riotousnesse, gluttony, drunkennesse, excesse of apparell, and unthrifty games, have wasted their owne goods unthriftily, the same are most apt unto, and most desirous of rebellion, whereby the trust to come by other mens goods unlawfully, and violently. And where other gluttons, and drunkards take too much of such meates, and drinkes as are serued to tabels, Rebels waste, and consume in short space, all Corne in barnes, fields, or elsewhere, whole garners, whole store-houses, whole cellers, deboure whole flockes of sheepe, whole droues of Oxen, and kine. And as Rebels that are married, leaving their owne wiues at home, doe most ungraciously: so much more doe unmarried men, worse then any stallions or horses (being now by rebellion set at liberty from correction of Lawes, which bridled them before) abuse by force other mens wiues, and daughters, and ravish virgins, and maydens, most shamefully, abominably, and damnably.

Thus all sinnes, by all names that sinnes may be named, and by all meanes that sinnes may be committed, and wrought, doe all wholy upon heapes follow rebellion, and are to be found altogether amongst rebels. Now whereas pestilence, famine, and warre, are by the holy Scriptures declared to be the greatest worldly plagues, and miseries that likely can be, it is evident, that all the miseries that all these plagues have in them, doe wholy altogether follow rebellion, wherein, as all their miseries be, so is there much more mischiefe then in them all.

2 Reg. 14.

For it is knowne that in the resorting of great companies of men together, which in rebellion happeneth both upon the part of true subiects, and of the rebels, by their close lying together, and corruption of the ayre, and place where they doe lie, with ordure, and much filth, in the hot weather, and by unwholesome lodging, and lying often upon the ground, specially in cold weather in Winter, by their unwholesome diet, and feeding at all times, and often by famine, and lacke of meate, and drinke in due time, and againe by taking too much at other times: It is well knowne, I say, that aswell plagues, and pestilences, as all other kinds of sicknesses, and maladies by these meanes grow up, and spring amongst men, whereby moe men are consumed at the length, then are by dint of sword suddenly slaine in the field. So that not onely pestilences, but also all other sicknesses, diseases, and maladies, doe follow rebellion, which are much more horrible then plagues, pestilences,

lences,and diſeaſes ſent directly from GOD, as hereafter ſhall appeare moze plainely.

And as foz hunger, and famine, they are the peculiar companions of rebellion:foz whyle Rebels doe in ſhozt time ſpoyle,and conſume all Cozne and neceſſary pzoviſion, which men with their labours had gotten, and appoynted upon, foz their finding the whole yeere after, and alſo doe let all other men, huſbandmen, and others, from their huſbandzy, and other neceſſary wozkes, whereby pzoviſion ſhould be made foz times to come, who ſeeth not that extreme famine, and hunger muſt needs ſhozтly enſue, and follow rebellion? Now whereas the wiſe King, and godly Pzophet David iudged warre to be wozſe then eyther famine oz peſtilence,foz that theſe two are often ſuffered by GOD,foz mans amendment, and be not ſinnes of themſelves: but warres have alwaies the ſinnes,and miſchiefes of men upon the one ſide oz other ioyned with them,and therefoze is warre the greateſt of theſe wozldly miſchiefes: but of all warres, civill warre is the wozſt:and farre moze abominable yet is rebellion then any civill warre, being unwozthy the name of any warre: ſo farre it exceedeth all warres in all naughtineſſe,in all miſchiefe,and in all abomination. And therefoze our Saviour Chzиſt denounceth deſolation,and deſtruction to that Realme, that by ſedition,and rebellion is divided in it ſelfe. *1 Reg.12.4.* *Math.12.*

Now as I have ſhewed befoze, that peſtilence, and famine,ſo is it yet moze evident, that all the calamities, miſeries, and miſchiefes of warre be moze grievous, and doe moze follow rebellion, then any other warre, as being farre wozſe then all other warres. Foz not onely thoſe ozdinary and uſuall miſchiefes, and miſeries of other warres, doe follow rebellion, as Cozne,and other things, neceſſary to mans uſe to be ſpoyled, Houſes, Villages, Townes, Cities, to be taken, ſacked,burned,and deſtroyed, not onely many very wealthy men, but whole Countreys to be impoveriſhed, and utterly beggered,many thouſands of men to be ſlaine,and murthered, women, and maides to be violated,and deflowzed: which things when they are done by fozraigne enemies, we doe much mourne, as we have great cauſes, yet are all theſe miſeries, without any wickedneſſe wzought by any of our owne Countreymen. But when theſe miſchiefes are wzought in Rebellion by them that ſhould be friends, by Countreymen, by kinſemen, by thoſe that ſhould defend their Countrey, and Countreymen from ſuch miſeries, the miſery is nothing ſo great, as is the miſchiefe,and wickedneſſe, when the Subiects unnaturally doe rebell againſt their Pzince, whoſe honour, and life they ſhould defend, though it were with the loſſe of their owne lives: Countreymen to diſturbe the publique peace, and quietneſſe of their Countrey, foz defence of whoſe quietneſſe they ſhould ſpend their lives: the bzother to ſeeke, and often to wozke the death of his bzother, the ſonne of the father, the father to ſeeke oz pzocure the death of his ſons being at mans age, and by their faults to diſinherit their innocent childzen, and kinſemen their heires foz ever, foz whom they might purchaſe livings, and lands, as naturall parents doe take care, and paines, and to be at great coſt, and charges, and univerſally

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instead of all quietnesse, ioy, and felicity, which doe follow blessed peace, and due obedience, to bring in all trouble, sorrow, disquietnes of minds, and bodies, and all mischiefe, and calamity, to turne all good order upside downe, to bring all good lawes in contempt, and to tread them under feete, to oppresse all vertue, and honesty, and all vertuous, and honest persons, and to set all vice, and wickednesse, and all vicious, and wicked men at liberty, to worke their wicked willes, which were before bridled by wholsome Lawes, to weaken to overthrow, and to consume the strength of the Realme their naturall Countrey, aswell by the spending, and wasting of money, and treasure of the Prince, and Realme; as by murthering the people of the same, their owne Countreymen, who should defend the honour of
Prou. 14. their Prince, and liberty of their Countrey, against the invasion of forraigne enemies: and so finally, to make their Countrey thus by their mischiefe weakened, ready to be a prey, and spoyle to all outward enemies that will invade it, to the utter, and perpetuall captivity, slavery, and destruction of all their Countreymen, their children, their friends, their kinsefolkes left alive, whom by their wicked rebellion they procure to be delivered into the hands of the forraigne enemies. as mush as in them doth lie.

In forraigne warres our Countreymen in obtaining the victory win the prayse of valiantnesse, yea, and though they were overcome, and slaine, yet winne they an honest commendation in this world, and die in a good conscience for serving GOD, their Prince, and their Countrey, and be children of eternall salvation: But the Rebels, how desperate, and strong soever they be, yet win they shame here in fighting against GOD, their Prince, and Countrey, and therefore iustly doe fall headlong into hell if they die, and live in shame, and fearefull conscience, though they escape.

But commonly they be rewarded with shamefull deaths, their hands, and carkasses set upon poles, and hanged in chaynes, eaten with kytes, and Crowes, iudged unworthy the honour of buriall, and so their soules if they repent not (as commonly they doe not) the devill hurrieth them into Hell, in the middest of their mischiefe. For which dreadfull execution S.
Rom. 13. Paul sheweth the cause of obedience, not onely for feare of death, but also in conscience to God-ward, for feare of eternall damnation in the world to come.

Wherefore good people, let us as the children of obedience, feare the dreadfull execution of GOD, and live in quiet obedience, to be the children of everlasting Salvation. For as Heaven is a place of good obedient subiects, and Hell the prison, and dungeon of Rebels against GOD, and their Prince: so is that Realme happy, where most obedience of subiects doth appeare, being the very figure of Heaven: and contrariwise where most Rebellions, and Rebels be, there is the expresse similitude of Hell, and the Rebels themselues are the very figures of fiends, and devils, and their Captaine the ungracious patterne of Lucifer, and Sathan, the prince of darkenesse, of whose rebellion as they

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be followers, ſo ſhall they of his damnation in hell undoubtedly be partakers, and as undoubtedly, children of peace, the inheritours of heaven with GOD the Father, GOD the Sonne, and GOD the Holy Ghoſt: To whom be all honour, and glory, for ever, and ever, AMEN.

Thus have you heard the third part of this Homily, now good people let us pray.

The Prayer as in that time it was publiſhed.

MOſt mighty GOD the Lord of hoſtes, the Gouernour of all creatures, the onely giuer of all victories, who alone art able to ſtrengthen the weake againſt the mighty, and to banquiſh infinite multitudes of thine enemies, with the countenance of a few of thy ſeruants calling upon thy Name, and truſting in thee: Defend O Lord, thy ſeruant, and our Gouernour under thee, our Queene Elizabeth, and all thy people committed to her charge. O Lord, withſtand the cruelty of all thoſe which be common enemies as well to the truth of thy eternall Word, as to their owne naturall Prince, and Countrey, and manifeſtly to this Crowne, and Realme of England, which thou haſt of thy diuine prouidence aſſigned in theſe our daies to the gouernment of thy ſeruant, our Soueraigne, and gracious Queene. O moſt mercifull Father, (if it be thy holy will) make ſoft, and tender the ſtony hearts of all thoſe that exalt themſelues againſt thy Truth, and ſeeke eyther to trouble the quiet of this Realme of England, or to oppreſſe the Crowne of the ſame, and conuert them to the knowledge of thy Sonne the onely Sauiour of the world, Jeſus Chriſt, that we, and they may ioyntly glorifie thy mercies. Lighten (we beſeech thee) their ignorant hearts, to imbrace the truth of thy Word, or elſe ſo abate their cruelty (O moſt mighty Lord) that this our Chriſtian Realme, with others that confeſſe thy holy Goſpell, may obtaine by thine ayde, and ſtrength, ſurety from all enemies, without ſhedding of Chriſtian blood, whereby all they which bee oppreſſed with their tyranny, may bee relieued, and they which be in feare of their cruelty, may be comforted: and finally, that all Chriſtian Realmes, and ſpecially this Realme of England, may by thy defence, and protection continue in the truth of the Goſpell, and

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enioy perfect peace, quietneſſe, and ſecurity: and that we for theſe thy mercies, ioyntly all together with one conſonant heart, and voyce may thankefully render to thee all laud, and prayſe that we knit in one godly concord, and unity amongſt our ſelues, may continually magnifie thy glorious Name, who with thy Sonne our Saviour Jeſus Chriſt, and the Holy Ghoſt, art one Eternall, Almighty, and moſt mercifull GOD: To whom be all laud, and prayſe, world without end, Amen.

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The fourth part of the Homily againſt Diſobedience, *and wilfull Rebellion.*

FOr your further inſtruction (good people) to ſhew unto you how much Almighty GOD doth abhorre diſobedience, and wilfull Rebellion, ſpecially when Rebels advance themſelues ſo high, that they arme themſelues with weapons, and ſtand in the Field to fight againſt GOD, their Prince, and their Countrey: it ſhall not be out of the way to ſhew ſome examples ſet out in Scriptures, written for our eternall erudition, We may ſoone know (good people) how hainous an offence the trechery of rebellion is, if we call to remembrance the heavy wrath, and dreadfull indignation of Almighty GOD againſt ſubiects as doe onely but inwardly grudge, mutter, and murmure againſt their Gouernours, though their inward treaſon ſo privily hatched in their breſts, come not to open declaration of their doings: as hard it is, whom the devill hath ſo farre entiſed againſt GODS Word, to keepe themſelues there: no, he meaneth ſtill to blow the coale, to kindle their rebellious hearts to flame into open deeds, if he be not with grace ſpeedily withſtood.

Some of the children of Iſrael, being murmurers againſt their Magiſtrates appoynted over them by GOD, were ſtricken with foule leprоſie: many were burnt up with fire ſuddenly ſent from the Lord: ſometime a great ſort of thouſands were conſumed with the peſtilence: ſometime they were ſtinged to death with a ſtrange kinde of fiery Serpents: & (which is moſt horrible) ſome of the Captaines with their band of murmurers, not dying by any uſuall or naturall death of men, but the earth opening, they with their wives, children, and families, were ſwallowed quicke downe into hell. Which horrible deſtructions of ſuch Iſraelites as were murmurers againſt Moſes, appoynted by GOD, to be their head, and chiefe Magiſtrate, are recorded in the booke of Numbers, and other places of the Scriptures, for perpetuall memory, and warning to all ſubiects, how highly GOD is diſpleaſed with the murmuring, and evill ſpeaking of ſubiects againſt their Princes, for that as the Scriptures recordeth, their murmure was not againſt their Prince onely, being a mortall creature, but againſt GOD himſelfe alſo. Now if ſuch ſtrange, and horrible plagues did fall upon ſuch ſubiects as did onely murmure, and ſpeake evill againſt their heads: what ſhall become of thoſe moſt wicked impes of the devill, that doe conſpire, arme themſelues, aſſemble great numbers of armed Rebels, and lead them with them a-

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gainſt their Prince,and Countrey,ſpoyling,and robbing, killing, and murthering all good ſubiects that doe withſtand them, as many as they may prevaile againſt: But thoſe examples are written to ſtay us, not onely from ſuch miſchiefes, but alſo from murmuring, and ſpeaking once an evill word againſt our Prince, which though any ſhould doe never ſo ſecretly,yet doe the holy Scriptures ſhew, that the very birds of the Ayre will bewray them: and theſe ſo many examples before noted out of the holy Scriptures doe declare, that they ſhall not eſcape horrible puniſhment therefore. Now concerning actuall Rebellion, amongſt many examples thereof ſet forth in the holy Scriptures, the example of Abſolon is notable: who entring into conſpiracy againſt King David his father, both uſed the advice of very witty men, and aſſembled a very great, and huge company of rebels: the which Abſolon, though he were moſt goodly of perſon,of great nobility,being the Kings ſonne,in great favour of the people,and ſo dearely beloved of the King himſelfe,ſo much that he gave commandement that (notwithſtanding his rebellion) his life ſhould be ſaved: when for theſe conſiderations,moſt men were afraid to lay hands upon him a great tree ſtretching out his arme,as it were for that purpoſe,caught him by the great, and long buſh of his goodly haire,lapping about it as he fled haſtily bare-headed under the ſayd Tree,and ſo hanged him up by the haire of his head in the ayre,to give an eternall document, that neyther comelineſſe of perſonage,neyther nobility,nor favour of the people, no nor the favour of the King himſelfe, can ſave a rebell from due puniſhment: God the King of all Kings being ſo offended with him, that rather then he ſhould lacke due execution for his treaſon, every tree by the way will be a gallowes or gibbet unto him,and the hayre of his owne head will unto him be in ſtead of a halter to hang him up with,rather then he ſhould lacke one. A fearefull example of GODS puniſhment (good people) to conſider. Now Achitophel, though otherwiſe an exceeding wiſe man,yet the miſchievous Counſeller of Abſolon, in this wicked rebellion, for lacke of an hangman,a convenient ſeruitour for ſuch a traytor, went, and hanged up himſelfe. A worthy end of all falſe Rebels,who rather then they ſhould lacke due execution, will by GODS iuſt iudgment, become hangmen unto themſelues, Thus happened it to the captaines of that rebellion: beſides forty thouſand of raſcals rebels ſlaine in the field, and in the chaſe.

Likewiſe is it to be ſeene in the holy Scriptures, how that great rebellion which the traytour Seba moved in Iſrael, was ſuddenly appeaſed, the head of the captaine traytour (by the meanes of a ſilly woman) being cut off. And as the holy Scriptures doe ſhew, ſo doth dayly experience prove, that the counſels, conſpiracies, and attempts of Rebels, never tooke effect, neyther came to good, but to moſt horrible end. For though GOD doth oftentimes proſper iuſt,and lawfull enemies,which be no ſubiects againſt their forraigne enemies: yet did he never long proſper rebellious ſubiects againſt their Prince,were they never ſo great in authority,or ſo many in number. Five Princes or Kings (for ſo the

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Scripture tearmeth them) with all their multitudes, could not prevaile againſt Chodorlaomer, unto whom they had promiſed loyalty, and obedience, and had continued in the ſame certaine yeeres, but they were all overthrowne, and taken priſoners by him: but Abraham with his family, and kinſfolkes, an handfull of men in reſpect, owing no ſubiection unto Chodorlaomer, overthrew him, and all his hoſt in battell, and recovered the priſoners, and delivered them. So that though warre be ſo dreadfull, and cruell a thing, as it is, yet doth GOD often proſper a few in lawfull warres with forraigne enemies againſt many thouſands: but never yet proſpered the ſubiects being rebels againſt their naturall Soveraigne, were they never ſo great or noble, ſo many, ſo ſtout, ſo witty, and politike, but alwaies they came by the overthrow, and to a ſhamefull end: ſo much doth GOD abhorre Rebellion, more then other warres, though otherwiſe being ſo dreadfull, and ſo great a deſtruction to mankind. Though not onely great multitudes of the rude, and raſcall Commons, but ſometime alſo men of great wit, nobility, and authority, have moved Rebellions againſt their lawfull Princes (whereas true Nobility ſhould moſt abhorre ſuch villanous, and true wiſedome ſhould moſt deteſt ſuch franticke rebellion) though they ſhould pretend ſundry cauſes, as the redreſſe of the Common-wealth (which rebellion of all other miſchiefes doth moſt deſtroy) or reformation of religion (whereas rebellion is moſt againſt all true religion) though they have made a great ſhew of holy meaning by beginning their rebellions with a counterfeit ſervice of GOD, (as did wicked Abſolon begin his rebellion with ſacrificing unto GOD) though they diſplay, and beare about enſignes, and banners, which are acceptable unto the rude ignorant common people, great multitudes of whom by ſuch falſe pretences, and ſhewes they doe deceive, and draw unto them: yet were the multitudes of the rebels never ſo huge, and great, the Captaines never ſo noble, politike, and witty, the pretences fained to be never ſo good, and holy, yet the ſpeedy overthrow of all rebels, of what number, ſtate, or condition ſoever they were, or what colour or cauſe ſoever they pretended, is, and ever hath beene ſuch, that GOD thereby doth ſhew, that he alloweth neyther the dignity of any perſon, nor the multitude of any people, nor the weight of any cauſe, as ſufficient for the which the ſubiects may move rebellion againſt their Princes.

Geneſis 14.

2 *Reg.* 15.

Turne over, and read the hiſtories of all Nations, looke over the Chronicles of our owne country, call to minde ſo many rebellions of old time and ſome yet freſh in memory, yee ſhall not finde that GOD ever proſpered any rebellion againſt their naturall, and lawfull Prince, but contrariwiſe that the rebels were overthrowne, and ſlaine, and ſuch as were taken priſoners, dreadfully executed. Conſider the great, and noble families of Dukes, Marqueſſes, Earles, and other Lords, whoſe names yee ſhall read in our Chronicles, now cleane extinguiſhed, and gone, and ſeeke out the cauſes of the decay, you ſhall finde, that not lacke of iſſue, and heires male hath ſo much wrought that decay, and waſte of Noble bloods, and houſes, as hath Rebellion.

And forasmuch as the redresse of the Common-wealth hath of old beene the usuall fained pretence of Rebels; and religion now of late beginneth to be a colour of Rebellion: let all godly, and discreete subiects consider well of both, and first concerning religion. If peaceable King Solomon was iudged of GOD to be more meete to build his Temple, (whereby the ordering of religion is meant) then his father King David, though otherwise a most godly King, for that David was a great warriour, and had shed much blood, though it were in his warres against the enemies of GOD: of this may all godly, and reasonable subiects consider, that a peaceable Prince, specially our most peaceable, and mercifull Queene, who hath hitherto shed no blood at all, no not of her most deadly enemies, is more like, and farre meeter eyther to set up, or to maintayne true Religion, then are bloody rebels, who have not shed the blood of Gods enemies, as King David had done, but doe seeke to shed the blood of Gods friends, and of their owne countrymen, and of their owne most deare friends and kinsfolkes, yea the destruction of their most gracious Prince, and naturall countrey, for defence of whom they ought to be ready to shed their blood, if need should so require. What a religion is it that such men by such meanes would restore, may easily be iudged: even as good a religion surely, as rebels be good men, and obedient subiects, and as Rebellion is a good meane of redresse, and reformation being it selfe the greatest deformation of all that may possible be. But as the truth of the Gospell of our Saviour Christ, being quietly, and soberly taught, though it doe cost them their lives that doe teach it, is able to maintayne the true Religion: so hath a franticke religion need of such furious maintenances as is Rebellion, and of such patrons as are Rebels, being ready not to die for the true Religion, but to kill all that shall or dare speake against their false superstition, and wicked Idolatry. Now concerning pretences of any redresse of the Common-wealth, made by Rebels, every man that hath but halfe an eye, may see how vaine they bee, Rebellion being as I have before declared, the greatest ruine, and destruction of all Common-wealths that may bee possible. And whoso looketh on the one part upon the persons, and government of the Queenes most honourable Councellers, by the experiment of so many yeeres proved honourable to her Maiesty, and most profitable, and beneficiall unto our countrey, and countreymen, and on the other part, considereth the persons, state, and conditions of the Rebels themselues, the reformers, as they take upon them, of the present Government, he shall finde that the most rash, and hairebrained men, the greatest unthrifts, that have most lewdly wasted their owne goods, and lands, those that are over the eares in debt, and such as for their thefts, robberies, and murthers, dare not in any well governed Common-wealth, where good Lawes are in force, shew their faces, such as are of most lewd, and wicked behaviour, and life, and all such as will not, or cannot live in peace, are alwayes most ready to moove Rebellion, or take part with Rebels. And are not these meete men, trow you, to restore the Common-wealth decayed, who hath so spoyled, and consumed all their owne wealth, and thrift: and very like

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to amend other mens manners, who have ſo vile vices, and abominable conditions themſelues? Surely that which they falſely call reformation, is indeed not onely a defacing or a deformation, but alſo an utter deſtruction of all common-wealth, as would well appeare, might the rebels have their wils, and doth right well, and too well appeare by their doing in ſuch places of the country where rebels doe rout, where though they tarry but a very little while, they make ſuch reformation, that they deſtroy all places, and undoe all men where they come, that the child yet unborne may rue it, and ſhall many yeeres hereafter curſe them.

Let no good, and diſcreet ſubiects therefore follow the ſtagge or banner diſplayed to Rebellion, and borne by Rebels, though it have the Image of the Plough painted therein, with God ſpeed the Plough, written under in great letters; knowing that none hinder the plough more then Rebels, who will neyther goe to the plough themſelues, nor ſuffer other that would goe unto it. And though ſome Rebels beare the picture of the five wounds paynted, againſt thoſe who put their onely hope of ſalvation in the wounds of Chriſt, not thoſe wounds which are paynted in a clout by ſome lewd Painter, but in thoſe wounds which Chriſt himſelfe bare in his precious body: though they, little knowing what the Croſſe of Chriſt meaneth, which neyther Carver nor Paynter can make, doe beare the Image of the Croſſe paynted in a ragge, againſt thoſe that have the Croſſe of Chriſt paynted in their hearts, yea though they paynt withall in their ſtagges, Hoc ſigno vinces, By this ſigne thou ſhalt get the victory, by a moſt fond imitation of the poſie of Conſtantius Magnus, that noble Chriſtian Emperour, and great conquerour of GODS enemies, a moſt unmeete enſigne for Rebels, the enemies of God, their Prince, and Country, or what other banner ſoever they ſhall beare: yet let no good, and godly ſubiect upon any hope of victory or good ſucceſſe, follow ſuch Standerd-bearers of Rebellion.

For as examples of ſuch practices are to be found alwell in the hiſtories of old, as alſo of later Rebellions, in our fathers, and our freſh memory, ſo notwithſtanding theſe pretences made, and banners borne, are recorded withall to perpetuall memory, the great, and horrible murthers of infinite multitudes, and thouſands of the common people ſlaine in Rebellion, dreadfull executions of the authours, and Captaines, the pitifull undoing of their wives, and children, and diſinheriting of the heires of the rebels for ever, the ſpoyling, waſting, and deſtruction of the people, and Countrey where Rebellion was firſt begun, that the child then, and yet unborne, might rue, and lament it, with the finall overthrow, and ſhamefull deaths of all rebels, ſet forth alwell in the hiſtories of forraigne Nations, as in the Chronicles of our owne Countrey, ſome thereof being yet in freſh memory, which if they were collected together, would make many volumes, and bookes: But on the contrary part, all good lucke, ſucceſſe, and proſperity that ever happened unto any Rebels of any age, time, or Country, may be contayned in a very few lines or words.

Wherefore to conclude, let all good subiects, considering how horrible a sinne against GOD, their Prince, their Countrey, and countreymen, against all GODS, and mans lawes Rebellion is, being indeed not one severall sinne, but all sinnes against God, and man heaped together, considering the mischievous life, and deeds, and the shamefull ends, and deaths of all Rebels hitherto, and the pitifull undoing of their wives, children, and families, and disinheriting of their heires for ever, and above all things considering the eternall damnation that is prepared for all impenitent Rebels in hell with Sathan the first founder of Rebellion, and grand Captaine of all Rebels, let all good subiects I say, considering these things, avoyd, and flee al Rebellion, as the greatest of all mischiefes, and embrace due obedience to GOD, and our Prince, as the greatest of all vertues. that we may both escape all evils, and miseries that doe follow Rebellion in this world, and eternall damnation in the world to come, and enioy peace, quietnesse, and security, with all other GODS benefits, and blessings which follow obedience in this life, and finally may enioy the Kingdome of Heaven, the peculiar place of all obedient Subiects to God, and their Prince in the world to come: which I beseech God the King of Kings, grant unto us for the obedience of his Sonne our Saviour Iesus Christ: unto whom with the Father, and the holy Ghost, one GOD, and King immortall, all honour, service, and obedience of all his creatures is due for ever, and ever. AMEN.

Thus have you heard the fouth part of this Homily, now good people let us pray.

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The Prayer as in that time it was publiſhed.

MOſt mighty GOD the Lord of hoſtes, the Gouernour of all creatures, the onely giuer of all victories, who alone art able to ſtrengthen the weake againſt the mighty, and to vanquiſh infinite multitudes of thine enemies, with the countenance of a few of thy ſeruants calling upon thy Name, and truſting in thee: Defend O Lord, thy ſeruant, and our Gouernour under thee, our Queene Elizabeth, and all thy people committed to her charge. O Lord, withſtand the cruelty of all thoſe which be common enemies as well to the truth of thy eternall Word, as to their owne naturall Prince, and Countrey, and manifeſtly to this Crowne, and Realme of England, which thou haſt of thy diuine prouidence aſſigned in theſe our daies to the gouernment of thy ſeruant, our Soueraigne, and gracious Queene. O moſt merciſull Father, (if it be thy holy will) make ſoft, and tender the ſtony hearts of all thoſe that exalt themſelues againſt thy Truth, and ſeeke eyther to trouble the quiet of this Realme of England, or to oppreſſe the Crowne of the ſame, and conuert them to the knowledge of thy Sonne the onely Sauiour of the world, Jeſus Chriſt, that we, and they may ioyntly glorifie thy mercies. Lighten (we beſeech thee) their ignorant hearts, to imbrace the truth of thy Word, or elſe ſo abate their cruelty (O moſt mighty Lord) that this our Chriſtian Realme, with others that confeſſe thy holy Goſpell, may obtaine by thine ayde, and ſtrength, ſurety from all enemies, without ſhedding of Chriſtian blood, whereby all they which bee oppreſſed with their tyranny, may bee relieued, and they which be in feare of their cruelty, may be comforted: and finally, that all Chriſtian Realmes, and ſpecially this Realme of England, may by thy defence, and protection continue in the truth of the Goſpell, and enioy perfect peace, quietneſſe, and ſecuriety: and that we for theſe thy mercies ioyntly all, together with one conſonant heart, and voyce,

may thankfully render to thee all laud, and prayse, that we knit in one godly concord, and unity amongst our selues, may continually magnifie thy glorious Name, who with thy Sonne our Sabiour Jesus Christ, and the Holy Ghost, art one Eternall, Almighty, and most mercifull GOD: To whom be all laud, and prayse, world without end. AMEN.

The

The fift part of the Homily againſt Diſobedience, *and wilfull Rebellion.*

WHereas after both doctrine, and examples of due obedience of ſubiects to their Princes, I declared laſtly unto you, what an abominable ſinne againſt GOD, and man Rebellion is, and what horrible plagues, puniſhments, and deaths, with death everlaſting, finally doth hang over the heads of all Rebels: it ſhall not be eyther impertinent or unprofitable now to declare who they be, whom the Divell, the firſt authour, and founder of Rebellion, doth chiefly uſe to the ſtirring up of ſubiects to rebell againſt their lawfull Princes: that knowing them, yee may flee them, and their damnable ſuggeſtions, avoyd all Rebellion, and to eſcape the horrible plagues, and dreadfull death, and damnation eternall finally due to all Rebels.

Though many cauſes of rebellion may be reckoned, and almoſt as many as there be vices in men, and women, as hath beene before noted: yet in this place I will onely touch the principall, and moſt uſuall cauſes, as ſpecially ambition, and ignorance. By ambition, I meane the unlawfull, and reſtleſſe deſire in men, to be of higher eſtate then GOD hath given or appointed unto them. By ignorance, I meane no unſkilfulneſſe in Arts or Sciences, but the lacke of knowledge of GODS bleſſed will declared in his holy Word, which teacheth both extremely to abhorre all Rebellion, as being the roote of all miſchiefe, and ſpecially to delight in obedience, as the beginning, and foundation of all goodneſſe, as hath beene alſo before ſpecified. And as theſe are the two chiefe cauſes of Rebellion: ſo are there ſpecially two ſorts of men in whom theſe vices doe raigne, by whom the Divell, the authour of all evill, doth chiefly ſtirre up all diſobedience, and Rebellion.

The reſtleſſe ambitions having once determined by one meanes or other to atchieve to their intended purpoſe, when they cannot by lawfull, and peaceable meanes clime ſo high as they doe deſire, they attempt the ſame by force, and violence: wherein when they cannot prevaile againſt the ordinary authority, and power of lawfull Princes, and Governours themſelues alone, they doe ſeeke the ayde, and helpe of the ignorant multitude, abuſing them to their wicked purpoſe. Wherefore ſeeing a few ambitious, and malicious are the authours, and heads, and multitudes of ignorant men are the miniſters, and furtherers of Rebellion, the chiefe poynt of this part ſhall be aſwell to notifie to the ſimple, and ignorant men who they be, that have beene, and bee uſuall authours of

Rebellion,

Rebellion, that they may know them: and also to admonish them to beware of the subtill suggestions of such restlesse ambitious persons, and so to flee them: that rebellions (though attempted by a few ambitious) through the lacke of maintenance by any multitudes, may spedily, and easily, without any great labour, danger, or damage, be repressed, and clearely extinguished.

It is well knowne aswell by all Histories, as by daily experience, that none have eyther more ambitiously aspired above Emperours, Kings, and Princes: nor have more pernitiously moved the ignorant people to Rebellion against their Princes, then certaine persons which falsely chalenge to themselues to be onely counted, and called spirituall. I must therefore here yet once againe briefly put you (good people) in remembrance out of GODS holy Word, how our Saviour Jesus Christ, and his holy Apostles, the heads, and chiefe of all true spirituall, and Ecclesiasticall men, behaved themselues towards the Princes, and Rulers of their time, though not the best governours that ever were, that you be not ignorant whether they be the true Disciples, and followers of Christ, and his Apostles, and so spirituall men, that eyther by ambition doe so highly aspire, or doe most maliciously teach, or most pernitiously doe execute rebellion against their lawfull Princes, being the worst of all carnall workes, and mischievous deeds.

The holy Scriptures doe teach most expressly, that our Saviour Christ himselfe, and his Apostle Saint Paul, Saint Peter, with others, were unto the Magistrates, and higher powers, which ruled at their being upon the earth, both obedient themselues, and did also diligently, and earnestly exhort all other Christians to the like obedience unto their Princes, and Governours: whereby it is evident that men of the Cleargy, and Ecclesiasticall Ministers, as their successours, ought both themselues specially, and before other, to be obedient unto their Princes, and also to exhort all others unto the same. Our Saviour Christ likewise teaching by his doctrine, that his kingdome was not of this world, did by his example in fleeing from those that would have made him King, confirme the same: expressly also forbidding his Apostles, and by them the whole Cleargy, all Princely dominion over people, and Nations, and he, and his holy Apostles likewise, namely Peter, and Paul, did forbid unto all Ecclesiasticall Ministers, dominion over the Church of Christ. And indeed whiles the Ecclesiasticall Ministers continued in Christs Church in that order that is in Christs Word prescribed unto them, and in Christian kingdomes kept themselues obedient to their owne Princes, as the holy Scripture doth teach them: both was Christs Church more cleare from ambitious emulations, and contentions, and the state of Christian kingdomes, lesse subiect unto tumults, and rebellions. But after that ambition, and desire of dominion entred once into Ecclesiasticall Ministers, whose greatnesse after the doctrine, and example of our Saviour, should chiefly stand in humbling themselues: and that the Bishop of Rome being by the order of Gods Word none other then the Bishop of that one See, and Diocesse, and never yet well able to

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goberne the same, did by intolerable ambition chalenge, not onely to be the head of all the Church dispersed thorowout the world, but also to be Lord of all Kingdomes of the world, as is expressly set forth in the booke of his owne Canon lawes, most contrary to the doctrine, and example of our Saviour Christ, whose Vicar, and of his Apostles, namely Peter, whose successour he pretendeth to be: after his ambition entred, and this challenge once made by the Bishop of Rome, he became at once the spoyler, and destroyer both of the Church, which is the Kingdome of our Saviour Christ, and of the Christian Empire, and all Christian Kingdomes, as an universall tyrant over all.

Sex decr. lib. 3, tit. 16, cap. unic. & lib. 5. tit. 9 cap. 5, in glossa,

And whereas before that challenge made, there was great amity, and love amongst the Christians of all Countries, hereupon began emulation, and much hatred betweene the Bishop of Rome, & his Cleargy, and friends on the one part, and the Grecian Cleargy, and Christians of the East on the other part, for that they refused to acknowledge any such supreme authority of the Bishop of Rome over them: the Bishop of Rome for this cause amongst other, not onely naming them, and taking them for Schismatickes, but also never ceasing to persecute them, and the Emperours who had their See, and continuance in Greece, by stirring of the subiects to Rebellion against their soveraigne Lords, and by raising deadly hatred, and most cruell warres betweene them, and other Christian Princes. And when the Bishops of Rome had translated the title of the Emperour, and as much as in them did lie, the Empire it selfe from their Lord the Emperour of Greece, and of Rome also by right unto the Christian Princes of the West, they became in short space no better unto the West Emperours, then they were before to the Emperours of Greece: for the usuall discharging of subiects from their oath of fidelity made unto the Emperours of the West their soveraigne Lords, by the Bishops of Rome: the unnaturall stiring up of the subiects unto Rebellion against their Princes, yea of the sonne against the father, by the Bishop of Rome: the most cruell, and bloody warres raysed amongst Christian Princes of all Kingdomes: the horrible murther of infinite thousands of Christian men being slaine by Christians: and which ensued thereupon, the pitifull losses of so many goodly Cities, Countries, Dominions, and Kingdomes, sometime possessed by Christians in Asia, Africa, Europa: the miserable fall of the Empire, and Church of Greece, sometime the most flourishing part of Christendome, into the hands of the Turkes: the lamentable diminishing, decay, and ruine of Christian Religion: the dreadfull increase of paganisme, and power of the Infidels, and miscreants, and all by the practice, and procurement of the Bishop of Rome chiefly, as in the Historyes, and Chronicles written by the Bishop of Romes owne favourers, and friends to be seene, and aswell knowne unto all such as are acquainted with the layd Historyes. The ambitious intents, and most subtill drifts of the Bishops of Rome in these their practices, appeared evidently by their bold attempts in spoyling, and robbing the Emperours, of their Townes, Cities, Dominions, and Kingdomes, in Italy, Lombardy,

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and Sicily, of ancient right belonging unto the Empire, and by ioyning of them unto their Bishopricke of Rome, or else giving them unto strangers, to hold them of the Church, and Bishop of Rome as in capite, and as of the chiefe Lords thereof, in which tenure they hold the most part thereof, even at this day. But these ambitious, and indeed traiterous meanes, and spoyling of their soveraigne Lords, the Bishops of Rome, of Priests, and none other by right then the Bishops of one City, and Diocesse, are by false usurpation become great Lords of many Dominions, mighty Princes, yea or Emperours rather, as clayming to have divers Princes, and Kings to their vassals, liege-men, and subiects: as in the same histories written by their owne familiars, and Courtiers is to be seene. And indeed since the time that the Bishops of Rome by ambition, treason, and usurpation atchieved, and attained to this height, and greatnesse, they behaved themselues more like Princes, Kings, and Emperours in all things, then remained like Priests, Bishops, and Ecclesiasticall, or (as they would be called) spirituall persons, in any one thing at all. For after this rate they have handled other Kings, and Princes of other Realmes throughout Christendome, as well as their Soveraigne Lords the Emperours, usually discharging their subiects of their oath of fidelity, and so stirring them up to rebellion against their naturall Prince, whereof some examples shall in the last part hereof be notified unto you.

Wherefore let all good subiects, knowing these the speciall instruments, and ministers of the divell, to the stirring up of all rebellions, avoyd, and flee them, and the pestilent suggestions of such forraigne usurpers, and their adherents, and embrace all obedience to GOD, and their naturall Princes, and Soveraignes, that they may enioy GODS blessing, and their Princes favour, all peace, quietnesse, security in this world, and finally attaine, through Christ our Saviour, life everlasting in the world to come: Which God the Father for the same our Saviour Jesus Christ his sake grant unto us all: to whom with the holy Ghost, be all honour, and glory world without end. AMEN,

Thus have you heard the fifth part of this Homily, now good people let us pray.

The

The Prayer as in that time it was publiſhed.

MOſt mighty GOD the Lord of hoſtes, the Gouernour of all creatures, the onely giuer of all victories, who alone art able to ſtrengthen the weake againſt the mighty, and to vanquiſh infinite multitudes of thine enemies, with the countenance of a few of thy ſeruants calling upon thy Name, and truſting in thee: Defend O Lord, thy ſeruant, and our Gouernour under thee, our Queene Elizabeth, and all thy people committed to her charge. O Lord, withſtand the cruelty of all thoſe which be common enemies as well to the truth of thy eternall Word, as to their owne naturall Prince, and Countrey, and manifeſtly to this Crowne, and Realme of England, which thou haſt of thy diuine prouidence aſſigned in theſe our daies to the gouernment of thy ſeruant, our Soueraigne, and gracious Queene. O moſt mercifull Father, (if it be thy holy will) make ſoft, and tender the ſtony hearts of all thoſe that exalt themſelues againſt thy Truth, and ſeeke eyther to trouble the quiet of this Realme of England, or to oppreſſe the Crowne of the ſame, and conuert them to the knowledge of thy Sonne the onely Sauiour of the world, Jeſus Chriſt, that we, and they may ioyntly glorifie thy mercies. Lighten (we beſeech thee) their ignorant hearts, to imbrace the truth of thy Word, or elſe ſo abate their cruelty (O moſt mighty Lord) that this our Chriſtian Realme, with others that confeſſe thy holy Goſpell, may obtaine by thine ayde, and ſtrength, ſurety from all enemies, without ſhedding of Chriſtian blood, whereby all they which bee oppreſſed with their tyranny, may bee relieued, and they which be in feare of their cruelty, may be comforted: and finally, that all Chriſtian Realmes, and ſpecially this Realme of England, may by thy defence, and protection continue in the truth of the Goſpell, and enioy perfect peace, quietneſſe, and ſecuriety: and that we for theſe thy mercies ioyntly all, together with one conſonant heart, and voyce,

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may thankfully render to thee all laud, and prayse, that we knit in one godly concord, and unity amongst our selues, may continually magnifie thy glorious Name, who with thy Sonne our Saviour Jesus Christ, and the Holy Ghost, art one Eternall, Almighty, and most mercifull GOD: To whom be all laud, and prayse, world without end. AMEN.

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The ſixt part of the Homily againſt Diſobedience, *and willfull Rebellion.*

NOW whereas the iniuries, oppreſſions, raueny, and tyranny of the Biſhop of Rome, vſurping alwell againſt their naturall Lords the Emperours, as againſt all other Chriſtian kings, and kingdomes, and their continuall ſtirring of ſubiects unto Rebellions againſt their Soueraigne Lords, whereof I haue partly admoniſhed you before, were intolerable: and it may ſeeme more then marbaile, that any ſubiects would after ſuch ſort hold with vnnaturall forraigne vſurpers againſt their owne Soueraigne Lords, and naturall Countrey: It remayneth that I doe declare the meane whereby they compaſſed theſe matters, and ſo to conclude this whole treaty of due obedience, and againſt Diſobedience, and wilfull Rebellion. You ſhall vnderſtand, that by ignorance of GODS Word, wherein they kept all men, ſpecially the common people, they wrought, and brought to paſſe all theſe things, making them believe that all that they ſayd, was true: all that they did was good, and godly: and that to hold with them in all things, againſt Father, Mother, Prince, Countrey, and all men, was moſt meritorious. And indeede what miſchiefe will not blind ignorance lead ſimple men unto?

By ignorance the Jewiſh Clergy induced the common people to aſke the delivery of Barabbas the ſeditious murtherer, and to ſue for the cruell crucifying of our Saviour Chriſt, for that he rebuked the ambition, ſuperſtition, and other vices of the high Prieſts, & Clergy. For as our Saviour Chriſt teſtified, that thoſe who crucified him, wiſt not what they did: ſo doth the holy Apoſtle S. Paul ſay, If they had knowne, if they had not beene ignorant, they would never haue crucified the Lord of glory: but they knew not what they did. Our Saviour Chriſt himſelfe alſo foreſhewed that it ſhould come to paſſe by ignorance, that thoſe who ſhould perſecute, and murther his true Apoſtles, and Diſciples, ſhould thinke they did GOD acceptable ſacrifice, and good ſervice: as it is alſo verified even at this day.

And in this ignorance haue the Biſhops of Rome kept the people of GOD, ſpecially the common ſort, by no meanes ſo much, as by withdrawing of the Word of GOD from them, and by keeping it under the baſe of an unknowne ſtrange tongue. For as it ſerued the ambitious humour of the Biſhops of Rome, to compell all Nations to uſe the naturall language of the City of Rome, where they were Biſhops, which ſhewed a certaine acknowledging of ſubiection unto them: ſo yet ſerued it much

more their crafty purpose, thereby to keepe all people so blind, that they not knowing what they prayed, what they beleeved, what they were commanded by GOD, might take all their commandements for GODS. For as they would not suffer the holy Scriptures or Church service to be used or had in any other language then the Latine: so were very few, even of the most simple people taught the Lords prayer, the articles of the fayth, and the ten Commandements, otherwise then in Latine, which they understood not: by which universall ignorance, all men were ready to beleeve whatsoever they sayd, and to doe whatsoever they commanded.

For to imitate the Apostles phrase: If the Emperours subiects had knowne out of Gods Word their duety to their Prince, they would not have suffered the Bishop of Rome to perswade them to forsake their Soveraigne Lord the Emperour against their oath of fidelity, and to rebell against him: onely for that he cast Images (unto the which Idolatry was committed) out of the Churches, which the Bishop of Rome bare them in hand to be heresie. If they had knowne of GODS Word but as much as the ten Commandements, they should have found, that the Bishop of Rome was not onely a traytour to the Emperour his leige Lord, but to God also, and an horrible blasphemer of his Maiesty, in calling his holy Word, and Commandement heresie: and that which the Bishop of Rome tooke for a iust cause to rebell against his lawfull Prince, they might have knowne to be a doubling, and trebling of his most hainous wickednesse, heaped with horrible impiety, and blasphemy.

But lest the poore people should know too much, he would not let them have as much of GODS Word, as the ten Commandements wholy, and perfectly, withdrawing from them the second Commandement, that bewrayeth his impiety, by a subtill sacrilege. Had the Emperours subiects likewise knowne, and beene of any understanding in GODS Word, would they at other times have rebelled against their Soveraigne Lord, and by their Rebellion have holpen to depose him, onely for that the Bishop of Rome, did beare them in hand, that it was symony, and heresie too, for the Emperour to give any ecclesiasticall dignities, or promotions to his learned Chaplaines, or other of his learned Cleargy, which all Christian Emperours before him had done without controulement? would they, I say, for that the Bishop of Rome bare them so in hand, have rebelled by the space of more then forty yeeres together against him, with so much shedding of Christian blood, and murther of so many thousands of Christians, and finally have deposed their Soveraigne Lord, had they knowne, and had in GODS Word any understanding at all? Specially had they knowne that they did all this to plucke from their Soveraigne Lord, and his successours for ever, their ancient right of the Empire, to give it unto the Romish Cleargy, and to the Bishop of Rome, that hee might for the confirmation of one Archbishop, and for the Romish ragge, which he calleth a Paul, scarce worth twelue pence, receive many thousand crownes of gold, and of other Bishops, likewise great summes of money for their bulles, which is symony indeed? Would, I say, Christian men, and subiects by Rebellion have spent so much Christian blood,

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and have depoſed their naturall, moſt noble, and moſt valiant Prince, to bring the matter finally to this paſſe, had they knowne what they did, or had any underſtanding in Gods Word at all? And as theſe ambitious uſurpers the Biſhops of Rome have overflowed all Italy, and Germany with ſtreames of Chriſtian blood, ſhed by the Rebellions of ignorant ſubiects againſt their naturall Lords, and Emperours, whom they have ſtirred thereunto by ſuch falſe pretences: ſo is there no countrey in Chriſtendome, which by their like meanes, and falſe pretences hath not beene overſprinkled with the blood of ſubiects by Rebellion againſt their naturall Soveraignes, ſtirred by the ſame Biſhops of Rome.

And to uſe one example of our owne Countrey: The Biſhop of Rome did picke a quarrell to King Iohn of England, about the election of Steven Langton to the Biſhoppricke of Canterbury, wherein the King had ancient right, being uſed by his progenitors, all Chriſtian Kings of England before him, the Biſhops of Rome having no right, but had begun then to uſurpe upon the Kings of England, and all other Chriſtian Kings, as they had before done againſt their Soveraigne Lords the Emperours: proceeding even by the ſame waies, and meanes, and likewiſe curſing King Iohn, and diſcharging his ſubiects of their oath of fidelity unto their Soveraigne Lord. Now had Engliſh-men at that time knowne their duety to their Prince ſet forth in GODS Word, would a great many of Nobles, and other Engliſh-men naturall ſubiects, for this foraigne, and unnaturall uſurper his bayne curſe of the King, and for his taigned diſcharging of them of their oath, and fidelity to their naturall Lord, upon ſo tender or no ground at all, have rebelled againſt their Soveraigne Lord the King? Would Engliſh ſubiects have taken part againſt the King of England, and againſt Engliſh-men, with the French King, and Frenchmen, being incenſed againſt this Realme, by the Biſhop of Rome? Would they have ſent for, and received the Dolphine of France with a great Army of French-men into the Realme of England? Would they have ſworne fidelity to the Dolphine of France, breaking their oath of fidelity to their naturall Lord the King of England, and have ſtood under the Dolphins banner diſplayed againſt the King of England? Would they have expelled their Soveraigne Lord the King of England out of London, the chiefe City of England, and out of the greateſt part of England, upon the Southſide of Trent, even unto Lincolne, and out of Lincolne it ſelfe alſo, and have delivered the poſſeſſion thereof unto the Dolphine of France, whereof he kept the poſſeſſion a great while? Would they being Engliſh-men, have procured ſo great ſhedding of Engliſh blood, and other infinite miſchiefes, and miſeries unto England their naturall Countrey, as did follow thoſe cruell wars, and trayterous Rebellion, the fruits of the Biſhop of Romes bleſſings? Would they have driven their naturall Soveraigne Lord the King of England, to ſuch extremity, that he was enforced to ſubmit himſelfe unto that foraigne falſe uſurper the Biſhop of Rome, who compelled him to ſurrender up the Crowne of England into the hands of his Legate, who in token of poſſeſſion kept it in his hands divers dayes, and then delivered it againe to King Iohn,

King Iohn.

Innocencius 3.

Philip French King. Lewis Dolphin of France

upon that condition that the King, and his Succeſſours, Kings of England, ſhould hold the Crowne, and Kingdome of England, of the Biſhop of Rome and his ſucceſſours, as the vaſſals of the ſayd Biſhops of Rome for ever: in token whereof, the Kings of England ſhould alſo pay a yeerely tribute to the ſayd Biſhop of Rome as his vaſſals, and liege-men? Would Engliſhmen have brought their Soveraigne Lord, and naturall Countrey into this thraldome, and ſubiection to a falſe forraigne uſurper, had they knowne, and had any underſtanding in GODS Word at all? Out of the which moſt lamentable caſe, and miſerable tyranny, ravenу, and ſpoyle of the moſt greedy Romiſh wolues enſuing hereupon, the Kings, and Realme of England could not rid themſelues by the ſpace of many yeeres after: the Biſhop of Rome by his miniſters continually not onely ſpoyling the Realme, and Kings of England of infinite treaſure, but alſo with the ſame money hyring, and maintayning forraigne enemies againſt the Realme, and Kings of England, to keepe them in ſuch his ſubiection, they they ſhould not refuſe to pay whatſoever thoſe unſatiable wolues did greedily gape for, and ſuffer whatſoever thoſe moſt cruell tyrants would lay upon them. Would Engliſhmen have ſuffered this: would they by Rebellion have cauſed this, trow you, and all for the Biſhop of Romes cauſeleſſe curſe, had they in thoſe daies knowne, and underſtood, that GOD doth curſe the bleſſings, and bleſſe the curſings of ſuch wicked uſurping Biſhops, and tyrants: as it appeared afterward in King Henry the eighth his daies, and King Edward the firſt, and in our gracious Soveraignes daies that now is, where neyther the Popes curſes, nor GODS manifold bleſſings are wanting. But in King Iohns time, the Biſhop of Rome underſtanding the brutiſh blindneſſe, ignorance of GODS Word, and ſuperſtition of Engliſh men, and how much they were inclined to worſhip the Babylonicall beaſt of Rome, and to feare all his threatnings, and cauſeleſſe curſes, he abuſed them thus, and by their Rebellion brought this noble Realme, and Kings of England under his moſt cruell tyranny, and to be a ſpoyle of his moſt vile, and unſatiable covetouſneſſe, and raveny, for a long, and a great deale too long a time. And to ioyne unto the reports of Hiſtories, matters of later memory, Could the Biſhop of Rome have rayſed the late Rebellions in the North, and Weſt Countries in the times of King Henry, and King Edward our gracious Soveraignes father, and brother, but by abuſing of the ignorant people? Or is it not moſt evident that the Biſhop of Rome hath of late attempted by his Iriſh Patriarkes, and Biſhops, ſent from Rome with his Buls, (whereof ſome were apprehended) to breake downe the barres, and hedges of the publique peace in Ireland, onely upon confidence eaſily to abuſe the ignorance of the wilde Iriſh-men? Or who ſeeth not, that upon like confidence, yet more lately he hath likewiſe procured the breach of the publique peace in England, (with the long, and bleſſed continuance whereof he is ſore grieved) by the miniſtery of his diſguiſed Chaplaynes creeping in Lay mens apparell into the houſes, and whiſpering in the eares of certaine Northerne borderers, being then moſt ignorant of their duety to GOD, and to

their

their Prince of all people of the Realme, whom therefore as moſt meete, and ready to execute his intended purpoſe, he hath by the ſayd ignorant Maſſe-prieſts, as blind guides, leading the blind, brought thoſe ſilly blind ſubiects into the deepe ditch of horrible Rebellion, damnable to themſelues, and very dangerous to the ſtate of the Realme, had not GOD of his mercy miraculouſly calmed that raging tempeſt, not onely without any ſhipwracke of the Common-wealth, but almoſt without any ſhedding of Chriſtian, and Engliſh blood at all.

And it is yet much more to be lamented, that not onely common people, but ſome other youthfull or unſkilfull Princes alſo, ſuffer themſelues to be abuſed by the Biſhop of Rome, his Cardinals, and Biſhops, to oppreſſing of Chriſtian men their faythfull ſubiects, eyther themſelues, or elſe by procuring the force, and ſtrength of Chriſtian men, to be conveyed out of one Country, to oppreſſe true Chriſtians in another Country, and by theſe meanes open an entry unto Moores, and Infidels, into the poſſeſſion of Chriſtian Realmes Countries: other Chriſtian Princes in the meane time, by the Biſhop of Romes procuring alſo, being ſo occupied in civill warres, or troubled with Rebellions, that they have neyther leiſure nor ability to conferre their common forces, to the defence of their fellow Chriſtians, againſt ſuch invaſions of the common enemies of Chriſtendome, the Infidels, and miſcreants. Would to GOD we might onely reade, and heare out of the hiſtories of olde, and not alſo ſee and feele theſe new, and preſent oppreſſions of Chriſtians, Rebellions of ſubiects, effuſion of Chriſtian blood, deſtruction of Chriſtian men, decay, and ruine of Chriſtendome, increaſe of Paganiſme, moſt lamentable, and pittifull to behold, being procured in theſe our dayes, aſwell as in times paſt, by the Biſhop of Rome, and his miniſters, abuſing the ignorance of GODS Word, yet remayning in ſome Chriſtian Princes, and people. By which ſorrow and bitter fruites of ignorance, all men ought to be moved to give eare, and credit to GODS Word, ſhewing as moſt truely, ſo moſt plainely, how great a miſchiefe ignorance is, and againe, how great, and how good a gift of GOD knowledge in GODS Word is. And to beginne with the Romiſh Cleargy, who though they doe bragge now, as did ſometime the Jewiſh Cleargy, that they cannot lacke knowledge: yet doeth GOD by his holy Prophets both charge them with ignorance, and threaten them alſo, for that they have repelled the knowledge of GODS Word and Law, from themſelues, and from his people, that he will repell them, that they ſhall bee no more his Prieſts. GOD likewiſe chargeth Princes aſwell as Prieſts, that they ſhould indevour themſelves to get underſtanding and knowledge in his Word, threatning his heavie wrath, and deſtruction unto them, if they faile thereof. And the Wiſe man ſaith to all men univerſally, Princes, Prieſts, and people: Where is no knowledge, there is no good nor health to the ſoule: and that all men be vaine in whom is not the knowledge of GOD, and his holy Word: That they who walke in darkeneſſe, wote not whither they goe: and that the people that will not learne, ſhall fall into great miſchiefes, as did the people of Iſrael, who for their ignorance in

GODS Word, were first led into captivity, and when by ignorance afterward they would not know the time of their visitation, but crucified Christ our Saviour, persecuted his holy Apostles, and were so ignorant, and blind, that when they did most wickedly, and cruelly, they thought they did GOD good, and acceptable service (as doe many by ignorance thinke even at this day:) finally, through their ignorance, and blindnesse, their country, Townes, Cities, Jerusalem it selfe, and the Temple of GOD, were all most horribly destroyed, the chiefest part of their people slaine, and the rest led into most miserable captivity. For he that made them, had no pity upon them, neither would spare them, and all for their ignorance.

And the holy Scriptures doe teach, that the people that will not see with their eyes, nor heare with their eares, to learne, and to understand with their hearts, cannot be converted, and saved. And the wicked themselues, being damned in hell, shall confesse ignorance in GODS Word to have brought them thereunto, saying. We have erred from the way of the truth, and the light of righteousnesse hath not shined unto us, and the sunne of understanding hath not risen unto us: we have wearied our selues in the way of wickednesse, and perdition, and have walked cumberous, and crooked waies: but the way of the Lord have we not knowne.

And as well our Saviour himselfe, as his Apostle S. Paul doth teach, that the ignorance of Gods Word commeth of the devill, is the cause of all errour, and misiudging (as falleth out with ignorant subiects, who can rather espie a little mote in the eye of the Prince, or a Councellour, then a great beame in their owne) and universally it is the cause of all evill, and finally of eternall damnation, GODS iudgement being severe towards those, who when the light of Christs Gospell is come to in the world, doe delight more in darkenesse of ignorance, then in the light of knowledge in GODS Word. For all are commanded to read or heare, to search, and study the holy Scriptures, and are promised understanding to be given them from GOD, if they so doe: all are charged not to beleeve either any dead man, nor if an Angell should speake from Heaven, much lesse if the Pope doe speake from Rome against or contrary to the Word of GOD, from the which we may not decline, neither to the right hand nor to the left.

In GODS Word Princes must learne how to obey GOD, and to governe men: in Gods Word subiects must learne obedience, both to GOD, and their Princes. Old men, and yong, rich and poore, all men, and women, all states: sexes, and ages, are taught their severall duties in the Word of GOD. For the Word of GOD is bright, giving light unto all mens eyes, the shining lampe directing all mens paths, and steps. Let us therefore awake from the sleepe, and darkenesse of ignorance, and open our eyes that wee may see the light: let us rise from the workes of darkenesse, that we may escape eternall darkenesse, the due reward thereof, and let us walke in the light, of GODS Word, whiles we have light, as becommeth the children of light, so directing the steps of our lives in that way which leadeth to light, and life everlasting, that wee may finally obtayne, and enioy the same: which GOD the Father of lights, who

dwelleth

dwelleth in light incomprehenſible, and inacceſſable, grant unto us through the Light of the world, our Saviour Jeſus Chriſt: unto whom with the holy Ghoſt, one moſt glorious GOD, be all honour prayſe, and thankeſgiving for ever, and ever. AMEN.

Thus have you heard the ſixt part of this Homily, now good people let us pray.

The Prayer as in that time it was publiſhed.

MOſt mighty GOD the Lord of hoſtes, the Governour of all creatures, the onely giver of all victories, who alone art able to ſtrengthen the weake againſt the mighty, and to vanquiſh infinite multitudes of thine enemies, with the countenance of a few of thy ſervants calling upon thy Name, and truſting in thee: Defend O Lord, thy ſervant, and our Governour under thee, our Queene Elizabeth, and all thy people committed to her charge. O Lord, withſtand the cruelty of all thoſe which be common enemies as well to the truth of thy eternall Word, as to their owne naturall Prince, and Countrey, and manifeſtly to this Crowne, and Realme of England, which thou haſt of thy divine providence aſſigned in theſe our daies to the government of thy ſervant, our Soveraigne, and gracious Queene. O moſt mercifull Father, (if it be thy holy will) make ſoft, and tender the ſtony hearts of all thoſe that exalt themſelues againſt thy Truth, and ſeeke eyther to trouble the quiet of this Realme of England, or to oppreſſe the Crowne of the ſame, and convert them to the knowledge of thy Sonne the onely Saviour of the world, Jeſus Chriſt, that we, and they may ioyntly glorifie thy mercies. Lighten (we beſeech thee) their ignorant hearts, to imbrace the truth of thy Word, or elſe ſo abate their cruelty (O moſt mighty Lord) that this our Chriſtian Realme, with others that confeſſe thy holy Goſpell, may obtaine by thine ayde, and ſtrength, ſurety from all enemies, without ſhedding of Chriſtian blood, whereby all they which bee oppreſſed with their tyranny, may bee relieved, and they which be in feare of their cruelty, may be comforted: and finally, that all Chriſtian Realmes, and ſpecially this Realme of England, may by thy defence, and protection continue in the trueth of the Goſpell, and enioy perfect peace, quietneſſe, and ſecuriety: and that we for theſe thy mercies ioyntly all, together with one conſonant heart, and voyce,

may

may thankfully render to thee all laud, and prayse, that we knit in one godly concord, and unity amongst our selues, may continually magnifie thy glorious Name, who with thy Sonne our Saviour Jesus Christ, and the Holy Ghost, art one Eternall, Almighty, and most mercifull GOD: To whom be all laud, and prayse, world without end. AMEN.

THE

A THANKES-GIVING FOR
the ſuppreſſion of the laſt Rebellion.

O Heavenly, and moſt mercifull Father, the Defender of thoſe that put their truſt in thee, the ſure Fortreſſe of all them that flie to thee for ſuccour: who of thy moſt juſt judgments for our diſobedience, and rebellion againſt thy holy Word, and for our ſinfull, and wicked living, nothing anſwering to our holy profeſsion, whereby we have given an occaſion that thy holy Name hath beene blaſphemed amongſt the ignorant, haſt of late both ſore abaſhed the whole Realme, and people of *England*, with the terrour, and danger of Rebellion, thereby to awake us out of our dead ſleepe of careleſſe ſecurity: and haſt yet by the miſeries following the ſame Rebellion more ſharpely punniſhed part of our Countreymen, and Chriſtian brethren, who have more neerely felt the ſame: and moſt dreadfully haſt ſcourged ſome of the ſeditious perſons with terrible executions, juſtly inflicted for their diſobedience to thee, and to thy Servant their Soveraigne, to the example of us all, & to the warning, correction, and amendment of thy ſervants, of thin accuſtomed goodneſſe, turning alwaies the wickedneſſe of evill men to the profit of them that feare thee: who in thy judgments remembring thy mercy, haſt by thy aſsiſtance given the victory to

thy

thy Servant our Queene; her true Nobility, and faithfull Subjects, with ſo little, or rather no effuſion of Chriſtian blood, as alſo might have juſtly enſued to the exceeding comfort of all ſorrowfull Chriſtian hearts, and that of thy Fatherly pity, and mercifull goodneſſe onely, and even for thine owne Names ſake, without any our deſert at all. Wherefore we render unto thee moſt humble, and hearty thankes for theſe thy great mercies ſhewed unto us, who had deſerved ſharper puniſhment; moſt humbly beſeeching thee to grant unto all us that confeſſe thy holy Name, and profeſſe the true, and perfect Religion of thy holy Goſpell, thy heavenly grace, to ſhew our ſelues in our living, according to our profeſsion: that we truely knowing thee in thy bleſſed Word, may obediently walke in thy holy Commandements, and that we being warned by this thy fatherly correction, doe provoke thy juſt wrath againſt us no more: but may enjoy the continuance of thy great mercies towards us, thy right hand, as in this, ſo in all other invaſions, rebellions, and dangers, continually ſaving, and defending our Church, our Realme, our Queene, and people of *England*, that all our poſterities enſuing, confeſſing thy holy Name, profeſsing thy holy Goſpell, and leading an holy life, may perpetually praiſe, and magnifie thee, with thy onely Sonne Ieſus Chriſt our Saviour, and the Holy Ghoſt: to whom be all laud, praiſe, glory, and Empire, for ever, and ever, *Amen*.

MVSEVM BRITANNICVM

FINIS.

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